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# UTTAR PRADESH DISTRICT GAZETTEERS

# VARANASI

(Srimati) Esha Basanti Joshi

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**State Editor**

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# GAZETTEERS OF INDIA

## UTTAR PRADESH

# VARANASI

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# PREFACE

THIS is the fifth in the series of the revised gazetteers of the districts of Uttar Pradesh (following in succession those of the districts of Lucknow, Faizabad, Bara Banki and Sitapur). The first official document of this type pertaining to the district was published in 1884 in the *Statistical, Descriptive and Historical Account of the North-Western Provinces of India*, Vol. XIV, Pt. I, by F. H. Fisher and J. P. Hewett and it was followed, in 1909, by H. R. Nevill *Benaras: A Gazetteer*. These accounts, however, give little information about the erstwhile Banaras state (which was merged in Uttar Pradesh in 1949, thereby becoming part of the district of Varanasi), some of the information in the present volume having been gleaned from the reports of the revenue settlement of the Bhadohi and Chakia districts of that State which were published in 1917 and 1944 respectively. The sources utilised in the compilation of the present gazetteer have been indicated in the bibliography given at the end.

The name of the district was changed from Banaras to Varanasi from May 24, 1956, the name of the principal city (which is also the headquarters of the district) also undergoing the same change.

The spellings of Indian terms and words, such as vizier, sirkar, kachahri, atta, charka, etc., in the text are the same as those adopted in standard English dictionaries and such words have not been italicised or included in the glossary of Indian words.

The census data of 1961 have been used wherever available but where the final figures were not forthcoming, the provisional figures have been given in this gazetteer. The relevant conversion factors in respect of measures of length, area, volume, capacity, weight, coinage, etc., form part of the Appendix.

The scheme of the contents of this gazetteer conforms as closely as possible to the all-India pattern laid down by the

Government of India (Ministry of Scientific Research and Cultural Affairs) in consultation with the State Governments. The Government of India gives an *ad hoc* grant-in-aid of Rs.6,000 per gazetteer towards the cost of the preparation of a gazetteer and 40 per cent towards the printing charges.

I should like to take this opportunity to thank the chairman and the members of the Advisory Board for having proffered their help and advice and for going through the drafts of the chapters and to the Gazetteer Unit of the Central Government for their suggestions and co-operation. I should also like to thank those officials and non-officials who, in one way or another, have helped in the collection of material and photographs and in the preparation, printing or bringing out of the gazetteer.

LUCKNOW:
*February* 16, 1963.

ESHA BASANTI JOSHI

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# CHAPTER I

## GENERAI

### Origin of Name of District

The district of Varanasi (formerly known as Banaras or Benares) is named after the headquarters city which lies on the left bank of the river Ganga and has been held sacred by the Hindus since very early times.

According to the *Atharva Veda* Varanasi (the chief city of the Kashis) was connected with the river Varanavati,[1] but the name Varanasi is probably derived from a combination of the names of the Varuna and the Assi, affluents of the Ganga, between which the city is situated, having been described thus in the *Puranas*.[2] Varanasi is mentioned in the *Ramayana* and the *Mahabharata* as being the capital of the kings of the realm of Kashi. It has also been mentioned in Jain, Buddhist and classical Sanskrit literature. The appellation Varanasi seems to have been corrupted into Banaras, a name which continued in official use till May 24, 1956, when the State Government changed it back to Varanasi.

### Location, Boundaries, Area and Population

**Location and Boundaries**—As a result of the merger on October 15, 1949, of the erstwhile Banaras state with the district of Banaras as it was then constituted, the newly-formed district is now nearly double the size it was before. In shape it is irregular and somewhat like the Arabic numeral seven, with a truncated lower limb. It is one of the easternmost districts of the State and lies between the parallels of 24° 43′ and 25° 35′ N. Lat. and 82° 11′ and 83° 34′ E. Long. with the greatest length (of 82 miles) running from east to west and the greatest breadth (of 58 miles) from north to south. Towards the west the northern boundary of the district marches with the southern boundary of the Jaunpur district for about sixty-five miles and the remaining part of the northern boundary (towards the east) is contiguous with the south-western boundary of the district of Ghazipur, the river Ganga flowing between the two districts for the greater part of the distance. On the south lies the district of Mirzapur, on the west the district touches

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[1] Chaudhuri, S. B.: *Ethnic Settlements in Ancient India*, p 60

[2] *Ibid*

the eastern boundary of the Allahabad district and on the east lie the district of Ghazipur and that of Shahabad (in the State of Bihar).

Area—The figure of the Survey of India in respect of the area of the district is 1,965 square miles* according to which the district holds the twenty-sixth position in the State. Before the merger, however, it was the smallest but one district of the U. P. The area is liable to variation owing to the action of the Ganga but the changes are seldom extensive.

**Population**—The district is eighth in the State in respect of the population which according to the census of 1961 is 23,62,179 (12,11,588 males and 11,50,591 females) or 83·6 per cent higher than what it was sixty years ago.

**History of District as Administrative Unit**

The region included in the present district had always known some sort of governmental authority in the past and in the time of Akbar it roughly corresponded with the *sirkar* of Benares. When the British took possession of this, they formed it into a district and placed it under the control of the British Resident of Varanasi though nominally it remained under the Raja of Banaras. In 1794, Raja Mahip Narain Singh had to surrender the revenue and judicial administration of this area to the English. Pargana Kaswar Raja, which constituted the Gangapur tahsil of the family domains of the Maharaja of Banaras till 1911, came in that year under the jurisdiction of Varanasi district for revenue purposes. Later it was transferred to the district and became an additional pargana of tahsil Banaras (now Varanasi) while eight villages of tahsil Chandauli were transferred to the Banaras state and constituted the Ramnagar district of that state.

Some inter-district transfers of territory were made from time to time. In 1818 pargana Narwan (of district Ghazipur) was added to this district, Ghazipur getting in exchange the small pargana of Khanpur. In 1822 the Guzara *tappa* (a revenue area) was transferred to Jaunpur district which in 1832 further received the assignment of the *talukas* of Daunrua and Singramau. In 1834 two villages and in 1840 the two outlying villages of Bhitri and Gopalapur were apportioned from this district to that of Jaunpur. Prior to 1840 a large part of pargana Narwan had been transferred back to Ghazipur and a small portion of pargana Dhus (of Varanasi) had been amalgamated with the Mirzapur district. The boundary of the districts was further adjusted by the inclusion

* The figure obtained from the Board of Revenue is 2030·85 square miles for 1959-60

of five detached villages in pargana Pandrah of district Varanasi. In 1877 six villages of district Jaunpur were assigned to this pargana. As a result of these adjustments, the district consisted of the two tahsils of Varanasi and Chandauli comprising eighteen parganas in all including that of Kaswar Raja. In 1925 pargana Mahaich was transferred from district Ghazipur to this district.

In 1949 the Banaras state was merged with the district. In 1953 village Panderi of tahsil Varanasi was transferred to district Mirzapur and in the following year village Pipari of tahsil Bhadohi was transferred to tahsil Handia of district Allahabad.

**Subdivisions, Tahsils and Thanas**

The district is divided into the four tahsils of Varanasi, Chandauli, Bhadohi and Chakia, each under the charge of a resident tahsildar assisted by one or more naib-tahsildars. Tahsil Varanasi comprises the subdivisions of Varanasi North and Varanasi South, each being under the charge of a subdivisional officer. The city forms part of pargana Dehat Amanat which is in Varanasi South. Varanasi North is comprised of the six parganas of Athgawan, Jalhupur, Katehar, Kolasla, Pandrah and Sultanipur and Varanasi South consists of the four parganas of Dehat Amanat, Kaswar (comprising the former parganas of Kaswar Raja and Kaswar Sarkari), Ramnagar and Sheopur. Tahsil Chandauli is made up of the two subdivisions of Chandauli East and Chandauli West both of which are non-residential (the headquarters being in Varanasi) and comprise the parganas of Barah, Barhwal, Dhus, Mahaich, Majhwar, Mahuari, Mawai, Narwan and Ralhupur.

Tahsil Bhadohi is co-extensive with a residential subdivision with its headquarters at Gyanpur as is also the case with Chakia which has its headquarters at Chakia itself. The Bhadohi subdivision is comprised of pargana Bhadohi which is made up of the three former *talukas* of Asuaon, Chauthar and Kourh and the Chakia subdivision is comprised of the pargana of Kara Mangraur which consists of the former *taluka* of Naugarh and the *pattis* of Chaubisaha, Majhili and Lehra.

There are twenty-six police stations in the district, fourteen being in tahsil Varanasi, five in tahsils Chandauli and Bhadohi each and two in tahsil Chakia.

## Topography

**Physical Divisions**

Before the merger of the erstwhile state of Banaras with the district, the latter formed a part of the Gangetic plain but now it also includes

the northernmost spurs and outliers of the Vindhyas, which occur in the south-east of the district. The district may thus be divided into two physical regions—the northern alluvial plain and the southern hilly region.

The plain is devoid of rock and is made up entirely of alluvium of two types, the newer being the *tari* of the flood plain of the Ganga and the older that of the level upland (locally known as *uparwar*) the two being separated by clearly defined banks of varying heights which mark the extreme flood limit of the river. Apart from this difference there are local variations depending on slope and height.

The plain is divided by the Ganga into two parts, the western comprising the tahsils of Bhadohi and Varanasi but excluding pargana Ramnagar and the eastern comprising this pargana, tahsil Chandauli and the northern portion of tahsil Chakia. In the western tract the surface slopes gently to the east and south-east as is evident from the existence of a number of streams that run more or less at right angles to the Ganga into which most of them fall. This part is on the whole an upland but the western and central parts of tahsil Bhadohi and the northern part of tahsil Varanasi are lowlands with slight undulations. The slope is about six inches in the mile as far as the high bank of the Ganga, the highest points in tahsil Bhadohi being 282 and 257 feet above the sea where the Jaunpur and Azamgarh roads respectively leave the district for the north although portions of the Grand Trunk Road in the south of tahsil Varanasi are also high. The city itself stands on the left bank of the river at a level of 252 feet above the sea and normally about fifty feet above the level of the Ganga at that place. To the north-east (in pargana Jalhupur), the land slopes gradually towards the river and on the bank of the river opposite Balua it is about 238 feet above the sea. The eastern part of the plain is on the whole on a lower level than the western, there being an extensive tract of lowland in the central part of tahsil Chandauli which is more or less a depression. The northern part of tahsil Chakia (which forms the southern section of the eastern plain) is comprised of three lowland tracts alternating with two upland areas, two of the lowland sections being at the eastern and the western boundaries of the district. The general slope of the eastern plain is towards the north and north-east (as is clear from the direction in which rivers and streams of this part flow), the levels declining from 260 feet at Baburi to 255 feet at Mughalsarai and to 246 feet at Balua and from 244 feet at Chandauli and Sakaldiha to 230 feet at the north-eastern border along the Karamnasa.

In the southern hilly region (which can be separated from the plain by an imaginary line drawn from village Fatehpur Chaubisa to village Maldah) the portion of the Vindhyan plateau lying in tahsil Chakia is not uniform, the average elevation being between 1,000 and 1,200 feet. The valley and forest land of Naugarh are in the piedmont zone, just beyond the village of Chakia where the northern face of the Vindhyan plateau appears. The scenery here, where the outliers of the Vindhyas meet the plains, is picturesque, the undulating tableland extending between parallel ranges of hills and intersected everywhere by low wooded ridges between which lie valleys drained by hill torrents. The ridges are scarped and precipitous with long and tortuous gorges by which the rivers escape to the lowlands, the Chandraprabha by a single leap and the Karamnasa by a succession of cascades. A number of isolated hills stand out above the scarp which is ascended by three difficult routes the most accessible (by the Chakia—Naugarh road) being that immediately above village Chakia. The whole of the Naugarh area is nearly 300 square miles in extent and is a vast expanse of hills and jungles with a few clearings here and there each containing one or more scattered villages. The general direction of the hills, which are not high, is east-west but there are numerous cross ranges which are rugges and difficult. The densest forests are in the southern part of the plateau beyond which the country becomes more open and provides grazing ground for cattle during the rainy season. The falls of the rivers Karamnasa and Chandraprabha are beautiful and worth seeing.

## River System and Water Resources

### Ganga and its Tributaries

Ganga—The most prominent physical feature of the district is the river Ganga which the Hindus have held sacred since time immemorial. It first touches the Varanasi district at the village of Karaundia (in tahsil Bhadohi) and flows southwards forming the common border between this district and that of Allahabad for about eight miles. Having made a bend it travels east forming the boundary between the two districts for another four miles or so. It then forms the boundary between this district and that of Mirzapur for about twenty-eight miles. The first two miles of this section constitute a bend as the river flows back from the east in a somewhat north-westerly direction and again, traversing the short distance of two miles, proceeds north for about four, almost parallel to the course it took when it first touched the district—the narrowest stretch (or the waist) being about two miles in width, the widest, in the south, being a fertile tongue of land—about four miles from west to east—shaped like an elbow (hence locally known as Konia). It then makes

a wide bend and again flows in a south-easterly direction for another four miles and passing Muhammadpur makes another bend and runs north-east as far as Biraspur from where it proceeds south-east till it leaves the district at Barji Kalan. It again forms the border of the district for a short stretch of about two miles in the south-eastern part of tahsil Bhadohi and then leaves the district again. In this tahsil, a number of nullahs approach the river cutting deep ravines due to the change in the gradient from the upland to the flood plain of the river. The Barnal nullah starts in village Darwansi in the uplands and flows two miles in an easterly direction and joins the Ganga at Biraspur. The Gopiganj nullah rises in the lowlying tract near Pura Diwan and flows in a southern direction joining the Ganga at Amlore. The Sariai Badu nullah was originally an artificial channel made to demarcate the boundary between pargana Kaswar and the tahsil of Bhadohi and to drain the depressions of Tal Samdha and Gird (in Baragaon) in which the rain-water of the uplands collects, which otherwise would have flowed into the lowlying lands of pargana Kaswar. The Ganga again touches the district at the village of Betabar where it is joined by a small stream, the Subbha nullah, which drains a small area. For a distance of about seven miles the river separates Varanasi from Mirzapur and then runs roughly north-eastwards across the district to the point where it is joined by the Gomati. In the early part of its course through the district it separates the pargana of Dehat Amanat on the left from those of Ralhupur and Ramnagar on the right. The right bank is high here and is composed of *kankar* and the left bank is steep. After leaving the town of Ramnagar the river flows past the city of Varanasi which is situated on its left bank which rises into a high ridge after the confluence of the Assi with the Ganga. From this ridge the ghats slope down to the river and on them stand the many temples and palaces mostly built by rajas because of the religious sanctity of the site. The action of the current has undermined to a considerable extent the ghats on this bank. On the right bank (opposite) lies an extensive expanse of sand which has accumulated between the river and the high flood bank. After leaving the Malaviya Bridge the river is joined by the Varuna at Sarai Mohan and continues in an easterly direction still keeping to the left bank which maintains its height for some distance beyond the confluence. Two miles downstream at the village of Tantepur, the channel begins to shift towards the opposite bank, the left bank again becomes low and sandy and the right liable to floods when the river rises and overtops the bank. Two miles further, in pargana Jalhupur, an offshoot known as the Sota leaves the river and joins it again opposite Mahuari, forming an island on which the villages of Mokalpur, Rampur, Ramchandipur

and Gobarha are situated. In this part the river leaves the deposits of alluvium along its banks whenever there are floods during the rainy season. The river flows in a northerly direction and throughout this stretch, the right bank constitutes a high ridge of *kankar*. The existence of this island is mentioned in a document dated 1833. In the rains the Sota becomes navigable by boats. At Balua the river again changes its direction and flows north-westwards for a distance of about four miles, the right bank being high and calcareous. The low sandy character of the left bank persists as far as the boundary between the parganas of Jalhupur and Katehar. The river then turns north-eastwards and after running for about six miles it is joined by the Gomati from where onwards it forms the northern boundary of the district for about twenty-eight miles. The left bank becomes high and is rich in *kankar* and the opposite bank (in pargana Barah), which forms the convex edge of the curve, is low and sandy and is liable to be inundated during the rains. At Aurihar (in district Ghazipur) the river bends to the south-east keeping to the left and maintains this course as far as a point near Diya (in pargana Mahaich) where it is thrown against the right bank. It then turns towards the north-east near Dhanapur and after about five miles again takes a sharp bend towards the south-east and traversing pargana Mahaich for about twelve miles it leaves the district after its confluence with the Lamui. As is generally the case along the Ganga, the banks are alternately steep and shelving, the precipitous bank on one side of the river being faced by a gentle slope of alluvium on the other. Throughout its course along the pargana of Mahaich the river current tends to throw itself towards the right bank so that there is very little alluvial land in this pargana. The velocity of the Ganga in this district varies from less than two miles per hour in the dry weather to about five miles in the rains, the average maximum rise of the river during the ordinary floods being about thirty-eight feet.

Varuna—Coming from the west the Varuna first touches the district at the village of Dayalpur in the north-western corner of tahsil Bhadohi and forms the western boundary of the district as far as the village of Payagpur. It then enters the district and after traversing for about half a mile it again forms the western boundary of the district for a short distance and continues as its northern boundary (separating it from district Jaunpur) except between villages Tulapur and Balipur where it makes a deep bend southward. From the latter place it again becomes the northern boundary of the district and after running for about forty-five tortuous miles it is joined by the Morwa. Then, still separating the two districts, it runs east in an almost straight course and is then

joined by the Bisuhi and enters the district. From here onwards it continues in an easterly direction for about thirty-five miles till, after skirting the north of the cantonment and passing through the civil station, it joins the Ganga at Sarai Mohan. This confluence is considered to be a spot of great sanctity and is the scene of large bathing fairs. Some small watercourses join it on its northern side at Akorha and Kundi (both in pargana Pandrah) and at Gaharwarpur and Koerajpur (both in pargana Athgawan) and another stream joins it on its southern bank in pargana Kaswar. The principal drainage channels are those which meet the Varuna at Kalka Bara, Bhitkuri, Kheoli, Bhatsar and Chhitauni. The banks of the river are fairly high and are scoured on either side by many ravines. The bed is of clay, the soil being generally light and sandy above the banks but which is enriched by the fertilising deposits left by the floods caused by the rise of the water in the Ganga.

The Morwa, an affluent of the Varuna, has its source in Tal Jigna (in district Allahabad) and enters the district of Varanasi at the southwestern corner of village Rohi (in tahsil Bhadohi) as an insignificant nullah. Near Belahua it is joined by the Kurmaicha nullah and by the Akorhi nullah near Tal Oro. It then forms a regular but shallow channel as far as Bhagwas where it is joined by its main affluent the Udra nullah, finally falling into the Varuna at Chaudharipur. The Udra nullah enters the district to the north of the Akorhi nullah and flowing through Tal Udra touches Bawai and drains the lowlands of Birampur, Amlahra and Ramchandrapur. Another important feeder of the Morwa is the Birapur nullah which has its source in the lowlands near Bhurki and joins the main stream near the south-eastern corner of Moosi. The Bijla nullah drains the lowlying lands of the neighbourhood and the Jogipur nullah those near Dubaha.

**Assi**—This is a small monsoon stream three miles in length which runs along the southern border of the city. The legend goes that after vanquishing the demons Sumbha and Nisumbha, Durga threw her sword away which cut the channel of this stream. This stream is considered sacred by the Hindus. Its name forms the last part of the word Varanasi.

**Gomati**—The biggest tributary of the Ganga in this district is the Gomati, the first point of contact being near village Bhadwan (in the north of pargana Sultanipur). For about twenty-two miles it forms the northern boundary of the district as far as village Kaithi where it meets the Ganga. For the first six miles or so it separates the district from district Jaunpur and thereafter from district Ghazipur. It is a very winding river particularly in these parts and this fact may have given rise to the erroneous notion that the name of the river is derived from

the word *ghumti* (winding). The local saying that if a person start from a point on the bank of the river and walks along it all day he will arrive at very nearly the starting point does not seem to be very exaggerated. The banks are alternately abrupt and sloping, the convex side being mostly low and shelving with broad stretches of alluvial and cultivable land. Quite often the river overflows its banks replenishing to some extent the fertility of the soil. During the floods, which are common and extensive and usually occur in August and September, the velocity of the river often exceeds four miles an hour and its level rises up to about seventeen feet. High floods occurred in 1871, 1891, 1894, 1915, 1943, 1955, 1960 and 1961.

**Nand**—The Gomati has many tributaries of which the Nand is of some importance. It is a small stream which rises on the border of the Varanasi and Jaunpur districts in a low clay tract to the north-west of village Phulpur in pargana Kolasla. For three miles it flows towards the south-east and then runs east in an irregular course through pargana Katehar and ultimately joins the Gomati near village Dhaurahra. The total length of the Nand is about twenty-five miles. It dries up during the early summer but gets filled up during the rainy season. Its banks are more or less low even in its upper course but in its lower reaches (specially in pargana Katehar) there is high ground on either side which is scoured by many small ravines.

**Hathi**—The Nand is fed by another small stream, the Hathi, which rises in a series of swamps near village Jagdishpur on the borders of parganas Sultanipur and Katehar. Flowing south-eastwards and cutting across the road to Chandwak, it is joined by a small channel which comes from Katari and about three miles further on it joins the Nand near the village of Hariharpur, a place situated about two miles from the confluence of the Gomati and the Nand.

**Banganga**—Due to the existence of large beds of *kankar* near Kaithi (in pargana Katehar) the course of the Ganga seems to have been deflected in a southerly direction at some time as is evident from the traces of an old bed which is very wide and obviously contained at some period a river of considerable magnitude but is now only a drainage line known as the Banganga which is filled with water during the rains. Starting near Chahania (in tahsil Chandauli) the Banganga goes north-eastwards for about four miles and then heads due north past Ramgarh and Hasanpur where it meets the Ganga. There is a local legend that the Banganga sprang from the hole made in the earth by an arrow shot by one Santanava who wanted to marry the daughter of a king of Kashi at a time when Ramgarh was the capital.

**Lamui**—The Lamui which in its upper course is known as the Majhui, is another tributary of the Ganga which joins on the latter's right at the village of Lamui (in district Ghazipur) after which its lower course is known. It rises in the clayey tract in the south of pargana Mahaich near village Chibili and, running eastwards, separates this pargana (which lies to the north of the stream) from pargana Narwan (which lies to its south). Near the eastern border of the district it bends north to join the Ganga after separating pargana Mahaich from pargana Zamania (in district Ghazipur). In its upper course the stream is ill-defined, but its channel grows deeper gradually and in the rains it becomes of a fair size. Two small water courses, known as the Barka and the Chori drain the heart of pargana Mahaich and also join the Ganga on its right, the former near village Sonahuli and the latter near village Pipraul.

**Karamnasa**—Still another tributary of the Ganga is the Karamnasa. It rises near Sarodaj in the Kaimur hills (in district Mirzapur). It enters the district at a point on the southern border of tahsil Chakia and, after forming the southern boundary of the district for about two miles, pursues a north-westerly course through hilly country for about eight miles. It then turns north-eastward and near the village of Jarhar is joined by a small stream, the Bhainsora. Traversing tahsil Chakia for another twelve miles it reaches a lower level near Aurawatand by a succession of leaps forming picturesque waterfalls. After about half a mile it reaches the eastern edge of the district where it is joined by the Gur wat. From this point it flows in a northerly direction for about eight miles separating this district from that of Shahabad (in Bihar State). It now reenters the district and running in a north-easterly direction for about eight miles it leaves the hilly area by descending in a fall near Latifshah. Taking a tortuous course through the plains of tahsil Chakia for about sixteen miles, it leaves the tahsil near village Bhorsar. It then enters tahsil Chandauli near the village of Fatehpur (in pargana Majhwar) and is joined by the Garai near Halua. For about ten sinuous miles it flows near the eastern border of the district through pargana Majhwar as far as village Konia and then, after again forming the eastern boundary of the district for about twenty-six winding miles, it leaves the district near the village of Kakrait where the districts of Varanasi and Ghazipur and the State of Bihar meet. The waters of the Karamnasa are stored in two reservoirs and are utilised for irrigation. The big reservoir which is near Naugarh was completed in 1957-58 by constructing the Naugarh Dam near Aurawatand and the other was completed (about 1917) by constructing a dam near Latifshah.

A rail-cum-road bridge, 300 feet in length, has been thrown across the Karamnasa at Naubatpur. During the summer the river becomes nearly dry except for some deep pools and is easily fordable. There is no *khadar,* the high steep banks making irrigation impossible.

According to a Puranic legend, King Trishanku of the Solar race, having killed a Brahmana and contracted a marriage, sought to purge himself of his sins. Though he was purified by having had a bath in the water of all the sacred streams (which had been collected for this purpose by a rishi), the spot where he had washed away his sins became polluted and the waters which issued from it became the river Karamnasa. Another tradition is that the exudations from the mouth of Trishanku, who is suspended upside down between heaven and earth, fell into and contaminated the waters of this river. This is why orthodox Hindus consider it a defilement to come into contact with its waters. However, those who live in the villages near by do not seem to be troubled by this superstition as they are willing to earn an honest penny by carrying on their backs those who desire to cross the river but are averse to touching the accursed waters.

Garai—This river is the main tributary of the Karamnasa. It rises on the border between the districts of Varanasi and Mirzapur near village Lahra (in the latter district) and flows northwards forming the common boundary of the two districts for about a mile and a half. It then enters the district of Varanasi but flows almost parallel to the border (only about half a furlong away from it) for about a mile. It then flows northwards for about three miles and turning west runs about two miles after which it leaves the district. It again intermittently forms the border of the district from village Amra to village Matihan, a distance of about three miles. It then leaves the district but enters it again at Sheonathpur in pargana Dhus and forms the boundary between this pargana and that of Majhwar for some distance. Near Sheopur it turns south then again east, the Chandraprabha meeting it near Paitua. It continues to flow in an easterly direction about three miles onwards till it falls into the Karamnasa near Halua. The river is shallow and not well defined in the upper part of its course. A large area lying in the lowland country in the south of pargana Dhus is subject to serious floods when the stream and the many channels connecting it with a number of *jhils* around Niamatabad overflow. Certain parts of pargana Majhwar are also subject to similar inundations but of a less serious nature. The river has a deeper channel in its lower course and it is of little use for irrigation as it dries up during the hot weather.

**Gurwat**—Another affluent of the Karamnasa is the Gurwat touching the district where the districts of Varanasi, Mirzapur and Shahabad meet. It forms the eastern boundary of the district for about eight miles separating tahsil Chakia from district Shahabad (in Bihar) and falls into the Karamnasa near Aurawatand.

**Chandraprabha**—This river rises in district Mirzapur and first touches the district of Varanasi about a mile and a quarter south-west of village Uditpur (Surra). It forms the boundary of the district for about five miles which it then enters near Chormarua Ghat. It now flows, mainly in a northerly direction, through a hilly tract and after ten miles it descends about 400 feet by the two beautiful falls of Deo Dhari and Rajdari which command a picturesque view. The rocky basin into which it falls is crowned by the ruins of the ancient Gahadavala fortress of Ganerwar, the Chandraprabha dam and the reservoir (which were constructed in 1954-1956) being about a mile upstream from the Deo Dhari falls. The river then passes through a dark and precipitous gorge seven miles in length, the top of which is on a level with the plateau and is nowhere capable of ascent. Soon after it leaves the gorge its surplus waters are impounded by a large masonry weir at Muzaffarpur which was constructed about 1820 by Raja Udit Narain Singh of Banaras. This dam serves as the reservoir for the Bahachandra or Chandauli canal whose waters are utilised by the villages of Majhli *patti* in the Chandraprabha-Karamnasa doab. From here the river leaves the hills and traverses the plains of tahsil Chakia for about sixteen miles and then goes into district Mirzapur only to return to the district of Varanasi at Baburi (in tahsil Chandauli) at a point a mile and a half north-east of that at which it left the district. From here it flows eastward, enters tahsil Chakia again by making a deep bend and then again turns north-east into tahsil Chandauli near Jarkhor from where it continues to flow in a north-easterly direction for a few miles till it joins the Garai near Paitua. The volume of water in this river, which is perennial, is small except in the rains.

**Lakes and Jhils**—Numerous lakes and *jhils* are found in almost every tahsil of the district. There are eight places in tahsil Chandauli and fifteen in tahsil Varanasi where there are ponds, *jhils*, etc., which are under the control of the fisheries department. There are thirty-two reservoirs in tahsil Chakia under the control of the irrigation department which cover an area of 11,615 acres, the biggest being the Naugarh dam (about 7·6 square miles), the Chandraprabha dam (6·99 square miles), the reservoir at Latifshah (978 acres), that at Bhainsora (568 acres) and the Gulal bund (287 acres), six others being between one and two hundred



*Rajdari Falls of the Chandraprabha*

acres in size. The lakes of this tahsil are in Shikarganj, Chakia and Sikandarpur and are scattered round about Naugarh.

In tahsil Bhadohi the *jhils,* lakes and swamps cover 22,528 acres. The smaller ones get filled up during the rainy season but most of them dry up in summer. In tahsil Varanasi the main sheets of water are to be found in the clayey tracts of parganas Athgawan and Kolasla. The Kawar *jhil* is in the north of pargana Pandrah and there is a tank near Sarnath. In tahsil Chandauli are Rahil Tal and Royal Tal which lie to the south-east of pargana Barhwal. In the south of pargana Dhus near Niamatabad there are many lakes. Samdha, Gird and Dubha in the east, Oro, Udra, Chanaura and Ramchandrapur in the west and Koerauna, Bankat, Majhgawan, Amwa and Tilanga in the south are the large lakes in tahsil Bhadohi. Three tanks—Durgakund and two others—constructed in Ramnagar in his estate by a former raja of Banaras. are still in existence.

## GEOLOGY

The district Varanasi is mainly composed of Gangetic alluvium the deposition of which commenced from the Pliestocene period after the final upheaval of the Himalayas and is still continuing. It consists of interbedded layers of sand, silt and clay, which are associated in places with *kankar.* Sections obtained by sinking wells have generally given a profile of about 35 feet of loam or clay mixed with sand in varying proportions, 30 feet of blue silt, 20 feet of strong clay and below that a water bearing stratum of reddish sand.

The Vindhyan rocks which occur in the southern portion of the district in tahsil Chakia consist of different kinds of quartzite and sandstone belonging to the Dhandraul and Scrap-Sandstone stages. The mineral products that are commonly found in this district are *reh, kankar* and brick and pottery earths.

**Reh**—This mineral occurs as a white encrustation in the *usar* land. Soda ash, which is extracted from it, is used in the making of soap and glass. It can also be used for the treatment of hard water, in the dyeing industry and, when rich in sodium sulphate, for the extraction of sulphur. In its slightly purified form it is commonly used by dhobis as a substitute for soap. Its main ingredient is sodium carbonate frequently mixed with sodium sulphate, sodium chloride and other salts. Deposits of *reh* are found in a number of places in the tahsils of Bhadohi and Chakia roughly covering areas of 269 and 5 acres respectively.

**Kankar**—This mineral is available in many parts of the district and occurs generally at a depth of two to four feet while small quantities can be procured from the banks of rivers and ravines.

There are four recognized varieties of *kankar*: *bichwa*, *gathia*, *matmaila* or *pakanwa* and *chawan* or block *kankar*. The first two are mostly used as road metal, the third in the manufacture of lime and the fourth for pitching. Some of the important localities where quarries of the *bichwa*, *gathia* and *matmaila* varieties occur are Chaubepur, Chandrawati (both in pargana Katehar), Tikari (in pargana Dehat Amanat), Rameshwar and Kotwa on the Varuna, Chhemia, Teghara, Alinagar and Kanera in tahsil Chandauli, Bhikhipur, Ghamahapur, Sarai Kazi, Dandupur, Barauli, Gosainpur and Narpatpur (all in tahsil Varanasi). Most of these quarries are near metalled roads. *Chawan* or block *kankar* is restricted to Alinagar, Teghara and Balua.

**Brick and Pottery Earths**—These are available in alluvial tracts all over the district and are used locally for the manufacture of bricks and earthenware. Bricks in large quantities are made at Mughalsarai, Pandepur, Lahartara, Dulahipur, Sheopur and Mandua Dih.

Although the Gangetic plain is poor in mineral wealth, it is rich in resources of underground water which are utilised extensively for agricultural purposes.

In addition to the minerals mentioned above glass sand and stone for building purposes are found in the Vindhyan tract.

**Glass-Sand**—This is obtained from the exposures of white Dhandraul quartzite which is extensively developed on the top of the main Chakia plateau and the outlying hills. Other places where suitable deposits have been found are Jhiria, Parbhunarainpur, Dakahi, Latmarwa, Baliari, Jamsot, Baraur and Chikni.

**Building Stone**—In tahsil Chakia there is a thick formation of upper Kaimur sandstone which provides high-grade building material but quarries have not been developed on a commercial scale on account of poor communications.

**Laterite**—Small superficial patches of laterite with a low calcium content have been observed at a number of places on the Chakia plateau particularly near Naugarh.

## CLIMATE

In this district the cold-weather season is from January to the end of February and is characterised by westerly and north-westerly winds. This is part of the season of the north-east monsoon (also called the

winter monsoon) which continues till mid-June. The hot weather commences in March and goes on till the coming of the south-west monsoon season which starts in the second half of June and ends in December. From mid-June to mid-September is the season of general rains and from mid-September to December that of the retreating monsoon. The south-west monsoon (also called the summer monsoon) is characterised by easterly, north-easterly and south-easterly winds. October, November and December are the transitional months.

**Rainfall**—Records of rainfall in the district have been maintained at five stations—Varanasi, Chandauli, Gangapur, Chakia and Gyanpur and extend to over eighty years. A statement of the rainfall at these stations and for the district as a whole is given in the Appendix in Table IV (i). The average annual rainfall in the district is 1049·9 mm (41·33"). It generally decreases from the south-east to the north-west. Nine-tenths of the annual rainfall is received during the south-west monsoon season, August being the month with the maximum rainfall. There are variations from year to year although they are not very large. During the fifty-year period 1901 to 1950, the highest annual rainfall amounting to 162 per cent of the normal (or approximately 67 inches) occurred in 1948 whereas the rainfall was the lowest in 1941 with only 64 per cent of the normal. In the same fifty-year period, in six years the rainfall in the district was less than 80 per cent of the normal, two of these years being consecutive. But in the case of Varanasi and Gangapur rainfall less than 80 per cent of the normal in two consecutive years occurred twice and three times respectively. At Chandauli three consecutive years of low rainfall occurred once. There were thirty-nine years out of the fifty when the rainfall was between 800 and 1300 mm.

On an averege there are fifty-one rainy days (days with rain of 2.5 mm or more) in a year, the number varying from forty-eight at Gangapur to fifty-four at Varanasi. The highest rainfall in 24 hours which occurred at any station in the district was 533·4 mm (21·00") at Gangapur on July 12, 1865.

A statement regarding the frequency of the annual rainfall in the district as a whole is given below for the period 1901-50:

| Range in mm | No. of years | Range in mm | No. of years |
|---|---|---|---|
| 601—700 | 1 | 1201—1300 | 3 |
| 701—800 | 3 | 1301—1400 | 4 |
| 801—900 | 9 | 1401—1500 | 2 |
| 901—1000 | 7 | 1501—1600 | 0 |
| 1001—1100 | 9 | 1601—1700 | 1 |
| 1101—1200 | 11 | | |

**Temperature**—A statement regarding the temperature obtaining in the district as a whole is given in Table IV (ii) of the Appendix. Temperatures start rising from the beginning of March. May is the hottest month with the mean daily maximum temperature at 40·9°C (105·6°F). The heat before the onset of the monsoon with increasing humidity is oppressive in June. The maximum temperature in this period may sometimes be as high as 47°C (116·6°F). Although the day temperatures begin to drop with the arrival of the south-west monsoon in the latter half of June, night temperatures continue to be high. Even in July, when the monsoon may be expected to be well established, day temperatures may reach over 40°C (140°F) during breaks in the rains.

In October the day temperatures continue to be more or less the same as in the preceding month but the night temperatures begin to decrease rapidly. Both day and night temperatures go on decreasing till January which is the coldest month. The mean daily maximum temperature in December and January is 9·1°C (48·38°F) but from December to February during the cold waves that occur in the rear of western disturbances, the minimum temperatures may sometimes go down to a degree or two above the freezing point of water and occasional frosts may occur.

**Humidity**—During the period of the north-east monsoon the air is very dry. In April and May relative humidity is very low particularly in the afternoons. In the period May to November, the air is moist. A statement regarding the humidity in the district as a whole is given in Table IV (ii) of the Appendix.

**Winds**—During the season of the north-east monsoon the winds come from the north-west in January and February. With the advent of March strong and scorchingly hot winds, (locally called *loo*) continue to blow from the west and the south-west but by mid-June, when the district is under the influence of the south-west monsoon, they are replaced by strong rain-bearing easterly or south-easterly winds which become light after September during the period of the retreating monsoon.

**Special Weather Phenomena**—During the south-west monsoons tropical cyclones (which originate in the Bay of Bengal and move across the country) affect the district causing widespread and heavy rain. Dust-storms or thunder-storms occur in the summer months due to convection and are sometimes accompanied by squalls. Thunder-storms also occur in association with western disturbances in the cold season as well. The

showers in the south-west monsoon period are often associated with thunder. Occasional fogs may occur in December and January.

A statement regarding the special weather phenomena and the average wind speed month-wise for the district is given below :

| Month | No. of days with | | | | | Wind Speed (in kilometers per hour) |
|---|---|---|---|---|---|---|
| | Thunder | Hail | Dust-storm | Squall | Fog | |
| January | 2·3 | 0·0 | 0·0 | 0·0 | 1·3 | 3·9 |
| February | 2·2 | 0·1 | 0·0 | 0·0 | 0·0 | 4·8 |
| March | 2·3 | 0·0 | 0·1 | 0·0 | 0·0 | 5·9 |
| April | 1·4 | 0·0 | 0·1 | 0·0 | 0·0 | 5·8 |
| May | 2·0 | 0·1 | 0·1 | 0·0 | 0·0 | 6·8 |
| June | 8·9 | 0·0 | 0·3 | 0·0 | 0·0 | 6·9 |
| July | 11·1 | 0·0 | 0·0 | 0·0 | 0·0 | 6·1 |
| August | 8·8 | 0·0 | 0·0 | 0·0 | 0·0 | 5·6 |
| September | 8·0 | 0·0 | 0·0 | 0·0 | 0·0 | 5·0 |
| October | 1·2 | 0·0 | 0·0 | 0·0 | 0·0 | 3·5 |
| November | 0·0 | 0·0 | 0·0 | 0·0 | 0·0 | 2·9 |
| December | 0·6 | 0·0 | 0·0 | 0·0 | 1·4 | 3·2 |
| Annual | 48·8 | 0·2 | 0·6 | 0·0 | 2·7 | 5·0 |

## FLORA

### Botanical Divisions and Nature of Vegetation

The forests of the district are mainly of the tropical dry mixed deciduous type, varying in growth and stocking according to the nature of the soil and effective precipitation and are subdivided into the classes mentioned below.

The northern/southern tropical dry mixed deciduous type of forest (1,18,790 acres) occurs on the ridges, flat hill tops, suitable slopes, foot hills and plains of the district. The quality of the trees is on the whole poor, the trunk usually being between four and ten inches in diameter except in the case of *salai* (*Boswellia serrata*) and *dhawa* (*Anogeissus latifolia*) which attain a diameter of twelve inches and an average height from thirty to forty feet. The trees of the overwood are *salai* (*Boswellia serrata*), *piar* (*Buchanania latifolia*), *mahua* (*Madhuca*

*indica Gmel*), *tendu* (*Diospyros melanoxylon*), *dhawa* (*Anogeissus latifolia*), *bahera* (*Terminalia bellerica*), *kulu* (*Sterculea urens*), *asidh* (*Legerstroemia parviflora*), *khair* (*Acacia catechu*), *bel* (*Aegle marmelos*), *rohina* (*Soymida febrifuga*), *kusum* (*Schleichera oleosa*), *amla* (*Emblica officinalis*), *palas* (*Butea monosperma*), *sihor* (*Streblus asper*), *kathber* (*Zizyphus xylopyrus*), *paprq* (*Gardenia latifolia*), *khaja* (*Bridelia retusa*), and *amaltas* (*Cassia fistula*); those of the underwood are *jharberi* (*Zizyphus rotundifolia*), *kanju* (*Flacourtia ramantchi*), *karaunda* (*Carissa spinarum*), the *indigofera* species, *dhawai* (*Woodfordia fruticosa*), *koraya* (*Holarrhena antidysenterica*), *mainphal* (*Randia dumetorum*) and the *cassia* species:, climbers like *makoh* (*Zizyphus oenoplia*), *badrasin* (*Butea superba*), *keoti* (*Ventilago calyculata*), *ail* (*Mimosa himalayana*), *panibel* (*Vitis latifolia*), *gunchi* (*Abrus precatorius*), *dudhai* (*Cryptolepis buchanani*) and the *ichnocarpus* species. The grasses that grow in these forests are *sabai* (*Eulaliopsis binata*), kans (*Saccharum spontaneum*), *parwa* (*Hetero-pogan controtus*), *munj* (*Saccharum munja*), *khuskhus* (*Vetiveria zizanoides*) *kus* or *chickwa* (*Chrysopogon motanus*), *dab* (*Desmostachya bipinnata*), etc.

The dry tropical riverain forest (17,558 acres) contains the same species of trees as are found in the preceding type but the growth is better and the trees attain a diameter of twenty inches and above. In addition the following trees are also found here : *Kahu* (*Terminalia arjuna*), *jamun* (*Syzygium cumini*), *kadam* (*Anthocephalus indicus*), *gurch* (*Tinospora cordifolia*), *chilbil* (*Holoptelea integrifolia*), *kala siris* (*Albizzia lebbek*), *bhurhul* or *bhaulan* (*Rubiaceae excelsum*) and *gopali* or *karri* (*Sa. -opetalum tomentosum*).

The dry sal forest transitional to peninsular sal (7,396 acres) type of forest is generally found on the plateau and is mixed with 50 per cent of miscellaneous species. The crop is of coppice origin. The average diameter of the crop is six to eight inches and the average height is forty feet.

The moist Gangetic low level old alluvium sal (2,342 acres) type of forest is found on the well drained soils along the nullahs and in the valleys and contains 75 per cent sal (*Shorea robusta*) mixed with the species found in the dry tropical riverain forest mentioned above. The average height is about seventy feet. Underwood is fairly dense and the regeneration of sal (*Shorea robusta*) and *tendu* (*Diospyros melanoxylon*) is also undertaken.

The Boswellia type of forest (5,098 acres) is generally found on the flat tops of the hills. The average height attained by the trees is about forty to fifty feet and the girth is from four to six feet.

The Butea type of forest (2,890 acres) is found where the soil is badly drained stiff clay. The trees are generally stunted and mixed with other miscellaneous species. During spring the trees lose their leaves but are covered with beautiful flame-like orange flowers.

The dry secondary deciduous forest (28,870 acres) generally occurs on the plateau where the soil is of a ferruginous and clayey nature. On the whole the trees are stunted and thorny undergrowth is generally absent.

There are no grass preserves in these forests, the whole area being left for grazing.

The following areas have been planted during the Second Five-year Plan period :

| Year | Acres planted | Location |
|---|---|---|
| 1957 | 400 | 100 acres in Sapahi<br>100 acres in Jarhar<br>200 acres in Ghorabandh |
| 1958 | 1,600 | near Amdaha |
| 1959 | 700 | planted near Chhetampur during the rains of 1959 |
| 1960 | 2,500 | planted near Majhgaun and Rithia |

These forests belonged to the erstwhile Banaras state and their area in 1949 was 1,99,680 acres. They came under the management of the U. P. forest department after the merger of that state with Uttar Pradesh. They are constituted as reserve forests under the Indian Forest Act of 1927 and settlement operations in this connection have been in progress since September, 1960. The total area of forests (in the district) under the charge of the forest department was about 1,89,111 acres in 1959-60 which lies in the tahsil of Chakia. The total forest area under the charge of the *gaon samajs* for the same year was 22,681 acres of which 21,975 acres were in tahsil Chakia, 549 acres in tahsil Varanasi, 125 acres in tahsil Bhadohi and 32 acres in tahsil Chandauli. The densest and best forest is situated in the hilly area of tahsil Chakia. Generally these forests are of the type characterised by extensive open spaces and are poorly stocked, the trees being stunted in growth. They often suffer because cattle graze on the leaves and tender branches and trample on the young plants which are destroyed, the expansion of the area under cultivation in the hill sections is continuously increasing and because of the destruction of trees meant for fuel and for medicinal purposes, etc.

There is hardly any tree in these forests which is not put to use by the inhabitants. The silk-cotton of the *semal* (*Salmalia malabarica*) is used for stuffing quilts, mattresses and packsaddles and the root has medicinal properties. The *amla* (*Emblica officinalis*) and *bahera* (*Terminalia bellerica*) yield a red dye and are also used for medicinal purposes; the fruit of the former being useful as an astringent and that of the latter yielding ink and acting as an aperient. The black heart-wood of *tendu* (*Diospyros melanoxylon*) supplies ebony for commercial purposes, its fruit is eaten and *biris* are made of its leaves. The *dhaora* or *siada* (*Lagerstroemia parviflora*) is a large deciduous tree with wood of a greyish-brown colour which is tough, elastic and durable, the leaves being used for tanning. The *salai* (*Boswellia serrata*), rising with its ashy and leafless branches above the underwood, gives the forest a bleak appearance and occurs in profusion on the dry hill tops and the plateau, its wood being used for making troughs in which catechu juice (that is extracted from the *khair* tree by boiling) is cooled. The bright scarlet flowers of the *palas* or dhak yield a yellow dye brighter than gamboge; its seeds are useful medicinally as a vermifuge and purgative, its inspissated juice having astringent properties; from its leaves are made platters and bowls, the root furnishing a fibre for caulking boats and the tree itself harbouring the lac insect. The leaves of the *parsdoh* (*Hardwickia binata*) are used as fodder for cattle and its heart-wood, being tough, is used in the building of bridges and houses. The *haldu* (*Adina cordifolia*) yields a fairly durable wood of which furniture and agricultural implements are made. From the *bijaisal* (*Pterocarpus marsupium*) are obtained good beams and a red gum or resin known as kino, its wood being used for making musical instruments such as drums. The bark of the *kahu* (*Terminalia arjuna*) is used in tanning as are the galls of the *harra* (*Terminalia chebula*), the bark of which is largely exported to Ahraura Bazar (in district Mirzapur). From the *kulu* (*Sterculia urens*) a valuable marketable gum, called *katila*, is procured: the tree derives its botanical name, *Sterculia*, from the foul smell of its leaves and the tracings on its pinkish bark resemble the Devanagari characters which form the word Rama. The root of the *gamhar* (*Gmelina arborea*) is used as a laxative and a tonic and is efficacious in fevers; the wood is even-grained, durable and does not warp and so is much in demand for making furniture, palanquins, etc. The other useful trees are the *mahua*, bamboo, teak and sal or *sakhu* (the last named producing a gum in the process of obtaining which many trees used to be destroyed annually till preventive measures were taken). The *asn* (*Terminalia tomentosa*) and the *khair* provide raw materials for certain cottage industries.

The forests in tahsil Chakia are the main source of supply of fire-wood and charcoal not only to the neighbouring villages but also to the towns of Varanasi and Mughalsarai. About 75,000 head of cattle of the district and thousands from the district of Mirzapur and from Bihar come in during the rains and stay at cattle stations known as *arars*, the revenue thus realised being approximately Rs 10,000 annually. The stone obtained from the forest areas is used extensively in the construction of houses and roads and large quantities were used in the building of the dams at Naugarh, Bhainsora, Latifshah, Muzaffarpur and that on the Chandraprabha, the revenue from this source being about Rs 60,000 annually. *Tendu* leaves, which are extensively used for the manufacture of *biris*, yield a revenue of Rs 25,000 annually. From the flowers of the *mahua* trees which grow in these forests, a liquor is distilled which is a favourite drink with the people of the locality. *Piar* or *chiraunji* (*Buchanania latifolia*) seeds are collected and used as medicine and in decorating sweets. Thorns and thistles are used for fencing. The well-known wooden toys of Varanasi are made of the wood of the *koraya* (*Holarrhena antidysenterica*). The annual revenue from the lac industry, which is still in its infancy, is nearly Rs 5,000. Honey and wax in small quantities are also to be had but the quantity is sufficient for local consumption only. About forty to fifty maunds of *sabai* grass is available annually and is made into ropes. Bamboos are used locally mainly for building purposes.

In several other places outside this tahsil there are stretches of dhak and scrub jungle in parganas Bhadohi, Katehar, Pandrah and Ramnagar. In pargana Katehar there are two such largish patches, one at Pipari near the junction of the Nand and the Gomati and the other near Cholapur where the Azamgarh road crosses the Nand. Others occur along the course of this stream in Bilari (in pargana Kolasla). In Pandrah the jungle is to be found along the Bisuhi and Varuna rivers, the largest stretch being at Akorha near the junction of the two streams. There is some jungle area in pargana Jalhupur, both on the island of the Ganga and at Ramna (in pargana Ramnagar). East of the Ganga there are no jungles of importance, though small patches are to be seen in the south-east of Ralhupur and in Dighwat near the Rahil Tal in pargana Barhwal. The trees and bushes in these jungles are gradually being cut down and the areas thus cleared being brought under cultivation.

The district has a good number of groves, specially in the tahsils of Varanasi, Bhadohi and Chandauli, the total average area for the seven years ending 1955 being 30,505 acres or 2·73 per cent of that of the

entire district, 14,020 acres lie in tahsil Varanasi, 10,253 acres in tahsil Bhadohi and 5,848 acres in Chandauli. That the country is lowlying and the soil very clayey in tahsil Chandauli, that there is a large area under unculturable waste in tahsil Bhadohi and that a large part of tahsil Chakia is covered with hills and forests are factors adverse to the growth of groves in these parts. Pargana Sheopur in tahsil Varanasi has the highest area (8·3 per cent) under groves, the other parganas of this tahsil also having a fair proportion, the percentages being 4·7 in Dehat Amanat, 7 in Kaswar, 3.4 each in Katehar and Pandrah. But in tahsil Chandauli the average area is much below that of the district generally, the percentages in pargana Narwan being only 0.47 and 2.9 each in parganas Barah, Mahuari and Mahaich. Apart from these groves there are large numbers of trees scattered here and there in the district especially in tahsils Varanasi and Bhadohi and in parganas Narwan and Barah of tahsil Chandauli. The southern tracts of parganas Majhwar and Dhus (both of tahsil Chandauli) are, however, singularly devoid of trees. The commonest is the mango which does exceedingly well in this soil and climate, the district being particularly famous for the *langra* variety. The other trees of the district are those which are found everywhere throughout the Gangetic plain such as the banyan, pipal (*Ficus religiosa*), *shisham* (*Dalbergia sissoo*), neem (*Melia indica*), *bel* (*Aegle marmelos*), *jamun* (*Syzigem cumini*), jackfruit, guava, *mahua* (*Madhuca indica Gmel*), tamarind, etc. The total area under groves in 1959-60 was 26,959 acres of which 9,318 acres were in tahsil Bhadohi, 13,151 acres in tahsil Varanasi, 4,299 acres in tahsil Chandauli and 191 acres in tahsil Chakia.

## Fauna

Game Laws—The general rules regulating hunting and shooting in the reserved forests are framed under the Indian Forest Act, 1927. The Wild Elephants Preservation Act (Act No. VI of 1920) provides for the preservation of wild elephants in the district and the Wild Birds and Animals Protection (Uttar Pradesh Amendment) Act (U. P. Act No. XIII of 1934) provides for the protection of birds and animals in the forests of the district.

The Maharaja of Banaras has the sole shooting rights in the forests of the erstwhile Banaras state and no one else is allowed to shoot in the forests. All the rules and laws under these Acts are operative in the Chandraprabha sanctuary also.

The tahsils of Varanasi, Bhadohi and Chandauli are poor in wild animals. The larger carnivora are scarce but jackals and foxes are to be

found in the vicinity of village habitations. There are no deer and antelopes are seldom to be seen in the ravines of the Varuna and along the Karamnasa in pargana Narwan. Wild pig and nilgai are frequently seen on the banks of the Ganga where grass jungles afford good cover. The building of dams in tahsil Chakia necessitated the clearing away of the best forest which resulted in a considerable decrease in the wild life of these parts. In the Chakia forests, tigers are occasionally found in Naugarh, Moosakhand and Shikarganj; elsewhere, except perhaps in the gorges of the Kaimur and the Vindhyan hills, they are unknown. The leopard is to be seen in the whole forest area of Naugarh, the hyena is common everywhere, the lynx is rare and the wild dog (*kogi*) is destructive to the deer which it hunts in packs. Of the deer tribe, the sambar and chital (which were formerly numerous especially in Londa, a mile off from Chakia proper) have greatly decreased in number now. The black buck and *chinkara* (or Indian gazelle) are for the most part confined to certain localities. Wild bear and wild boar are found in the upland tracts. In December, 1957, three Gir lions were introduced into these forests.

A wild life sanctuary, covering an area of thirty-two square miles and forty-three miles distant from Varanasi city, was established in January, 1957, for the preservation and protection of wild birds and wild animals and to provide a home for the Indian lion. This sanctuary comprises beautiful forests of the open type. Bounding the sanctuary on the south-eastern side is the Chandraprabha river from which the sanctuary gets its name. Three watch towers have been constructed for the observation and photography of the wild life of the area. The sanctuary is full of wild life there being many herds of *chinkara*, a good number of wild pigs, some sloth bears, spotted deer, sambars and leopards.

**Birds**—Grey partridges, peafowls, quails, doves and green pigeons abound in the sanctuary and the *harial* (*Crocopus phaenicopterus*), rock pigeon, partridge, *lava*, peacock, dove and jungle fowl are found in many parts of the district.

**Reptiles**—Different varieties of snakes are to be found in the district. The python (*Python molurus*) which can be anything from eight to sixteen feet in length, is found on the rocky slopes of the low hills in the south-east of the district and is also often seen near rivers and *jhils* in open rocky country and at times it lives in trees in the forest. The *suskur* (*Vipera russelli*) is found near human habitations. The most poisonous snakes of the district are the cobra (*Naia tripudians*) and the *krait* (*Bungarus coeruleus*), the former being generally found in the

wooded area of the district but which at times finds its way into garden and open tracts. The *dhaman* (*Zamenis mucosus*) is found in the proximity of houses, towns and villages. It does not bite but strikes its victims with its tail, the flesh of the part so struck decaying. The *phoorsa* (*echis carinata*) is generally found in the sandy tracts of the district, the green pit viper or bamboo snake (*Lachesis graminens*) in the hilly tracts, the green whip snake (*Dryobhis mycterizans*) in low bushes and shrubs, the brown tree snake (*Dipsadomorphus trigonatus*) in trees, bushes and shrubs and the *kukri* snake (*Simetesarnensis*) in inhabited areas.

Two other species of reptiles, which are amphibious and are found in the large streams and rivers of the district, are the *gharial* (*Gavialis gangeticus*) and the crocodile (*Crocodiles palustris*).

**Fish**—The rivers and permanent lakes of this district abound in fish of the ordinary species such as *rohu* (*Labeo rohita*), *karaunch* (*Labeo calbasu*), *bata* (*Labeo bata*), *kursa* (*Labeo gonius*), *nain* (*Cirrhina mrigala*), *raiya* (*Cirrhina reba*), *bhekur* (*catla catla*), *darhi* (*Catla sarana*), *putia* (*Catla ticto* and *Catla stigma*) *parhan* (*Wallago attu*), *tenger* (*Mystus tengara, Mystus seenghala and Mystus cavasius*), *Mangur* (*Clarius batrachus*), *singhi* (*Sacchobranchus fossilis*), *pabda* (*Callichorus pabda* and *Callichorus bimaculatus*), *silund* (*Silundia silundia*), *piyasi* (*Pangasius pangasius*), *hilsa* (*hilsa ilisha*), *khurda* (*Trichogaster spp*), *kawwa* (*Rhynchobdella aculatea*), *arwar* (*Mugil corsula*), *chelwa* (*Chela bacaila* and *Chela gora*), *gurda* (*Rohtee catio*), *moh* (*Notopterus chitala*), *patra* (*Notopterus notopterus*), *saul* (*Ophiocephalus striatus, Ophiocephalus marulius, Ophiocephalus punctatus* and *Ophiocephalus gachua*), *bachwa* (*Eutropiichthys vacha*), *chanbijwa* (*Ambassis nama* and *Ambassis ranga*), *phulwa* (*Tetradon cutcutia*), *bam* (*Belone cancilla*), *kawai* (*Anabas testudinus*), *pathri* (*Sciaena coitor*), *nakta* (*Botia spp*), *gari* (*Nemachilus spp*). *belgagra* (*Rita rita*), *gaunch* (*Bagarius bagarius*), *garua* (*Pseudotropius garua*) and *phonsi* (*Engraulis telara*).

Such fish are also to be seen in the markets of the city and they are also consumed in the rural areas when and where available. The usual finishing season is the summer when the water is undistributed and low. Fish are caught by fishing rods, nets of different mesh and dimensions and by reed or wicker traps and baskets. Large numbers of boatmen, Kahars, Bhars, Julahas, etc. also occupy themselves in fishing occasionally

## CHAPTER II

## HISTORY

No pre-historic site has so far been unearthed in the district of Varanasi and the archaeological discoveries made in the city and its environs—Sarnath, Rajghat, Bairant, etc.,—do not date much before the time of Asoka[1] and are, therefore, useful in reconstructing the history of Varanasi only since about the fourth century B. C. onwards. The pre-Buddhist history of the region is to be sought in the legends and traditions preserved in the *Puranas* which were given their present form hundreds, if not thousands, of years later than the alleged time of the events they narrate. Later Vedic literature has only a few incidental references to Kashi (or Varanasi), which are to be found in the Pippalada version of the *Atharva Veda* (V, 22·14), the *Shatapatha Brahmana* (XIII, 5, 4, 19, 21), the *Brihadaranyaka Upanishad* (IV, 1), the *Shankhayana Shrautasutra* (XVI, 29·5) and the *Baudhayana Shrautasutra.*

From these allusions it appears that in the period to which the *Atharva Veda* belongs, Varanasi, the holy city of the Hindus, was yet to come under the influence of the Aryan sacrificial religion which could make only slow progress in this region owing to the stubborn religious opposition of the inhabitants. Even the *Manusmriti* (composed about the third century B. C. at the earliest) excludes Varanasi from Madhyadesha,[2] the centre of the Vedic religion. The legendary accounts preserved in the *Puranas* also indicate that Varanasi was a famous centre of non-Aryan worship at the time of the advent of the Aryans, Mahadeva (originally a non-Vedic god) being then, as now, the patron deity of the city. Eventually the Aryans found it necessary to make room for Mahadeva (or Siva) in their pantheon, as his worship was very popular among the non-Aryans and had perhaps appealed to a section of the Aryans also.[3] It is doubtful whether the Vedic sacrifices ever excited the admiration of the people of Varanasi. Some of its rulers are also known

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[1] The oldest archaeological remains so far discovered are specimens of northern black polished ware from village Baigar (in tahsil Chakia) and from the Rajghat site near Varanasi. Sherds of plain grey, unslipped red and black-and-red ware and those with a dull black interior and ashy grey exterior (bearing black and orange-red bands), beads of terracotta, glass, stone and copper and a few terracotta human and animal figurines have also been discovered at the Rajghat site. All these antiquities are believed to have belonged to the period from about the sixth-fifth century B. C. to the third or second century B. C.

[2] *Manusmriti*, Ch. I; Altekar, A. S.: *History of Benares*, (Benares, 1937), p. 9

[3] *Ibid.*, pp. 2-4

to have taken immense interest in the philosophical speculations of the Upanishadic age.[1]

The early political history of this region is complex, the main sources of information being the *Puranas* supplemented by the Epics (particularly the *Mahabharata*), the early Jain and Buddhist texts and classical Sanskrit literature. The earliest known dynasty which ruled in Varanasi was founded by Pururavas Aila, a grandson of Manu, and his grandson, Kshatravriddha (the son of Ayu, the Aila king of Pratishthana), was the first king of Varanasi.[2] The seventh king in the line was Kasha or Kashya (son of Suhotra and a grandson of Kshatravriddha) after whom the city, as also the kingdom, came to be named Kashi.[3] He is said to have wielded considerable influence and power. A few generations later came a king named Dhanvantari whom the *Vayu Purana* (92·21) identifies with the founder of Ayurveda, probably because his name happened to resemble that of the presiding deity of this Indian science of medicine[4] Dhanvantari was followed by Ketumanta I and Bhimaratha, one after the other.

The next king, Divodasa I, was an important ruler. Soon after his accession to the throne a protracted war broke out between him and the Haihayas of Chedi, whose capital was Mahishmati. He inflicted a crushing defeat on the Haihaya king, Bhadrashrenya, who was killed along with all his sons except Durdama, the youngest, who is said to have been spared on account of his tender age.[5]

During the reign of Divodasa's successor, Ashtaratna, there seems to have been a lull but war flared up again in the time of the next king, Haryashva. The Haihaya king, Durdama, bent upon retrieving the fortunes of his family, marched against the kingdom of Varanasi. The opposing forces met in the plains of the Ganga-Yamuna doab and in the sanguinary battle that ensued Haryashva was defeated and killed. His son and successor, Sudeva, also met with the same fate. Encouraged by these successes the Haihayas established an outpost in Kaushambi (near Allahabad) in order to harass constantly the rulers of Varanasi.[6] Sudeva's son Divodasa II, therefore, abandoned his capital and, it is said, founded a new Varanasi at the confluence of the Ganga and the

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[1] *Ibid.*, p. 7.

[2] *The History and Culture of the Indian People*, Vol. I, p. 273.

[3] *Harivamsa*, 29. The *Kashi-khanda* of the *Skanda Purana*, however, ascribes the origin of this name to the mythical Kasha (shining) lingam created here by Vishnu at the request of the Seven Sages

[4] Altekar, *op. cit.*, p. 9.

[5] *Ibid.*, p. 9; *Brahma Purana*, XI, 44-47.

[6] *Mahabharata*, Anushasana Parva, Ch. 30, vv. 12 ff.

Gomati.[1] Even this step failed to save the situation as the Haihayas persisted in their attacks and eventually routed the forces of Divodasa II. About this time Varanasi is said to have been captured by Kshemaka, a Rakshasa chief, which indicates that the territory was devastated by war resulting in its occupation by the rude forest tribes from whom it was subsequently recovered by Durdama, king of the Haihayas.[2] It was in the time of Pratardana, the son and successor of Divodasa II, that the tables were turned on the Haihayas, their king Vitahavya losing all his hundred sons in the battle and saving his own life only by changing his caste to that of a Brahmana with the permission of the rishi[3] Bhrigu.

The *Puranas* mention the names of more than a dozen rulers who followed Pratardana but refer to no particular incident or achievement pertaining to any one of them except that Pratardana's son, Vatsa, annexed Kaushambi and there founded the Vatsa line of kings and that his grandson, Alarka, finally drove away the Rakshasas from Varanasi and reestablished his capital there, but being spiritually inclined relinquished the kingdom in favour of his brother.[4] The dynasty is said to have come to an end about twelve or fifteen generations before the Mahabharata War. According to some scholars these early kings of Kashi belonged to non-Aryan stock.[5]

The rise of the Barhadratha dynasty in Magadha, during the century preceding the Mahabharata War, politically eclipsed the power of the Kashi kingdom. The Barhadratha king, Jarasandha ( a contemporary of Krishna and the Pandavas), succeeded in establishing his suzerainty over the whole of the Gangetic plain as far as Mathura which was then under the rule of his son in-law, Kamsa.[6] Jarasandha does not seem to have annexed the territories of Varanasi but only to have made its kings acknowledge his suzerainty.[7] The daughter of a Kashiraja (king of Kashi) was married to the Kaurava prince, Vichitravirya, who was a step-brother of Bhishma and the grandfather of the Pandavas.[8] Even at the time of the Mahabharata War, Varanasi had its own king, Kashiraja Viryavana, who had chosen to throw in his lot with the Pandavas against the Kauravas.[9] It appears that this king of Kashi had broken away

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[1] *Ibid.*, v. 18
[2] *The History and Culture of the Indian People*, Vol. I, p. 278
[3] *Ibid.*, p. 283; *Mahabharata*, *op. cit.*, vv. 45-55
[4] *The History and Culture of the Indian People*, Vol. I, p. 293
[5] Pargiter, F. E.: *Ancient Indian Historical Tradition*, pp. 295 ff.
[6] *The History and Culture of the Indian People*, Vol. I, p. 296
[7] Altekar, *op. cit.*, p. 10
[8] *Mahabharata*, Adiparva, Ch. 102, vv. 56, 64-65.
[9] *Ibid.*, Bhishmaparva, Ch. 25, v. 5; *Gita*, Ch. I, v. 17.

from the hegemony of Magadha (the ally of the Kauravas) on the eve of the Mahabharata War.

The ruling dynasty of Varanasi which came into prominence during the post-Mahabharata period was that of the Brahmadattas who find frequent mention in early Buddhist literature, especially in the *Jataka* stories many of which speak of a Brahmadatta ruling in Varanasi, sometimes referring to both the reigning king as well as his heir apparent by this name, probably because it was a family name.[1] According to one of the *Puranas* as many as a hundred kings of this dynasty ruled over Varanasi[2] and more than one of these rulers aspired to become a *chakravartin* (the king of kings or the overlord of the whole of India). The *Brahachatta Jataka* states that a king of Varanasi invaded the kingdom of Kosala, captured its capital (Shravasti) and took its king prisoner; according to the *Somananda Jataka,* king Manoja of Kashi subdued the kingdoms of Kosala, Anga and Magadha; the *Kamania Jataka* speaks of a ruler of Varanasi who was anxious to capture Indraprastha, Uttara Panchala and Kekkaka; in the *Assaka Jataka* even the trans-Vindhyan state of Ashmaka is stated to have recognized the suzerainty of Varanasi; and the *Dhonasakha Jataka* refers to the conquest of a hundred kings of India by the army of Varanasi.[3] The Jains also afford testimony to the greatness of Kashi in this period by representing Ashvasena, a king of Kashi, as the father of the *tirthankara* Parshva (who is said to have attained nirvana 250 years before Mahavira in or about 777 B. C.[4] They also say that the last of the twelve *chakravarti* emperors of the Jain tradition was Brahmadatta, son of Brahma, who lived sometime in the interval between the Mahabharata War and the birth of Parshva and was also in a way associated with Varanasi.[5] Jarasandha, Vishvasena, Dhananjaya, Janaka, Dalhadhamma, Bhallatiya and Ekasuri are the other kings of Varanasi mentioned in the *Jatakas*,[6] of these Vishvasena and Bhallatiya (as Bhallata) are also mentioned in the *Puranas*.[7] It appears that about the 9th century B. C. the Brahmadatta dynasty of Kashi was replaced by a Naga dynasty to which king Ashvasena, Parshva's father, belonged.

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[1] Altekar, *op. cit.*, p. 12; *Jatakas*, Nos. 252, 425, 530 (see Cowell's edition)

[2] *Matsya Purana*, (ASS. ed., Poona), pp. 556, 672

[3] Cf. *Jataka*, 7 Vols., (Eng. trans. edited by E. B. Cowell)

[4] Raychaudhuri, H. C.: *Political History of Ancient India*, (sixth ed.), p. 97

[5] *Mahapuranam*, Vol. II—*Uttara Purana*, Ch. 72 vv. 287-288, p. 428; *Bambhadatta-charia*, ed. V. M. Shah) (Ahmedabad, 1937)

[6] Nos. 257, 267, 328, 402, 409, 504 and 509 respectively (see Cowell's edition); Altekar, *op. cit.*, p. 14

[7] Bhandarkar, D. R: *Carmichael Lectures*, (1918), p. 57

During the two or three centuries preceding the birth of Mahavira and the Buddha, the whole of northern India was divided into sixteen principal states known in early Buddhist and Jain literature as the *solasa-mahajana-pada*. Of these the kingdoms of Magadha, Videha, Kashi, Kosala, Uttara Panchala and Kuru or Indraprastha included Bihar and the greater part of what is the present Uttar Pradesh.[1] The kingdom of Kashi was the most predominant in this period and extended about a hundred miles to the east and about 250 miles to the north-west of the city of Varanasi (probably from Ballia in the east to Kanpur in the west).[2] The kingdom of Magadha lay to its east, that of Uttara Panchala to its north-west and that of Kosala (with which it had a common boundary) to its north, the combined extent of Kashi and Kosala being stated to be 300 yojanas.[3] In those days the name Kashi denoted the kingdom or *janapada* of which Varanasi (also known by the names of Surundhana, Sudassana, Brahmavaddhana, Pupphavati, Ramma and Molini) was the capital.[4] The Kashis (people of the Kashi *janapada*) are said to have been famous for their bravery and their kings to have entertained imperial ambitions. This great city[5] of India had a moat around it and also a surrounding wall with four main gates which were closed at night. Several localities and suburbs of the city were allotted to people of different professions, the habitations of the weavers and hunters being situated on its outskirts.[6] The city was fairly extensive, spreading over twelve leagues and probably bounded by the streams Varuna and Assi on the north and south respectively.[7] Apart from its being the capital of a mighty kingdom it was a rich and flourishing city and a great emporium of trade and industry, famous for the different varieties of its textiles (particularly its soft and thin muslins), its bewitching perfumes, scents and ointments and its beautiful ivory work. It appears from Buddhist literature that the cloth made in Varanasi was pleasant to handle, beautiful to look at and costly in price and that rich and luxurious people all over the country were accustomed to use it.[8]

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[1] *The History and Culture of the Indian People*, Vol. II, p. 1

[2] Altekar, *op. cit.*, p. 12

[3] *Ibid.*

[4] '*Kasiratthe Baranasiyam Brahmadatte rajjam karente*' is the expression usually used in the *Jatakas* (nos. 4, 5, 6, etc.). The different names of the city (as mentioned in the *Jatakas*, Nos. 441, 458, 460, 525, 532 and 542) appear to be complimentary epithets and not indepedent names

[5] It was one of the seven premier cities of India of those times, which could be chosen by the Buddha as the place of his nirvana. (*The Dialogues of the Buddha*, Vol. II, p. 161)

[6] Altekar, *op. cit.*, p. 14

[7] *Ibid.*, pp. 14-15; *The History and Culture of the Indian People*, Vol. I, p. 327; *Jatakas*, Nos. 489. 515, 545 (Cowell's edition)

[8] Altekar, *op. cit.*, p. 15

There were many professional caravan guides in Varanasi and, it is said, the city exported its cloth, scents, oils and ivory goods to different parts of India through the agency of caravans which comprised as many as 500 carts.[1] Gold, precious stones, horses and elephants were among the important imports.[2] In one of the *Jatakas* (No. 53) wine merchants are described as ruining the city, drinking being regarded as a vice and being seen in a liquor shop a disgrace.

During the eighth and seventh centuries B. C. the most formidable rivals of the kings of Kashi were the rulers of the neighbouring kingdom of Kosala, these two kingdoms being often paired in early literature as Kashi-Kosala.[3] The wars referred to in the *Jatakas* as taking place between them are generally regarded to be historical events. One *Jataka* (No. 336) states that a king of Varanasi conquered Kosala and captured its capital Shravasti, annexing the whole kingdom and appointing his own officers to administer it. But three other *Jatakas* refer to the conquest of Varanasi by three different rulers (Vanka, Dabhasena and Kamsa) of Kosala. There were two occasions on each of which a king of Varanasi was killed in battle, the wife being carried off by the conqueror.[4] Eventually, early in the sixth century B. C., the kingdom of Kashi completely collapsed in its struggle with Kosala and became one of its provinces and then for a time Kashi was tossed about between Kosala and Magadha.

But it was about this time that Varanasi acquired a new importance in the cultural history of India. One of its suburbs, Sarnath (also known as Risipattana or the 'abode of the sages') with its famous Deer Park (Mrigadava), seems to have been in those days a favourite resort of religious recluses. It is said that the five early followers (including Ajnata Kaundinya) of the Buddha had retired to this place for meditation after they had forsaken the master.[5] And it was here that the Buddha, after attaining enlightenment at Gaya, delivered his first sermon and made these five men (known as the Pancha-vargiya-bhikshus) his first disciples. In the Buddhist texts this event is designated *dharma-chakra-pravartana* or 'turning the wheel of law'.[6] Yasa, the son of a rich man of Varanasi, with his fifty-four companions, is also said to have been attracted by his teachings and to have become his disciple. It was thus at Sarnath that

[1] *Ibid.*, p. 16; *Jatakas*, Nos. 1 and 2 (Cowell's ed.)

[2] Altekar, *op. cit.*, p. 16

[3] *The History and Culture of the Indian People*, Vol. I, p. 322

[4] *Ibid.*, pp. 322-323; Altekar, *op. cit.* p. 13; *Jataka* (Cowell's ed.)

[5] Beal, S.: *Buddhist Records of the Western World*, Vol. II, p. 46

[6] *The History and Culture of the Indian People*, Vol. III, p. 519



*Buddha preaching his first sermon at Sarnath*

[BY COURTESY OF THE ARCHAEOLOGICAL SURVEY OF INDIA]

the Buddha founded his first order (*sangha*) of sixty monks whom he sent out in different directions to propagate his dharma.[1] Ever since then the place has been revered by the Buddhists as a sacred spot and in time it grew up into a big centre of Buddhist learning and culture.

To revert to political history, when king Mahakosala (of Kosala) gave his daughter in marriage to king Bimbisara of Magadha (probably about the third quarter of the sixth century B. C.) he conferred upon her as pin-money the revenues of Varanasi amounting to a hundred thousand in the money of those days. According to Buddhist tradition, after reigning for about fifty years Bimbisara was murdered by his son Ajatashatru and soon after the former's Kosala wife died of grief and perhaps as a result of persecution as well. Mahakosala's son and successor, Prasenajit, therefore, declared war against Ajatashatru for the resumption of Varanasi. The Magadha king was at first successful but was ultimately taken prisoner by the Kosala king who, however, not only gave Ajatashatru his liberty but also his own daughter, Vajira, in marriage and even returned the township of Varanasi to him for her pin-money.[2]

As the power of Kosala was on the decline Varanasi seems to have continued to form part of the Kingdom of Magadha even after the death of princess Vajira and in course of time not only the city but the entire territory of Kashi was absorbed into that kingdom.[3] One of the reasons for this keen contest for Kashi by the kings of Magadha may well have been the fact that they themselves were of Naga (Haryanka) origin. Under Ajatashatru, a Naga principality was reestablished in Varanasi and Kashi became politically important once again. When the last king of the line of Bimbisara proved incompetent, the high officials of Magadha invited Shishunaga, the governor of Kashi, to replace him. He amalgamated Kashi and Magadha placing his son in charge of Varanasi and brought the greater part of northern India under his sway.[4]

The sphere of influence of the Nandas, who succeeded the Shishunagas, extended as far as Punjab, the Kashi region forming an integral part of their empire.[5] The Mauryas next held sway over it and it was in the time of Asoka, the third emperor of the line, that Varanasi emerged into fresh prominence and received the special attention of imperial

[1] Agrawala, V. S.: *Sarnath*, p. 3

[2] *The History and Culture of the Indian People*, Vol. II, pp. 22-23; Altekar, *op. cit.*, pp. 16-17; *Jataka* (No. 492 introduction). (Cowell's ed)

[3] Altekar, *op. cit*, p. 17

[4] *The History and Culture of the Indian People*, Vol. II, pp. 29-30

[5] *Ibid.*, p. 32; *A Comprehensive History of India*, Vol. II, p. 5

power. In Sarnath, Asoka built the Dharma-rajjika Stupa (which was about a hundred feet high and was crowned by a monolithic railing) probably on the very spot where the Buddha was believed to have preached his first sermon and commenced his ministry.[1] The Dhamekh Stupa also seems to have been built about this time. The same emperor erected here the famous Dharma-chakra pillar surmounted by a lion capital of great beauty[2] (which has been adopted by India as the national emblem). He is also said to have established some *viharas* (monasteries) and *chaityas* (chapels) in this place.[3] The inscription on the pillar does not give any account of the first sermon or of any thing connected with the life of the Buddha but it incorporates merely a warning from the emperor against the schismatic tendency which was then threatening the solidarity of the Buddhist order.[4]

The Brahmanical Shungas and Kanvas followed the Mauryas, one after the other, and evidently ruled over the Kashi region about which nothing particular is known during this period save that a Brahmanical revival probably took place in Varanasi about this time, which is inferred from certain sacrificial structures excavated at the Rajghat site.

After the fall of the Kanvas (*circa* 27 B. C.) Kashi seems to have been occupied by the Vatsas of Kaushambi, as an inscription on the Asokan pillar at Sarnath refers to king Ashvaghosha whose coins bear a close resemblance to the coinage of the Vatsa kings of Kaushambi of those days.[5] The history of Varanasi for the greater part of the first century A. D. is, however, obscure.

About the beginning of the last quarter of that century the Kushanas had established a fairly stable kingdom in the greater part of northern India. Two inscriptions discovered at Sarnath indicate that Varanasi had passed under their rule before the third year of Kanishka's reign, Mahakshatrapa Kharapallana and Kshatrapa Vanaspara (both obviously of foreign extraction) being appointed by him as his deputies to look after the government of the city and the province of Kashi.[6] According

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[1] Altekar, *op. cit.*, p. 17; Agrawala, *op. cit.*, p. 4

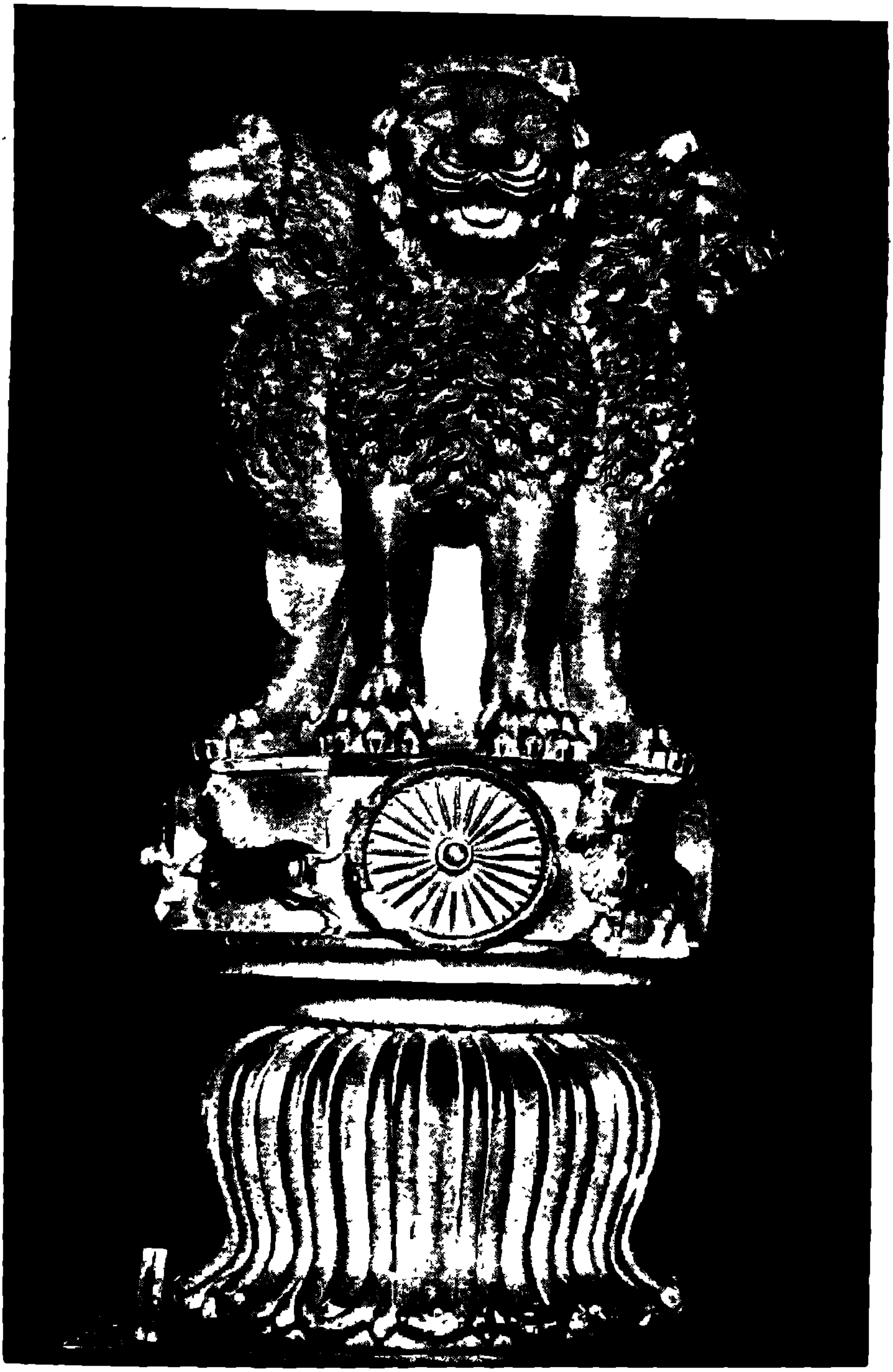
[2] *Ibid.*; *A Comprehensive History of India*, Vol. II, pp. 91-92; Smith, V. A.: *History of Fine Art in India and Ceylon*, p. 18; *The History and Culture of the Indian People*, Vol. II, p. 507

[3] *Ibid.*, pp. 88, 494

[4] *Ibid.*, p. 88; Altekar, *op. cit.*, p. 17

[5] *A Comprehensive History of India*, Vol. II, pp. 107-108; Altekar, *op. cit.*, pp. 17-18

[6] *A Comprehensive History of India*, Vol. II, pp. 240-272. *Epigraphia Indica*, Vol. VIII, p. 174



*Lion Capital from Sarnath*

[BY COURTESY OF THE ARCHAEOLOGICAL SURVEY OF INDIA]

to one of these records, with the collaboration of these two officers, Bala (a monk from Mathura) installed in Sarnath a colossal Bodhisattva image with a large umbrella (*chhatra*) crowning it, in the third year of Kanishka's reign. At this time the Sarvastivadin order of the Buddhists seems to have been strong in Sarnath where it is said to have established a couple of monasteries.[1] An inscription of the late Kushana period, also found here, is believed to contain a partial record of the Buddha's first sermon.[2]

Towards the end of the second or the beginning of the third century A. D. Kushana rule seems to have come to an end in Varanasi probably due to the revival of the long-suppressed Naga power, as a branch of the Nagas, known as Bharashiva, with its centre in Kantipuri (modern Kantit in Mirzapur district) appears to have conquered this region about that time.[3] These Bharashiva Nagas are said to have performed ten *ashvamedhas* (horse sacrifices) on the banks of the Bhagirathi (Ganga)[4] and it is likely that the present site of Dashashvamedha Ghat in Varanasi is the place where these sacrifices were performed.[5]

For nearly two centuries (from about 325 to 535 A. D.) the Varanasi region formed part of the Gupta empire, the original sphere of influence of which was roughly within the triangle formed by lines connecting Varanasi, Prayaga (Allahabad) and Saketa (Ayodhya).[6] Samudragupta, the great conqueror, seems to have received the *ashvamedha* tradition (with the idea of world conquest inherent in it) from the Bharashiva Nagas and his son and successor, Chandragupta Vikramaditya, married a Naga princess, Kuberanaga. But since, unlike the Bharashiva Nagas who were Saiva, the Guptas were Vaishnava by faith Kashi or Varanasi which was a centre of the Saiva cult does not find a prominent place in their history or epigraphical records, there being only a small dedicatory inscription (dated A. D. 473) of the reign of Kumaragupta II and another (dated three years later) of the reign of Budhagupta—both inscriptions having been discovered at Sarnath. A small image of the Buddha found in this place also bears an inscription indicating it to be the gift of Kumaragupta.[7] Nevertheless, it was in the Gupta period that this

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[1] *Ibid.*, p. 5

[2] *Ibid.*, p. 2

[3] Altekar, *op. cit.*, p. 18; *The History and Culture of the Indian People*, Vol. II, p. 169

[4] *Ibid.*, *Corpus Inscriptionum Indicarum*, Vol. III, pp. 236, 245

[5] Jayaswal, K. P.: *History of India* (150 *A. D. to* 350 *A. D.*), pp. 5-6

[6] *The History and Culture of the Indian People*, Vol. III, p. 4

[7] Agrawala, V. S.: *Sarnath*, p. 5

Buddhist centre entered upon the golden age of its art; its best images (those of the Buddha and the Bodhisattvas) were made at this time, the main shrine (Mulagandhakuti) was enlarged and the Dhamekh Stupa encased with beautifully carved stones.[1] The celebrated image of the Buddha (now preserved in the Sarnath Museum), delivering his first sermon at Mrigadava, commemorates this famous event. The wheel of the law and the master's five earliest disciples as well as the woman donor of the image and her child are appropriately represented in the carving on the pedestal. The sculpture represents "Gupta classical art, efflorescent in both poise and charm, vigour and fineness. The stable triangular pattern, overhung by the circular nimbus, and the serene linear rhythm of modelling of the body that reflects the poise within, spread throughout Indian Asia, Middle, Eastern and South-eastern."[2] The Chinese pilgrim, Fa-hien (*circa* 400—411 A. D.), visited this place and saw the four stupas and the two monasteries which existed here at that time.[3] A seal, bearing in Gupta characters *Baranasya-adhishthan-adhikaranasya*, meaning '(the seal) of the city-administration of Varanasi', was also excavated from the Rajghat site in 1940.

About the beginning of the second quarter of the sixth century A. D. Yashodharman of Malwa overran the whole of northern India, and Kashi seems to have come under his meteoric sovereignty,[4] after which it passed under the rule of the Maukharis of Kannauj.[5] The later Guptas of Magadha contested the right of the Maukharis to rule over Kashi and kings Kumaragupta, Damodaragupta and Mahasenagupta of this line passed through this region when raiding the territories along the Ganga as far as Prayaga.[6]

In the first half of the seventh century Kashi formed a part of the dominions of Harsha and was probably included in the Kanyakubja-*bhukti* under direct imperial control.[7] Kashi or Varanasi, however, does not find any mention in the works of Emperor Harsha himself or in those of his court poet, Bana, nor is it referred to in the two official copper plate inscriptions of his reign. But the Chinese pilgrim, Hiuen Tsang, who came to

[1] *Ibid.*: *The History and Culture of the Indian People*, Vol. III, pp. 392, 518-530, 535

[2] Mukerjee, R. K : *The Culture and Art of India*, (London, 1959), p. 438

[3] Legge, J. H., *Record of the Buddhistic Kingdoms*, p. 94

[4] Sircar, D. C : *Select Inscriptions*, Vol. I, p. 393; *Corpus Inscriptionum Indicarum*, Vol. III, No. 33 (Mandsor stone pillar inscription of 532-33 A. D.), p. 146

[5] Tripathi, R. S : *History of Kanauj*, p. 55

[6] *Ibid.*, pp. 43, 46, 48, 53; *The History and Culture of the Indian People*, Vol III, pp. 68, 72-74

[7] *Ibid.*, pp. 112-113, Tripathi, *op. cit.*, pp. 118-119

India and stayed here from 630 to 644 A. D., visited the city and the Buddhist sites in Sarnath and gave an interesting account of these places which is indicative of the importance and prosperity of Varanasi in those days.[1] He was struck by the devotion to learning of the people of Varanasi. The educational reputation of this city seems to have been on the increase at this time, probably since its rival, Takshashila, had disappeared as a centre of education about a couple of centuries earlier.[2] According to Hiuen Tsang this city of Po-lo-na-se (Varanasi) was eighteen *lis* (nearly three and a half miles) in length and five or six *lis* (a little more than a mile) in breadth, its wards were close together and the inhabitants were very numerous. They had boundless wealth and their houses were full of rare merchandise. There were 3,000 Buddhist monks of the Sammitya school of the Hinayana sect and a large population of non-Buddhist (including the Nirgranthas) in the city which had about thirty Buddhist monasteries and more than a hundred Deva (non-Buddhist god) temples. He refers to the Deva (which was apparently in the principal Siva temple of Varanasi) as being life-like, nearly a hundred feet high and awe-inspiring in its majesty. It is probable that this colossal image was that of the Siva trinity (like such images found in some other parts of India). The pilgrim naturally gives a more detailed and vivid description of the Buddhist monuments and institutions, particularly those in Sarnath where in the main shrine (Mulagandhakuti) he saw a big metal image of the Buddha in the attitude of turning the wheel of law. The monk population of the Buddhist establishment at Sarnath was 1,500.[3] Hiuen Tsang throws no light on what was the political status of Varanasi at that time.[4] It also appears that in the realm of art Varanasi, which had earned renown for its images, scroll work and bas-reliefs in the Gupta period and had considerably influenced the development of art in Bihar and Bengal as well,[5] now began to decline and the classical spirit began to depart from its art though its products still continued to hold a high place in the world of contemporary sculpture.[6]

The death of Harsha was followed by political chaos in northern India and in the later half of the seventh century Varanasi may have

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[1] Watters, T.: *On Yuan Chwang's Travels in India*, Vol. II, p. 47; Beal. S.: *Si-yu-ki. Buddhist Records of the Western World*, Vol. II, pp. 44-45

[2] Altekar, *op. cit.*, p. 23

[3] Watters, *op. cit.*; Beal, *op. cit.*; Agrawala, *op. cit.*, p. 5; Altekar, *op. cit.*, pp. 25, 26, 27

[4] Tripathi, *op. cit.*, p. 91

[5] Banerji, R. D.: *The Age of the Imperial Guptas*, pp. 118-119

[6] Altekar, *op. cit.*, p. 25

been included in the territories of the later Guptas of Magadha, one of whom, Adityasenagupta (*circa* 672 A. D.)[1] or his successor Devagupta is identified with 'the lord of the entire north' who, according to a Chalukyan inscription, was defeated by the Chalukya emperor Vinayaditya.[2] About the beginning of the eighth century, King Yashovarman of Kannauj (*circa* 690-740 A. D.) rose to prominence and defeated and killed a king of Gauda (Bengal); Varanasi must obviously have been conquered by Yashovarman's armies and annexed to his empire. He was, however, signally defeated by king Lalitaditya of Kashmir who succeeded in annexing a large portion of Uttar Pradesh to his kingdom, though there is no evidence to show that his power extended over Kashi.[3]

The history of Varanasi during the interval between the overthrow of Yashovarman and the rise of Dharmapala, the Pala king of Bengal, is again obscure. It is probable that some local chief or chiefs were ruling here at this time. From the Ragholi (in Balaghat district of Madhya Pradesh) copper plate grant of the Shailavamshi king, Jayavardhana II (early ninth century), it appears that his great-grandfather had captured Kashi after killing its self-conceited and cruel king.[4] Thus the Shailavamshis may also have held sway over this region for some time during this interval. Dharmapala seems to have annexed Varanasi to his empire about 770 A. D. soon after his accession and he continued to hold it till the end of his reign using it as the base of his military operations in the battles fought in the Ganga-Yamuna doab with his opponents, the Gurjara Pratiharas and the Rashtrakutas, for the possession of Kannauj.[5] None of his rivals could dislodge him from Varanasi which was probably included in the kingdom of his successor Devapala (*circa* 810-850 A. D.) as well.[6]

Under king Bhojadeva I (*circa* 836-882 A. D.) the Gurjara Pratiharas were able to establish a mighty empire over the greater part of northern India, with the capital at Kannauj. Gunambodhideva, the Kalachuri ruler of Gorakhpur (about a hundred miles to the north-west of Varanasi), was a feudatory of Bhoja, as is evident from the Kohla plates.[7]

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[1] *The History and Culture of the Indian People*, Vol. III, p. 127

[2] *Indian Antiquary*, Vol. VIII, p. 26; Altekar, *op. cit.*, *p*. 19. Other scholars identify this north Indian adversary of Vinayaditya with Yashovarman of Kannauj. (Cf. *The History and Culture of the Indian People*, Vol. III p. 130)

[3] Altekar, *op. cit.*, p. 19; Tripathi, *op. cit.*, pp. 195-204

[4] Ray, H. C.: *Dynastic History of Northern India*, Vol. I, p. 276; *The History and Culture of the Indian People*, Vol. III, pp. 143, 146-147

[5] *Ibid.*, Vol. IV, pp. 4-5, 22-23, 45-46; Tripathi, *op. cit.*, p. 214

[6] *The History and Culture of the Indian People*, Vol. IV, pp. 50-52, Altekar, *op. cit.*, p. 20

[7] *Epigraphia Indica*, Vol. VII, pp. 85-93; Tripathi, *op. cit.*, p. 239

Varanasi, no doubt, came under the sway of the Gurjara Pratiharas about this time (middle of the ninth century) and was made the headquarters of a *vishaya* (district) in the *bhukti* (province) of Pratishthana[1] (identified with Jhusi near Allahabad) and probably continued as such till 1027 A. D. when the Jhusi plates were issued by Trilochanapala, the last known ruler of this dynasty.[2] Thus in this period Varanasi seems to have been a less important place than even Prayaga. It also appears that since about the close of the tenth century the hold of the Gurjara Pratiharas on Varanasi became nominal or even doubtful and it is likely that Dhanga Chandella of Jejakabhukti (Bundelkhand) carried his arms as far as Varanasi since he is known to have made, in 998 A. D., a grant of village Yulli (situated in the Usharavah) to Bhatta Yashodhara at Kashika (or Varanasi).[3] It was probably from his base at Varanasi that Dhanga led a successful military campaign against Anga (Bhagalpur in Bihar) and Radha (west Bengal) which were then under the Palas and the Suras respectively.[4] Then, for a time, Varanasi may have come under the sway of the Pala king Mahipala I (*circa* 992-1040 A. D.)[5] as according to an inscription (dated 1026 A. D.) found in Sarnath, this lord of Gauda bowed at the feet of the guru Sri Vamarashi and built in Kashi (or Varanasi) the temples of Ishanas (lingams), etc. He also ordered the two brothers, Sthirapala and Vasantapala, to restore the Dharmarajjika and Dharmachakra (monuments in Sarnath), who also added there a new shrine of stone.[6] But the colophon of a Nepal manuscript of the *Ramayana* states that it was copied in *Samvat* 1076 (or A. D. 1019) when Gangeyadeva was ruling over Tirabhukti (Tirhut).[7] This Gangeyadeva is most probably the Chedi (or Kalachuri) ruler Gangeyadeva (*circa* 1015-1041 A. D.) of Tripuri. If his rule extended as far as Tirhut (in northern Bihar), Varanasi must have been under his sway at this time, in which case the restorations carried out in Varanasi and Sarnath in 1026 A. D. at the instance of the Pala king need not be taken as proof of the latter's rule over these places.[8] Or, as these two kings were continuously fighting with each other, Varanasi might have come, for brief

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[1] *Ibid.*, p. 267. A copper plate issued from Mahodaya (Kannauj) records the grant in V. E. 988 (A. D. 931) of Tikkarigrama, a village in the Varanasi-*vishaya* of the Pratishthana-*bhukti* to Bhatta Bhullaka. Cf. *Indian Antiquary*, Vol. XV, pp. 140, 141)

[2] *Indian Antiquary*, Vol. XVIII, pp. 33-35

[3] *Ibid.*, Vol. XVI, pp. 203-206; Tripathi, *op. cit.*, p. 278

[4] *The History and Culture of the Indian People*, Vol. IV, p. 85

[5] Ray, H. C.: *Dynastic History of Northern India*, Vol. I, p. 316

[6] *Ibid.*, pp. 313-314; Agarwala, V. S.: *Sarnath*, p. 6

[7] *J. A. S. B.*, 1903, Part I, p. 18

[8] Altekar, A. S.: *History of Benares*, p. 21 footnote

spells, alternately under the sway of each finally passing under the control of Gangeyadeva.[1] He, and after him his son, not only held Varanasi and Prayaga but also exercised a loose hegemony over the Ganga-Yamuna doab.[2]

It was during the early part of this period that India suffered from the invasions of Mahmud of Ghazni who sacked Kannauj in 1019 A. D. It is probable that Mahmud was naturally anxious to plunder the city of Varanasi (and its temples) which was one of the most important religious centres of India. Alberuni, who came to India with Mahmud, is said to have visited Varanasi between 1017 and 1030 A. D. About the place he says, "The Hindus have some places which are venerated for reasons connected with their law and religion, e.g. Benares (Baranasi). For their anchorites wander to it and stay there for ever. . . . . that their reward after death should be better for it."[3] The official records of Mahmud, the works of contemporary Muslim writers or any other literary or epigraphical evidence do not support the view that Mahmud came to or sacked Varanasi. The restorations in 1026 A. D. of religious monuments may well have been due to the ravages of time as to the destructive hand of an iconoclast.[4] The first Muslim invader to attack Varanasi was Ahmad Nialtigin who had been appointed governor of the Indian province (of the Ghazni empire) by Masud (1031-1040 A. D.), the son and successor of Mahmud of Ghazni. Ahmad Nialtigin is said to have planned his expedition of Varanasi with the object of acquiring the accumulated riches of its myriad temples, so that he could establish himself as an independent sovereign in India.[5] According to the *Tarikh-us-Subuktigin* of Baihaqi, while sailing down the Ganga in the summer of A. H. 424 (A. D. 1033), Ahmad Nialtigin unexpectedly sighted Varanasi which was then in the possession of Gang[6] (obviously the Chedi king Gangeyadeva).[7] Baihaqi goes on to say that never before had a Muhammedan army reached this place, that it could only remain there from morning till the mid-day prayer because of threatened peril, that the markets of the drapers, perfumers and jewellers were plundered but it was impossible to do more and that the members of the army became

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[1] *Ibid.*; Agrawala, *op. cit.*, p. 6

[2] Ray, H. C.: *Dynastic History of Northern India*, Vol. I, p. 503; Vol. II, pp. 779, 782

[3] Sachau, E. C.: *Alberuni's India*, Vol. II, pp. 146-147

[4] Altekar, *op. cit.*, p. 21 and footnote

[5] *The Cambridge History of India*, Vol. III, p. 29; Elliot and Dowson: *History of India as told by its own Historians*, Vol. II, pp. 123-124

[6] *Ibid.*, pp. 122-124

[7] Tripathi, *op. cit.*, p. 293

rich for they carried off gold, silver, perfumes and jewels and got back in safety.[1] It is obvious that the defenders of the city, who were confounded for a time, drove back the raiders within a few hours, although Ahmad Nialtigin, who returned to Lahore in 1034 A. D., reported his success in glowing terms to Masud.[2] Local tradition regarding the invasion of Varanasi by Saiyid Salar Masud, the date of whose death (June 19, 1033 A. D.) at Bahraich curiously coincides more or less with the date of Ahmad Nialtigin's raid, seems to be baseless, he himself being considered a merely legendary figure.[3]

Karnadeva or Lakshmikarna (1041-1080 A. D.), the son and successor of Gangeyadeva, performed his father's first annual shraddha at Prayaga in 1042 A. D. and issued a copper plate grant in that year in Varanasi[4] where he built a lofty temple called Karnameru,[5] the present site of Karnaghanta also being associated with him. In the later part of his reign he was defeated by a number of his enemies and possibly lost Varanasi.[6]

For about a quarter of a century there was anarchy which was put to an end by king Chandradeva, the founder of the Gahadavala dynasty who, about 1090 A. D., occupied Varanasi and Kannauj, making the former his capital and established a stable government in the Gangetic plain.[7] In the records of his successors he has been described as 'the protector of the holy places of Kashi, Kushika, Uttara Kosala and Indrasthana'.[8] Later, when he shifted his capital to Kannauj (probably due to the imperial associations of that city), Varanasi still continued to be the second capital and the favourite city of the Gahadavalas. The majority of their grants were issued when they were residing there and were generally in respect of lands situated near this sacred city.[9] In

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[1] Tripathi, *op. cit.*, p. 292; Elliot and Dowson, *op. cit.*; *The Cambridge History of India*, Vol. III, pp. 29-30

[2] *Ibid.*

[3] *Ibid.*, p. 29, footnote 1

[4] Altekar, *op. cit.*, p. 22; *Epigraphia Indica*, Vol. II, p. 299

[5] *Ibid.*, pp. 4-6; Tripathi, *op. cit.*, p. 295; Ray, *op. cit.*, p. 782

[6] Altekar *op. cit.*, p. 22

[7] Tripathi, *op. cit.*, pp. 301-304; Ray, *op. cit.*, p. 505; *Epigraphia Indica*, Vol. IX, pp. 302-305

[8] *Indian Antiquary*, Vol. XV, pp. 7, 8; Vol. XVIII, pp. 16-18

[9] Smith, V. A.: *Oxford History of India*, (1923), p. 195; Ray, *op. cit.*, p. 507; Altekar, *op. cit.*, p. 22. Of the seventy-three known epigraphical records (sixty-seven copper plate grants or inscriptions and six stone or pillar inscriptions) of the Gahadavala kings, twelve have been discovered in the city itself, twenty-four from the nearby village of Kamauli, three from Chandrawati (fourteen miles from the city), one from Sarnath and about a dozen from other places in the district (cf. Tripathi, R. S.: *History of Kanauj*, pp. 368-377)

the Muslim chronicles the Gahadavalas have been referred to as kings of Varanasi[1] and some Chandella inscriptions also seem to describe them as rulers of Kashi.[2]

Chandradeva died about 1100 A. D. and was succeeded by his son Madanapala (*circa* 1100-1114 A. D.) who may have been the author of *Madanavinoda-nighantu*, a work on medicine, which is ascribed to a king named Madana who was lord of Kashi.[3] His son and successor, Govindachandra (*circa* 1114-1154 A. D.), was the most illustrious king of the line. He made important conquests and successful campaigns against the Palas, the Gaudas, the kings of Malwa and others and maintained diplomatic relations even with the distant kings of Kashmir and Cholamandala.[4] He also appears to have repulsed successfully the inroads of the Muslim invaders who tried to penetrate his kingdom on several occasions.[5] In the Sarnath inscription of his queen, Kumaradevi (who was a pious Buddhist), which records the building of a monastery, the Dharma-chakra-jina-vihar, there, he is called an incarnation of Hari who had been commissioned by Hara to protect Varanasi from the wicked Turushka (Turk) warrior and as the only one who was able to protect the earth.[6] Govindachandra's son and successor, Vijayachandra (1154-1170 A. D.), also stood as a bulwark against the Muslims[7] and kept his vast kingdom intact. The next king, Jayachandra (called 'the Rai of Benares' by some historians), reigned successfully for several years[8], but was defeated and killed in 1194 A. D. in the battle of Chandwar (near Firozabad in district Agra) by the armies of Shihab-ud-din Ghori who immediately after sacked Kannauj.[9] Soon after the latter's general, Qutb-ud-din Aibak, attacked and captured the city of Varanasi which Firishta, after a few centuries, described as 'the centre of the country of Hind'.[10] It is said that more than a thousand temples of this place (most probably including the famous

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[1] Elliot and Dowson, *op. cit.*, pp. 250 ff

[2] Ray, *op. cit.*, p. 508

[3] Tripathi, *op. cit.*, p. 306

[4] *Ibid.*, pp. 303-313

[5] *The History and Culture of the Indian People*, Vol. V, p. 95; Roma Niyogi; *History of the Gahadavala Dynasty*, p. 58; Habibullah; *The Foundation of Muslim Rule in India*, p. 59; *The Cambridge History of India*, Vol. III, p. 35; Tripathi, *op. cit.*, pp. 307-309

[6] *Ibid.*, pp. 307-308; *Epigraphia Indica*, Vol. IX, pp. 319-328

[7] Tripathi, *op. cit.*, p. 319; Roma Niyogi, *op. cit.*, pp. 96-97

[8] Tripathi, *op. cit.*, pp. 320-326. Merutunga, the Jain writer of Gujarat also describes Jayachandra as the king of the city of Kashi, in his *Prabandha-Chintamani* (Jinavijaya's edition, p. 113); Roma Niyogi, *op. cit.*, pp. 109-110

[9] *The Cambridge History of India*, Vol. III, pp. 42-43; Tripathi, *op. cit.*, pp. 328-330

[10] Elliot and Dowson, *op. cit.*, Vol. II, p. 223; Briggs, Col. J.: *Tarikh-i-Firishta*, (Eng. trans.), Vol. I, p. 179

shrine of Adivishveshvara) were destroyed and mosques were built on their sites, 1,400 camels being required to carry off the plunder.[1] There is evidence to show that Jayachandra's son, Harishchandra, continued to exercise authority in the eastern portion (probably including Varanasi) of his ancestral kingdom till 1197 A. D. but his rule seems to have been recognized only in the rural areas.[2] Lakshmanasena (*circa* 1185-1202 A. D.), the Sena king of Gauda (Bengal), is also said to have defeated a raja of Kashi (probably Harishchandra) and to have set up 'a pillar of victory in Vishvanatha-kshetra where the Assi and the Varuna meet the Ganga' (a site obviously in Varanasi).[3] The rule of the independent Hindu dynasty in Varanasi, however, virtually came to an end in 1194-95 A. D.

In the Gupta and post-Gupta periods the educational and intellectual reputation of Varanasi had reached its height, even southerners, like the great Shankaracharya, had to repair to this city to get their views and theories accepted by the world of scholars.[4] The occupation of Punjab by the Turks in the eleventh century had also led to an exodus of scholars from that region to this religious centre, increasing its educational and literary activities.[5] Although there was probably no organized institution here of the type of the university of Nalanda, Varanasi was still an important centre of learning because there were among its residents a large number of famous scholars who gave free tuition( as a matter of sacred duty) to a small number of earnest students. In fact, among the donees of a number of Gahadavala grants there are some who belonged to the familes of hereditary pundits.[6] Moreover, Govindachandra's reign was marked by the literary activities of Lakshmidhara, his minister for peace and war, who is said to have written a number of works on law and legal procedure, the most important being the *Kritya-Kalpataru*.[7] Similarly, Jayachandra's name became memorable in the history of Sanskrit literature for his patronage of the poet Shriharsha, the author (among other works) of the well-known *Naishadha-charita*.[8] It is likely that both these scholars were directly or indirectly associated with Varanasi. References in Krishnamishra's *Prabodha-chandrodaya* (12th century) also bear out the fact that this city was then a recognized centre of Hindu religion.

[1] Elliot and Dowson, *op. cit.*, p 221; Tripathi, *op cit.*, pp 330-331

[2] *Ibid.*, pp. 333-334; Altekar, *op. cit.*, pp. 22-23

[3] Ray, H. C.: *Dynastic History of Northern India*, Vol. I, p. 368, Roma Niyogi, *op. cit.*, p 95

[4] Altekar, *op. cit.*, p. 23; *Shankaradigvijaya*, VI, vv 61-81; VII, v. 1.

[5] Sachau, E. C.: *Alberuni's India*, Vol. I, p. 22

[6] Altekar, *op. cit.*, p. 24

[7] Tripathi, *op. cit.*, pp. 313-314

[8] *Ibid.*, pp. 331-332

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learning and culture.[1] The Varanasi school of sculpture, though on the decline, continued to flourish. The city had already become a pre-eminent place of pilgrimage not only for the Hindus but also for the Buddhists and Jains and from the tenth century onwards inscriptions, even in South India, are found mentioning the slaughter of cows or of Brahmanas in Varanasi as the deadliest of sins.[3] The numerous Gahadavala grants support the conclusion that a number of the gods, shrines and ghats which are held in great reverence today were similarly revered in the eleventh and twelfth centuries when several new temples may have also been built.[2] Some localities like Madanpura, Govindpur and Jaitpura seem to have been named after the kings of the Gahadavala dynasty. The flourishing trade and prosperity of the city is evident from the accounts of the rich booty which the Turkish raiders carried off from this place. But the spoliation of the city was accomplished so thoroughly and ruthlessly in the last decade of the twelfth century that it dwindled rapidly. Many belonging to the scholarly and priestly classes migrated to the south so as to be beyond the reach of these alien invaders. And as it did not lie on the main routes which led from Delhi and the doab to the east (Bengal) passing through Kannauj, Ayodhya, Jaunpur and Ghazipur,[4] the region of Varanasi was soon reduced in status and the city sank to the position of a mere town.

As has been seen, from the sixth to the end of the twelfth century, the Varanasi region had been mostly under the rule of kings whose principal seat of government was Kannauj. It seems their authority did not penetrate far into the interior of the district and large portions were held by the Bhars, the Soiris and other unsubdued ancient tribes who were practically independent here as in other eastern districts of Uttar Pradesh.[5] The Bhars are still found in considerable numbers in the district, specially in tahsil Varanasi and mostly belong to the Rajbhar and Hela subcastes.[6] Their traces also survive in the many old tanks and mounds named after them which are scattered over the tahsil of Bhadohi which itself is said to have derived its name from the Bhars and to have been the capital of their principality, the Bhar-raj, which was probably tributary to the kingdom of Kannauj.[7] To the east and south of the Ganga

[1] Altekar, *op. cit.*, p. 21
[2] *Ibid.*, p. 26
[3] *Ibid.*, pp. 27-28
[4] Fisher, F. H. and Hewett, J. P., *Statistical, Descriptive and Historical Account of the North-Western Provinces of India*, Vol. XIV, Part I—Benares, (1884), p. 104
[5] *Ibid.*, pp. 102-103; Nevil, H. R.: *Benares: A Gazetteer*, (1909), p. 187
[6] *Ibid.*; Crooke, W.: *Tribes and Castes of the North-Western Provinces and Oudh*, Vol. II, pp. 6, 12
[7] *Final Report of the Settlement of Bhadohi District, Banaras State*, (Allahabad, 1917), p. 12

the lands were held by the Soiris whose descendants numbered less than a thousand at the beginning of the present century and who chiefly belonged to the parganas of Dhus and Majhwar. Pargana Athgawan (on the west of the Ganga) also seems to have been held by them. They claim for themselves a Suryavanshi origin and say that they were excommunicated by the Rajputs because of their addiction to spirituous liquors.[1] The Pasis of tahsil Bhadohi and the Ahirs of tahsil Chakia may have been the descendants of such other tribes of those days.

After the defeat of Jayachandra a branch of the Gahadavalas is said to have fled eastwards and to have settled in Kantit (in district Mirzapur). Raja Banar (of local tradition) is said to have belonged to this branch, to have erected the old fort at Rajghat (near the confluence of the Varuna and the Ganga) and to have rebuilt the city giving it his own name.[2] He is, however, not recognised as being a historical figure. The Raghuvanshi Rajputs, whose power was first confined to the parganas of Katehar and Sultanipur and to portions of parganas Jalhupur and Sheopur but later spread beyond the Ganga into the parganas of Barah and Mahuari, assert that their ancestor, Deo Kunwar, had come from Ayodhya to Varanasi and there married the daughter of Raja Banar, getting as dower the *taluqa* of Niar (in pargana Katehar) and making his home in Deorain.[3] The Monas Rajputs of Bhadohi say that their ancestors were on pilgrimage to Gaya or Vindhyachal when, at the request of a poor Brahmana whose daughter had been carried off by a Bhar tyrant, they killed the latter, themselves occupying his lands.[4] The ancestor of the Bhriguvanshi Rajputs of this district, Narottam Rai, is said to have taken up service as family doctor with the Soiri raja of Bhataur (in pargana Barhwal), to have slain his master and to have married a daughter of Raja Banar. They once held the pargana of Majhwar and Barhwal, most of the pargana of Mahuari and the north-eastern portion of pargana Dhus. A branch of these Bhriguvanshis is known as Badhaulia or Barhaulia, a name probably derived from Barhwal.[5] The Suryavanshis occupied pargana Narwan but were later displaced by the Nagavanshi Rajputs (possibly descendants of the ancient Nagas). In pargana Athgawan the Soiris were expelled by the Surwar (or Surwaria) Rajputs. The Bhuinhars settled in pargana Kolasla and also took possession of pargana

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[1] Fisher and Hewett, *op. cit.*, pp. 102-103; Nevill, *op. cit.*, pp. 187-188

[2] Fisher and Hewett, *op. cit.*, pp. 103-104, 127-128; Nevill, *op. cit.*, p. 187

[3] *Ibid.*, p. 188; Fisher and Hewett, *op. cit.*, p. 38

[4] *Final Report of the Settlement of Bhadohi District, Banaras State*, p. 12; Crooke, *op. cit.*, p. 5

[5] Nevill, *op. cit.*, p. 189; Fisher and Hewett, *op. cit.*, p. 39

Kaswar which they shared with the Monas of Bhadohi.[1] The Bhuin har rajas (also known as Gautam Bhuinhars)[2] of the erstwhile Benares state trace their descent to Krishnamishra who probably belonged to the twelfth century and might be the same person who is said to have written the well-known drama, *Prabodha-chandrodaya*. The Nanwags, a branch of the Bais Rajputs, seized a portion of pargana Pandrah and the Bisens acquired another portion of this pargana, as also a part of pargana Athgawan, through marriage with the earlier Hariyas. The Gautam Rajputs spread from Mariahu (in district Jaunpur) over the north-western parganas of the Varanasi district.[3]

As seen before Varanasi fell into the hands of the invaders in 1194 A. D. when Sultan Muiz-ud-din Muhammad bin Sam (generally known as Shihab-ud-din or Muhammad Ghori) and Qutb-ud-din Aibak led a large army of "fifty thousand mounted men clad in armour and coats of mail" to fight against Jayachandra Gahadavala who advanced to oppose the enemy. A fierce battle ensued in the vicinity of Chandwar and the Rajputs had nearly carried the day when Jayachandra, who was seated on an elephant, received a deadly wound from a chance arrow, his death resulting in the defeat of the Rajputs. Immense booty including a hundred elephants fell into the hands of the invaders. The Muslims then took possession of the fort of Asni (in pargana Mahaich, district Varanasi) where Jayachandra's treasure was deposited and from there they proceeded to Varanasi which was plundered mercilessly, numerous temples were destroyed and "the government was then conferred on one of the most celebrated and exalted servants of the State. that he might dispense justice and repress idolatory."[4]

Though recorded history is silent about the names of the early Muslim governors of the city, according to local tradition Saiyid Jamal-ud din was the first to be placed in charge of Varanasi by Muhammad Ghori.[5] He appears to have lived at Varanasi till his death and his tomb, known as Shahi Mazar, is still to be seen in Jamaluddinpura, a *muhalla* that bears his name.[6] He is said to have been succeeded, during the reign of Qutb-ud-din Aibak,[7] by Muhammad Baqar, the founder of *muhalla* Baqarabad.

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[1] *Ibid*: Nevill, *op cit.*, p. 189

[2] *Ibid.*, p. 115

[3] *Ibid.*, p. 183, Fisher and Hewett, *op. cit.*, pp. 39-40

[4] Hasan Nizami: *Taj-ul-Maasir* (Elliot and Dowson: *History of India as told by its own Historians*, Calcutta, 1953, pp. 76-77); Minhaj Siraj: *Tabaqat-i-Nasiri*, p. 140

[5] Fisher, F. H. and Hewett, J. P: *Statistical, Descriptive and Historical Account of the North-Western Provinces of India*, Vol. XIV Benares. (Allahabad, 1884), p. 132

[6] *Ibid.*, p. 132

[7] *Ibid.*, p. 132

Sultan Iltutamish consolidated his hold over Varanasi in 1217-18.[1] Haji Idris (said to have been governor of Varanasi[2]) built a well which bears an inscription giving 711 A.H. (1311 A.D.) as the date of its construction. A *muhalla*, Hajidaras, named after him,[3] also exists in the city. He died at Varanasi where his tomb is still to be seen in *muhalla* Qazzaqpura.

It is said that in 1292, when Ala-ud-din Khalji was the governor of Kara-Manikpur, the Varanasi region was included in his charge and was administered by his deputy, Aziz-ud-din. The statement made in the Singhana inscription that Ramchandra, the Yadava ruler of Devagiri, ousted the Muslims from Varanasi, seems to be doubtful and even the fact that the Khaljis had any authority over this region is debatable.[4]

According to local tradition Jalal-ud-din Ahmad was in charge of Varanasi during the reign of Ghiyas-ud-din Tughluq (1321-25). The only detail known about him is that *muhalla* Jalaluddinpura derives its name from him.[5]

It appears that in 1322 Varanasi was governed from Zafrabad (in Jaunpur) and that during the reigns of muhammad bin Tughluq and Firuz Tughluq the authority of the sultans over Varanasi was considerably strengthened.

In November, 1353, Firuz Tughluq marched at the head of a strong army to suppress the rebellion of Ilyas Haji of Bengal who had extended his territories as far as Varanasi and had assumed the title of Sultan Shams-ud-din. When Firuz arrived there, many local zamindars paid him the government dues. Ilyas was defeated in April, 1354, and Firuz re-established his authority over Varanasi.[6]

An inscription in Persian inscribed on a stone in the ceiling of a Mus lim shrine, known as the *dargah* of Fakhr-ud-din Alvi. records that in 777 A. H. (about 1375 A.D.) one Ziya Ahmad, at the instance of Firuz Tugh-

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[1] Minhaj Siraj: *Tabaqat-i-Nasiri*, (Rizvi, S. A. A.: *Adi Turk Kalin Bharat*, Aligarh, 1956, p. 26)

[2] Fisher, F. H. and Hewett, J. P.: *Statistical, Descriptive and Historical Account of the North-Western Provinces of India*, Vol. XIV, Benares, pp. 132-133

[3] *Ibid.*, p. 132

[4] Majumdar, R. C. and Pusalker, A. D. (Ed.): *The Struggle for Empire*, (Bombay, 1959), pp. 194, 197

[5] Fisher, F. H. and Hewett, J. P.: *Statistical, Descriptive and Historical Account of the North-Western Provinces of India*, Vol. XIV, Benares, (Allahabad, 1884), p. 132

[6] Nizam-ud-din Ahmad: *Tabaqat-i-Akbari*, Rizvi: *Tughlaq Kalin Bharat*, Vol. II, p. 349

luq, demolished a temple and on its site erected this *dargah* probably using the materials of the temple as well.[1]

In 1394 Muhammad Shah Tughluq conferred Varanasi (along with some other territories) on Khwaja-i-Jahan, giving him the title of Malik-us-sharq (lord of the east),[2] who carved out the independent kingdom of Jaunpur which included Varanasi. It was in the reign of his successor, Ibrahim Shah Sharqi, (when Muhammad Khalis was the governor of Varanasi) that Makhdum Ashraf Jahangir Simnani (a famous Muslim saint) visited Varanasi.[3] From the Eklingji inscription of 1429 A. D. it appears that Rana Lakha of Mewar often gave money to the Hindu pilgrims who visited Varanasi to defray the severe taxes imposed on them by the sultans of Jaunpur.[4]

It seems that in the time of Ibrahim's successor, Mahmud Shah Sharqi (1440-1458), Ghulam Amina was in charge of Varanasi, the Amina Mandvi *muhalla* probably having been named after him.[5] It is said that the sultan married a widow known as Raja Bibi who lived at Varanasi and conferred the title of Malika Sharqia on her and that she built a mosque (known as Masjid Raja Bibi). An inscription in the north-east cloister of the Lal Darwaza mosque at Jaunpur shows that the mosque was built in 1447 A. D. partly out of the stone material obtained through the spoliation of the temple of Padmeshwar (which had been built in 1296 near the Vishvanath temple of Varanasi).[6]

During Husain Shah Sharqi's reign (1458-79) Ghulam Amina seems to have continued to be in charge of Varanasi for some time. In 1465-66 the sultan repaired the old fort of Varanasi[7] because of the military threats to which he was exposed due to the rise of powerful Rajput chieftains who tried to extend their area of influence by gradually capturing parts of the territories of the Sharqi kingdom.

At this time a more formidable power than that of the zamindars had been rising rapidly under the Afghan chief, Bahlol Lodi, who had occupied Delhi in 1451 and who considered the Sharqi kingdom to be the

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[1] Fuhrer, A.: *The Monumental Antiquities and Inscriptions, in the North-Western Provinces and Oudh*, (Allahabad, 1891), p. 201

[2] Yahya bin Ahmad Abdulla Sirhindi: *Tarikh-i-Mubarak-shahi*, (Calcutta, 1931), p. 257

[3] *Lataif-i-Asharfi*, (Delhi, 1297 A. H.), p. 42

[4] *The History and Culture of the Indian People*, Vol. VI, pp. 331-332

[5] Fisher, F. H. and Hewett, J. P.: *Statistical, Descriptive and Historical Account of the North-Western Provinces of India*, Vol. XIV, Benares, (Allahabad, 1884), p. 132

[6] Fuhrer, A.: *The Sharqi Architecture of Jaunpur*, p. 61

[7] Nizam-ud-din Ahmad: *Tabaqat-i-Akbari*, translated into English by B. De, (Calcutta, 1939), p. 460; Firishta: *Ghulshan-i-Ibrahimi* (Nawal Kishore Press, Lucknow), p. 23

greatest hurdle in his expansionist policy. Intermittent warfare went on between these two rival powers till 1479 when Bahlol Lodi completely overwhelmed Husain Shah Sharqi in a series of battles, the latter fleeing to Bihar and his entire territory including Varanasi being annexed to the Delhi Sultanate. Bahlol Lodi appointed his son, Barbak Shah, governor of this newly acquired territory. Joga, a Hindu chieftain who ruled in Jaund (Bihar), formed a confederacy of Hindu chieftains of these parts and ousted Barbak Shah from Jaunpur in 1487-88 but was defeated in his turn by Sikandar Lodi who restored Jaunpur to Barbak Shah. In 1494 Husain Shah, who was biding his time in Bihar, marched with a large army in conjunction with the zamindars of Jaunpur and the adjoining territories, reaching a place about eighteen kos from Varanasi. Learning of his movements Sikandar Lodi left Jaunpur to fight against him and was joined by Salbahan, son of Rai Bhed of Phaphamau. The combined armies then advanced towards Varanasi and a fierce battle took place about twenty-five miles east of the city. Husain Shah was defeated and fled to Bengal.[1] Sikandar Lodi now conferred the subah of Jaunpur on Jamal Khan, Hasan Khan (Sher Shah Suri's father) receiving in jagir Tanda (in Varanasi)[2] and some other territories, the management being entrusted to Sher Shah who turned it over to Sukha (Khawas Khan's father). The efficient management of the jagir aroused the jealousy of Sher Shah's step-mother at whose instigation her own son, Sulaiman, attacked the jagir with his father's troops and Sukha was killed.[3] Bereft of the jagirs, Sher Shah came to Varanasi and having obtained assurances of protection from Junaid Barlas (the Mughal governor of Jaunpur), entered the service of Babur.[4]

During the rule of the sultans of Delhi, Varanasi became the centre of reformist activities in the religious and social spheres becoming closely associated with such outstanding personalities as Ramanand who in the fourteenth century lived and taught at the Panchaganga Ghat. He was a pioneer of the Bhakti movement in northern India and in particular was the exponent of the Rama cult. His disciple, Kabir (probably born in 1398), made the most earnest efforts to foster a spirit of harmony between Hinduism and Islam. He spent most of his life at Varanasi and it was here that he composed his *Bijak*.[5] He struck at the root

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[1] Nizam-ud-din Ahmad: *Tabaqat-i-Akbari*, (Calcutta, 1911), p. 319; Rizvi, S. A. A.: *Uttar Taimur Kalin Bharat*, Vol. I, p. 214

[2] Abbas Khan Sarwani: *Tarikh-i-Sher Shahi*, (Calcutta, 1957), pp. 20 and 39; *Tarikh-i-Khan-i-Jahan Lodi*, pp. 127-129

[3] Abbas Khan Sarwani: *Tarikh-i-Sher Shahi*, (Calcutta, 1957), p. 40

[4] Qanungo, K. R.: *Sher Shah*, (Calcutta, 1922), pp. 39-40

[5] Bhattacharya, H. (Ed.); *The Cultural Heritage of India*, Vol. IV, pp. 381-383

of caste distinctions, idolatory and all the external paraphernalia of religious life.[1]

After his death, his Muslim disciples established a monastery at Magahar (in district Basti) where Kabir is buried and his Hindu disciples were organised into an order (the Kabirpanthi) by Surat Gopal, with its centre at Varanasi.[2] Raidas, the Chamar saint, and Nanak, the founder of Sikhism, (both belonging to the fifteenth century) are also said to have come to and stayed at Varanasi.[3]

The Vaishnava saint, Vallabhacharya, who was an exponent of the Krishna cult, was born near Varanasi in 1479 in a Brahmana family, his parents having come from southern India on pilgrimage. He is said to have studied in Varanasi for sometime and also to have died there.[4]

After the defeat of Ibrahim Lodi at Panipat in 1526, the Afghans seized the eastern provinces and Varanasi passed under their control. They set up Mahmud Lodi as the sultan but in 1527 Babur sent Humayun eastwards who took possession of all the country as far as Ghazipur.[5] But as soon as his back was turned the Afghans recaptured the region and the Mughal garrison, left by him in Varanasi, was driven out. Two years later Babur drove the Afghans out of this region leaving Jalal-ud-din in charge of the garrison at Varanasi. But soon after he heard that Mahmud Lodi was advancing on Varanasi with a force of 1,00,000, and that Sher Shah had gone over to the Afghans and with some other Afghan chiefs had ousted Jalal-ud-din from Varanasi. He advanced against the Afghans who had taken up their position in Varanasi but, on his approach, they crossed the Ganga and fled from the city in disorder.[6]

Babur's successor, Humayun, halted at Varanasi in 1532 from where he opened negotiations through his envoy, Fazl Husain Turkman, with Sher Shah regarding the latter's surrender of Bihar. Three days later the envoy of Sultan Mahmud of Bengal also waited upon Humayun who was still in Varanasi.[7]

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[1] Bhattacharya, H. (Ed.): *The Cultural Heritage of India*, Vol. III, p. 461

[2] Bhattacharya, H. (Ed.): *The Cultural Heritage of India*, Vol. IV, p. 381

[3] Haig, W.: *The Cambridge History of India*, Vol. IV, p. 211

[4] Majumdar, R. C. and Raychaudhuri, H. C.: *An Advanced History of India*, (London, 1956), p. 404

[5] Beveridge, S.: *The Baburnama in English*, Vol. II, p. 633

[6] *Ibid.*, p. 651

[7] Abbas Khan Sarwani *Tarikh-i-Sher Shahi*, (Elliot and Dowson: *History of India as told by its own Historians*, Calcutta, 1957, p. 76); Qanungo, K. R.: *Sher Shah*, p. 160

Humayun was defeated by Sher Shah in the battle of Chausa in 1538 and to mark the spot where he is said to have taken shelter when pursued by Sher Shah a masonry structure was constructed on an old mound (the Chaukhandi Stupa) near Sarnath.[1]

In 1538-39 Sher Shah came to Varanasi and besieged the garrison. While he was here Khan Khanan Yusuf Khail (a Mughal general) was brought here as captive from Monghyr. Sher Shah occupied the city, most of the garrison (including Mir Fazli, the governor) being put to death.[2] From here Sher Shah also sent strong detatchments to ravage the territory of Humayun and the immense booty that was acquired from Bahraich, Sambhal and Kannauj was conveyed to him when he was at Varanasi.[3] Sher Shah subsequently defeated Humayun near Kannauj in 1540 and became the emperor.

In January, 1543, in the course of negotiations with Raja Puran Mal of Raisin for the surrender of his fort, Sher Shah offered the governorship of Varanasi to him which he did not accept.[4]

It is said that Usman Khan, who might have been in charge of the city sometime during the reign of Sher Shah, founded *muhalla* Usmanpur.[5] Tradition asserts that the Raghuvanshi proprietors of Jalhupur and Sheopur owe their rise from the days of Sher Shah when Doman Deo, their ancestor (who was ninth in descent from Deo Kunwar, the founder of these settlements), received from Sher Shah the rent-free grant of the whole pargana of Katehar. The place he made his headquarters was named Chandrawati after his wife (or his daughter) and he also built a massive fort there on the steep bank of the Ganga the ruins of which are a reminder of his prowess.[6] Nearly all the Raghuvanshis claim descent from him but it seems that in his day the clan was already numerous and that many branches from the original home at Deorain had planted themselves in different parts of this region.[7] For a long time after his death the Raghuvanshis retained their possessions intact and spread beyond the Ganga into the Barah and Mahuari parganas.[8]

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[1] Sherring, M. A.: *The Sacred City of the Hindus*, (London, 1868), p. 255; Bayazit Biyat: *Tazkira-i-Humayun wa Akbar*, edited by M Hidayat Husain (Calcutta, 1941), pp. 303-301

[2] Abbas Khan Sarwani: *Tarikh-i-Sher Shahi*, pp. 83-86

[3] *Ibid.*, pp. 83-86

[4] Qanungo, K. R.: *Sher Shah* (Calcutta, 1931), p. 289

[5] Fisher, F. H. and Hewett, J. P.: *Statistical, Descriptive and Historical Account of the North-Eastern Provinces of India*, Vol. XIV, Benares (Allahabad, 1884), p. 131

[6] *Ibid.*, p. 38

[7] *Benares: A Gazetteer*, (1909), pp. 97, 188

[8] *Ibid.*, p. 301

The city of Varanasi was one of the important places on the road which Sher Shah built from Sonargaon to Multan. After the death of Sher Shah's successor, Islam Shah, trouble was caused by certain Afghan chieftains two of whom (Taj Khan and his brother) occupied the old Suri jagir of Tanda and some other parganas in this district. They rebelled against Adil Shah who defeated them and took possession of these estates.[1]

It is said that during Ibrahim Shah Suri's reign (1555) a mint was established at Varanasi which issued his silver rupees.[2]

In 1561 Ali Quli Khan-i-Zaman was granted in jagir the sirkars of Varanasi, Jaunpur and Ghazipur and some parganas in the sirkars of Avadh and Manikpur[3] in order to subdue the Afghans. It seems that he also repaired the fort of Varanasi.

On January 24, 1566, Akbar reached Varanasi *en route* to the fort of Chunar to which he went with some chosen followers, returning to Varanasi after a short while. He also took away the three sirkars that belonged to Ali Quli and conferred them on Munim Khan Khan-i Khanan who in his turn conferred the sirkar of Varanasi on Bayazid Biyat (author of *Tazkira-i-Humayun wa Akbar*) Leaving his surplus equipment in the fort of Varanasi, Akbar proceeded towards Jaunpur.[4] No sooner had he left the place than the rebels, Sikandar and Bahadur Beg Khan, seized Varanasi and plundered it[5] and placed it in the charge of Asad Khan[6] who continued to hold it till 1567 when Akbar again suppressed them near Jaunpur. He then marched to Varanasi but as the people shut their doors upon him, he ordered that they be plundered though he soon forgave them.[7] The territory was reconferred on Munim Khan Khan-i-Khanan[8] who posted Bayazid Biyat as *faujdar* of Varanasi.[9]

Bayazid says that in 1567 A. D., during his tenure of office, he repaired a building near Sarnath which was associated with the visit of Huma

[1] Elliot and Dowson: *History of India as told by its own Historians*, Vol. VI, p. 497

[2] Wright, H. N. *The Coinage and Metrology of the Sultans of Delhi* (Delhi 1936), p. 389

[3] Bayazid Biyat. *Tazkira-i-Humayun wa Akbar*, p. 289

[4] *Ibid.*, pp. 291-95

[5] Abul Fazl *The Akbarnama*, Vol. II, p. 435

Bayazid Biyat *Tazkira-i-Humayun wa Akbar*, p. 297

[7] Abul Fazl: *The Akbarnama*, Vol. II, p. 435

[8] Albadaoni *Muntakhab-ut-tawarikh*, Vol. II, p. 104

[9] Bayazid Biyat: *Tazkira-i-Humayun wa Akbar*, edited by M. Hidayat Husain, (Calcutta, 1911), pp. 294-95

yun and also inserted in a peepal tree situated to the east of the building a stone slab bearing a Persian inscription.[1] The inscription is no longer in existence. The octagonal tower built at the top of the Chaukhandi Stupa bears a Persian inscription which says that the structure was built by Gobardhan, an employee of Akbar, in 996 A. H. (1588-89 A. D.) to commemorate the tradition that Humayun 'deigned to come and sit here one day'.

In 1569 Bayazid built a madrasa on the site of a ruined temple near the Ganga, for imparting religious education to Muslims. He himself says that according to a Sanskrit inscription on the temple it was then seven hundred years old and had fallen into decay because of the action of the water of the river. He used part of its material in the construction of the madrasa and part was utilised in building the Jama Masjid in Jaunpur. In the year when the madrasa was built, Raja Todar Mal visited Varanasi to take a bath in the Ganga. When the Hindus told him about Bayazid's sacrilegious act, the raja directed them to take their gravamen to Munim Khan, the governor of Jaunpur. When Bayazid heard of this move he relinquished the office of *faujdar* of Varanasi.[2]

Munim Khan retained his command till the Bengal campaign of 1574, in which year Akbar came to Varanasi by river, stayed three days and then proceeded downstream to Patna.[3] When Munim Khan became viceroy of Bengal in 1575, the government of Jaunpur, Varanasi and Chunar was placed in the hands of Mirza Mirak Rizvi and Shaikh Ibrahim Sikri but this seems to have been for a short time only as in 1576 Muhammad Masum Khan Farankhudi had become the *faujdar* of Jaunpur.[4] Some important administrative changes were made in 1584, Varanasi becoming a sirkar in the newly constituted subah of Ilahabas (Allahabad). Tarsun Muhammad Khan became governor and in 1589 came Abdul Rahim Khan-i-Khanan who held the post for two years. In 1591 he was succeeded by Qulij Khan[5] who three years later was followed by Mirza Yusuf Khan during whose governorship, Shaikhzada Gosalah Khan of Varanasi (who was made *krori* of Varanasi by the emperor) became a follower of Akbar's Din-i-Ilahi though he soon fell into disgrace.[6]

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[1] Bayazid Biyat : *Tazkira-i-Humayun wa Akbar*, edited by M. Hidayat Husain (Calcutta, 1941), pp. 303-304.

[2] *Ibid.*, pp. 310-11

[3] Abul Fazl : *The Akbarnama*, Vol. III, pp. 124-125

[4] Albadaoni : *Muntakhab-ut-tawarikh* (Calcutta, 1924), Vol. II, pp. 418-19

[5] Abul Fazl : *Ain-i-Akbari*, Vol. I (Calcutta, 1939), p. 561

[6] Albadaoni : *Muntakhab-ut-tawarikh* (Calcutta, 1924), Vol. II, pp. 418-19

Under Akbar's tolerant regime some temples, tanks, etc., were built in Varanasi by some Hindu rajas. Raja Man Singh of Ambar built a temple (which was known as Man Mandir and was probably dedicated to Adivisheshvara) near the Razia Sultana Mosque which was said to have been built on the site of an older temple (also dedicated to this deity). A temple of Visheshvara was also built (probably in 1580) by Raja Todar Mal at the instance of Narayan Bhatt, a reputed scholar of Varanasi who was known as 'Jagadguru' (the preceptor of the universe).[1] The tank called Draupadikund at Sheopur (a village three miles west of the city of Varanasi) was built by Govinda Das (under the orders of Todar Mal) in Samvat 1646 (1589 A. D.) as is stated in the Sanskrit inscription still to be seen at the site. This record has an added interest as it supplies the only evidence that Todar Mal belonged to the Tandan subdivision of the Khattris. The well in the Rani Kuan *muhalla* is said to have been built by Todar Mal's wife[2] but it seems that it was built in later times as the stone inscription in Hindi bears the date Samvat 1882 (1825 A. D.).

The cultural life of the city also became enriched and vigorous by the contribution of the famous poet, Tulsidas (1532-1623), who lived there for years and also died there. His celebrated epic, *Ramacharitamanasa*, seems to have been completed in this place. The famous Persian poet, Qasim-i Kahi (died 1581), lived here for a long time.[3]

About the city of Varanasi Abul Fazl says, "*Baranasi*, universally known as Benares, is a large city situated between the two rivers, the *Barna* and the *Asi*. In ancient books, it is styled *Kasi*. It is built in the shape of a bow of which the Ganges forms the string. In former days, there was here an idol temple, round which procession was made after the manner of the *kabaah* and similar ceremonials of the pilgrims conducted. From time immemorial, it has been the chief seat of learning in Hindustan. Crowds of people flock to it from the most distant parts for the purpose of instruction to which they apply themselves with the most devoted assiduity".[4] In those days Varanasi was also famous for the manufacture of cloth particularly of the varieties called Jholi and Mihrkul which have been mentioned by Abul Fazl. Ralph Fitch, an English traveller who visited Varanasi in 1583, also speaks of the cloth industry of this place.[5]

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[1] Altekar, A. S. : *History of Benares* (Benares, 1937), p. 34

[2] Fisher, F. H. and Hewett, J. P. : *Statistical, Descriptive and Historical Account of the North-Western Provinces of India*, Vol. XIV, Benares (Allahabad, 1884), p. 189

[3] Abul Fazl: *Ain-i-Akbari*, translated into English by H. Blochmann, Vol. I, (Calcutta, 1939), p. 637

[4] Abul Fazl: *Ain-i-Akbari*, translated into English by Jarrett, vol. II, pp. 169-70

[5] Foster, W. : *Early Travels in India* (1583-1619), (Oxford, 1921) pp. 20-21

It was also famous for the cultivation of the betel leaf and according to Abul Fazl, "The Kapurkanth leaf is yellowish green, and pungent like pepper; it smells like camphor. You could not eat more than ten leaves. It is to be had at Banaras, but even there it does not thrive in every soil".[1]

In Akbar's time there was a mint at Varanasi for turning out copper coins.[2] It is not known when and by whom it was established but it continued long after Akbar's reign. Many jagirs in the Varanasi region were conferred both by Humayun and Akbar on Hindu nobles and zamindars among whom were Raja Todar Mal and Jangam, a local chieftain.[3] The city was the centre of Hindu orthodoxy and Ralph Fitch noticed that Hindu ascetics practised age old yogic exercises and underwent penances and that the burning of widows with the dead bodies of their husbands was a common sight.[4]

About the administrative divisions that comprised the region now covered by the district the *Ain-i-Akbari* states that all of the Chandauli tahsil belonged to the sirkar of Chunar. The component *mahals* were the same as the present parganas (save that Barah was then called Tanda), their boundaries having since undergone extensive modifications. The cultivated area of the parts now included in the district was 2,55,598 bighas and the revenue was 1,61,49,381 dams. Practically the whole of the Varanasi sirkar lay in the present district but did not include the pargana of Bealsi (now in Jaunpur) and a portion of the land (now included in Mirzapur) between the Ganga and the southern border of Kaswar Raja. The *mahal* of Haveli Banaras comprised the present parganas of Dehat Amanat, Jalhupur and Sheopur. It was held by Brahmanas who paid a revenue of 17,34,721 dams on 31,675 bighas under tillage and contributed a military contingent of 50 horse and 1,000 foot.[5] The *mahal* of Katehar, the headquarters of which was Chandrawati (where there was a brick fort), corresponded to the modern parganas of Katehar and Sultanipur and was owned by the Raghuvanshis. They supplied the unusually large force of 500 cavalry and 4,000 infantry and paid 18,74,230 dams on 30,495 bighas of cultivation.[6] Pandrah (which has retained its name) was held by Brahmanas, the cultivated area being 4,611 bighas, the revenue 8,44,221 dams and the local levies ten horsemen and 400

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[1] Abul Fazl : *Ain-i-Akbari*, Vol. I, p. 77

[2] *Ibid.*, p. 92

[3] Firmans of Humayun and Akbar preserved in Dar-ul-Mussanifin, Azamgarh

[4] Foster, W.: *Early Travels in India*, (1583-1619), (Oxford, 1921), pp 20-22

[5] Abul Fazl : *Ain-i-Akbari*, Vol. II, (Calcutta, 1949), p. 173

[6] *Ibid*

foot.[1] Athgawan, also held by the Brahmanas, was then known as Harhua. The revenue was 7,13,426 dams which was assessed on 13,098 bighas of cultivated land and the military force was 300 infantry.[2] Kaswar was a large *mahal* with 41,185 bighas of cultivation and a revenue of 22,90,160 dams and contributed a contingent of 50 horse and 2,000 foot. The *mahal* of Afrad was made up of scattered blocks which are now chiefly in the parganas of Kaswar, Dehat Amanat and Katehar. It had in all 10,655 bighas of cultivated land and a revenue of 8,53,226 dams and was owned by Rajputs and Brahmanas who contributed 400 foot. Kolasla was at that time called Kolah and belonged to the sirkar of Jaunpur. It was a Rajput *mahal* with 24,251 bighas under the plough, was assessed at 13,63,332 dams and supplied 10 horsemen and 300 infantry. Tanda (in sirkar Chunar), which is now known as Barah, yielded a revenue of 4,88,010 dams. Mahaich, which continues to bear its old name, was also in sirkar Chunar and yielded a revenue of 3,90,609 dams, the cultivated area being 7,950 bighas. Mahuari (which also continues to bear its old name) then yielded 2,27,067 dams, the cultivated area being 4,878 bighas. Majhwarah, now known as Majhwar, had a cultivated area of 9,312 bighas and yielded a revenue of 5,49,817 dams. Dhus was also in sirkar Chunar and had a cultivated area of 4,274 bighas[3] which yielded a revenue of 2,35,644 dams. Bhadohi (in sirkar Ilahabas or Allahabad), which till recently formed part of the Banaras state, had a cultivated area of 73,252 bighas and yielded a revenue of 36,60,918 dams. It had a brick fort on the bank of the Ganga and was held by the Rajputs and some Bhars who contributed 200 cavalry and 5,000 infantry.[4] Most of the area now comprising tahsil Chakia (which was part of the Banaras state till its merger with Uttar Pradesh in 1949) may be identified with pargana Mangror in sirkar Rohtas of subah Bihar. It yielded a revenue of 9,21,000 dams.[5]

During the reign of Jahangir a mosque was built in Varanasi in 1618, the Persian inscription on which states that Khwajah Muhammad Saleh (the *faujdar* of Varanasi) supervised the building of the mosque. *Muhalla* Khwajapura is also said to have been founded by him.[6] In the early years of Jahangir's reign (about 1611 A. D.) Mirza Chin Qulij

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[1] Abul Fazl: *Ain-i-Akbari*, Vol. II, (Calcutta, 1949), p. 178

[2] *Ibid.*

[3] *Ibid.*, pp 173-76

[4] *Ibid.*, p. 172

[5] *Ibid.*, p. 168

[6] Fisher and Hewett: *Statistical, Descriptive and Historical Account of the North-Western Provinces of India*, Vol. XIV, Benares (Allahabad, 1884), p. 132

held Jaunpur and Varanasi as *faujdar* but he rebelled in Jaunpur and was killed.[1]

Alinagar in this district is said to have been founded by one Ali Khan of whom nothing else is known.[2]

When Jahangir's son, Khurram (Shah Jahan), rebelled in 1624, he was pursued by the imperial troops and arrived at Varanasi on his way to the Deccan.[3]

In Jahangir's time Varanasi continued to be famous for the manufacture of cummerbunds, turbans, cloth and garments (particularly for women), copperpots, dishes, basins and other articles of common use.[4] In 1632 Shah Jahan ordered that all temples in Varanasi, which were in the process of construction, should be demolished. Abul Hamid Lahori (the author of the *Badshahnama*, the official history of Shah Jahan's reign) says, "It had been brought to the notice of His Majesty that during the late reign many idol temples had been begun, but remained unfinished, at Benares, the great stronghold of infidelity. The infidels were now desirous of completing them. His Majesty, the defender of the faith, gave orders that at Benares, and throughout all his dominions in every place all temples that had been begun should be cast down. It was now reported from the province of Allahabad that seventy-six temples had been destroyed in the district of Benares."[5] Shah Jahan's eldest son, Dara Shukoh a man of catholic sympathies, was anxious to find a meeting point for Hinduism and Islam. He translated the principal *Upanishads* into Persian under the title *Sirr-i-Akbar* in the introduction to which he says that he got together a number of sanyasis and pundits residing in Varanasi, the abode of Hindu learning, who were well versed in the *Vedas* and *Upanishads* and that with their help he completed the translation of the *Upanishads* in six months, on Monday, the 28th June, 1657.[6] He also extended his patronage to the pundits of Varanasi and being aware of his sympathetic attitude Kavindracharya went to Delhi at the head of a deputation to request Shah Jahan to remit the pilgrim tax imposed at Varanasi

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[1] Fisher and Hewett, *Statistical, Descriptive and Historical Account of the North-Western Provinces of India*, Vol XIV, Benares, (Allahabad, 1884), p. 218

[2] *Memoirs of Jahangir*, (Calcutta, 1959), p. 153; Mirza Nathan: *Baharistan-i Ghaybi*, translated into English by Dr. M. I. Borah, (Gauhati, 1936), Vol. II, pp. 733-34

[3] Moreland and Geyle: *Jahangir's India*, (Calcutta, 1925), p. 7

[4] Sri Ram Sharma: *Religious Policy of the Mughals*, (Oxford, 1940), p 105, Abdul Hamid Lahori: *Badshahnama*, (Elliot and Dowson · *History of India as told by its own Historians*, (Vol. VII, p. 36)

[5] Qanungo, K. R.: *Dara Shukoh*, (Calcutta, 1922), p. 110

[6] Samsam-ud-daulah Shah Nawaz Khan: *Maasir-ul-Umara*, Vol. I, p. 134

and Allahabad. According to a poem ascribed to this pundit his appeal moved the emperor[1] but there is no reference to any such remission in the *Badshahnama*. According to a firman issued in 1067 A. H. (1656 A.D.) Dara Shukoh granted some lands to Bhim Ram, the chief priest of the temple of Visheshvar in Varanasi, for meeting certain expenses incurred on the puja performed in the temple.

There is a grave at Kolasla which is said to be that of Mir Muhammad, who might have been one of the *faujdars*. Near the grave there is an old ruined building on which there is a Persian inscription dated 1039 Hijri (1629-30 A.D.), the second year of Shah Jahan's reign.[2]

In February 1658, Dara Shukoh's son Sulaiman defeated Shuja (the governor of Bengal) at Bahadurpur, a place about five miles east of Varanasi,[3] but when he had to retire from Varanasi as his father had been defeated at Samugarh by Aurangzeb he seized the opportunity and occupied Varanasi, ejecting Ram Das (the commander of the fort) and exacting three lakhs of rupees from the merchants of the city. But he also was driven out of the place by Aurangzeb's army.

During the early years of Aurangzeb's reign, Khwaja Sadiq Badakshi was the *faujdar* of Varanasi and was followed by Arsalan Khan in the fifth year of the emperor's reign.[4] Two years later Khizr Khan was made the *faujdar* in succession to Arsalan Khan, who was his brother.[5]

When certain priests were harassed by local Muslim officers who also wanted to remove them from the temples of which they were in charge, they appealed to the emperor who issued a firman dated February 28, 1659, to the *faujdar* of Varanasi to the effect that the priests of existing shrines were not to be disturbed in the legitimate discharge of their religious duties but that no new temples were to be built.[6] In the same year Aurangzeb got the old temple of Kirtti Bisheshwar destroyed and built on that site, with some of its material, the Alamgiri Mosque which stands near the temple of Ratneshwar and bears an Arabic inscription in which the date of its construction is given as 1068 A. H. (1659 A. D.). The style of architecture of the remains of the old temple indicate that the temple must have been about six or seven centuries old at the time of its destruc-

[1] *Indian Antiquary*, 1912, pp. 11-12
[2] *Benares: A Gazetteer*, pp. 333-34
[3] Muhammad Hashim Khafi Khan: *Muntakhab-ul-lubab*, Vol. II, p. 5
[4] Samsam-ud-daulah Shah Nawaz Khan: *Maasir-ul-Umara*, Vol. I, p. 268
[5] *Ibid.*, p. 627
[6] Sarkar, J. N.: *Aurangzeb*, Vol. III, p. 281

tion. Hindus still visit the spot as they consider it to be a place of sanctity and worship a part of the courtyard (probably a remnant of the old temple), particularly on the occasion of Shivaratri when at least till the middle of the last century crowds thronged the spot and made their offerings which were appropriated by the mullah of the mosque.[1]

On April 9, 1669, Aurangzeb issued order to the provincial governor for the demolition of Hindu temples and schools which the *faujdar* of Varanasi carried out by pulling down a number of temples in the city including those of Vishvanath and Bindumadhava.[2] A mosque was built on the site of each two high minarets being built on one. Auragzeb also renamed the city Muhammadabad and coins issued from the mint here also bear this name. The new name, however, did not gain currency but was used only officially, more or less going out of use with the emperor's death.[3]

In 1674, Visheshvar (also known as Gaga Bhatt) of Varanasi, the greatest Sanskrit theologian then alive and a master of the Hindu scriptures and philosophy, was summoned to perform the coronation ceremony of Shivaji.[4]

A Marathi *Bakkhar*, written about the middle of the nineteenth century, claims that Rajghat and the village of Sheopur near it were named after and founded by Shivaji when he halted at Varanasi on his way to Agra in 1665 to meet Aurangzeb, but there is no evidence of his having made such a visit. Khafi Khan's narrative seems to point to the probability of Shivaji's having visited Varanasi while he was fleeing back from Agra to the Deccan.[5]

During the reign of Aurangzeb, Tavernier, the French traveller, visited Varanasi on December 12 and 13, 1665, and has left graphic accounts of the idol of Bindumadhava, the markets, ghats and the mosques built by Muslim kings and of the stupa at Sarnath. He writes, "Benares is a large and well built town, the majority of the houses being of brick and cut stone, and more lofty than those of other towns of India, but it is very inconvenient that the streets are so narrow. It has several caravansarais, and, among others, one very large and well-built. In the middle of the court there are two galleries where they sell cottons, silken stuffs, and other kinds of merchandise. The majority of those who vend the goods are the

[1] Sheering, M. A.: *The Sacred City of the Hindus*, (London), pp.. 312-14

[2] *Maasir-i-Alamgiri*, pp. 81, 88

[3] Altekar, A. S. : *History of Benares*, (Benares, 1937), p. 37

[4] Sarkar, J. N. : *Shivaji*, (Calcutta, 1961), pp. 202-8

[5] *Ibid.*, p. 169

workers who have made the pieces and in this manner foreigners obtain them at first hand. These workers, before exposing anything for sale, have to go to him who holds the contract, so as to get the imperial stamp impressed on the pieces of calico or silk, otherwise they are fined and flogged. The town is situated to the north of the Ganges, which runs the whole length of the walls, and two leagues further down a large river joins it from the west. The idolators have one of their principal pagodas in Banares. . . ."[1]

Speaking about the Brahmanas of Varanasi he says, "The first caste is that of the Brahmanes or philosophers of India who specially studied astrology. . . and they are so skilled in their observations that they do not make a mistake of a minute in foretelling eclipses of the sun and moon. . . This caste is the most noble of all because it is from among the Brahmanes that the priest and minister of the Law are selected. But as they are very numerous and cannot all study in their University, the majority of them are ignorant and consequently very superstitious, those who pass as the most intellectual being the most arrant sorcerers." [2]

Another French traveller who visited Varanasi during the reign of Aurangzeb was Bernier who has also left an interesting account of the city and its institutions. He says, "The town of Benares, seated on the Ganges, in a beautiful situation, and in the midst of an extremely fine and rich country, may be considered the general school of the Gentiles," and goes on to describe the educational system obtaining here.[3]

During the closing years of Aurangzeb's reign, Sawai Jai Singh, the ruler of Jaipur, erected the famous observatory at Varanasi.[4] It appears from the *Khulasat-ut-tawarikh* that in Aurangzeb's time the system of revenue administration was the same as that introduced by Akbar. The number of parganas in sirkar Banaras in 1695 was the same as in 1594.

Little is known about the proprietary settlements in the district under the sultans of Delhi except for the early Rajput settlements (mentioned earlier in this volume) which continued to exist. Most of them were still in existence under the Mughals. As regards the proprietary settlements in the district which came into being in the Mughal period, the Rai family in the district belongs to one of the oldest Agarwala houses in Varanasi

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[1] Crooke, W.: *Travels in India by Jean-Baptiste Tavernier* (London 1925) Vol. I, pp. 96-98

[2] *Ibid.*, Vol. II, pp. 142-'53.

[3] Francois Bernier: *Travels in the Moghul Empire*, translated into English by Archibald Constable (London, 1934), pp. 333-35

[4] Sheering M. A.: *The Sacred City of Hindus* p. 131

and was founded by Rai Ram Pratap who held various posts at the court of Akbar from whom he received the title of 'Ala Khandan' and the gift of a necklace. All his descendants served the Mughals and one of them named Indraman held the office of dewan and the title of raja.[1]

The Monas Rajputs are found almost exclusively in this district. The first well-known chieftain of this clan was Sagar Rai whose great grandson, Jodh Rai, obtained the grant of Bhadohi (his ancestral settlement) from Shah Jahan. At one time the Monas enjoyed considerable property and, it is said, gave their daughters in marriage to the ruling families of Manda and Kantit.[2] Ram Singh and Dhana Singh, the ancestors of the present day Banaphars, are said to have come to Varanasi about the twelfth century from Chausa and to have taken up service with a raja of Banaras who, it is said, conferred on them the villages of Rajpur and Hariharpur.[3]

Soon after the death of Aurangzeb, the grip of the central government upon the provincial governors gradually loosened leading to their becoming virtually independent. His son, Muazzam, succeeded to the throne as Bahadur Shah I and during his reign the zamindars of the eastern districts, taking advantage of the disturbed state of the empire, rose in rebellion and refused to pay the revenue. In 1712 his eldest son, Jahandar Shah, succeeded him but was emperor only for a fortnight or so. War broke out between him and his nephew Farrukh Siyar (son of Azim-us-Shan) over the division of the kingdom. The Sayyid brothers of Barah, Abdullah Khan and Hussain Ali, promised to support the claims of Farrukh Siyar who became the emperor (1712—1719). His army crossed the Karamnasa river, reached Said Raja (in the district of Varanasi) on October 28, and moved on to Mughalsarai the next day. Farrukh Siyar visited Varanasi to impose a levy of a lakh of rupees on Rai Kirpa Nath of Varanasi. In 1713 the emperor sent Munawwar Khan with a large army and many guns to punish the zamindars who were defeated with great slaughter and their women and children were captured by his risaldar, Shaikh Mangli.[4] Those who persisted were buried alive and those who submitted were pardoned and rewarded. In 1719 Farrukh Siyar was murdered and when Muhammad Shah ascended the throne in September he gave in jagir to Murtaza Khan (one of his courtiers) the sirkar of Varanasi, two other sirkars and Chunar (the whole area corresponding roughly to the present

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[1] *Benares: A Gazetteer*, (1909), pp. 117-18

[2] Crooke, W.: *The Tribes and Castes of the North-Western Provinces and Oudh*, Vol. IV, pp. 1-2

[3] *Ibid.*, Vol. I (Calcutta, 1896), pp. 137-38

[4] *Balwantnamah*, (Curwen's translation), p. 2

districts of Varanasi, Jaunpur, Ghazipur, Azamgarh and Ballia and the eastern portion of district Mirzapur). Murtaza Khan entrusted the management of these territories to Mir Rustam Ali (a relative) for a consideration of five lakhs of rupees annually, the latter having the right to retain the surplus for himself,[1] but he could not realize the revenues from most of the zamindars though Fateh Singh (the zamindar of Jahini) and Barisal Singh and Dariao Singh (the zamindars of Majohwa), who held the highest place among the risaldars, paid their revenues regularly.[2] In 1722 Muhammad Amin, well known as Saadat Khan, was made subedar of Avadh. About 1728 Murtaza Khan leased his jagir to Saadat Khan for an annual sum of seven lakhs of rupees, who allowed Rustam Ali to continue to manage the estate for eight lakhs of rupees annually. Rustam Ali retained the charge of the jagir till 1738 when he incurred the displeasure of Saadat Khan. Rustam Ali had begun to depend a good deal on his deputies the chief among whom was Mansa Ram, a Gautam Bhuinhar and a zamindar of Thitria (now known as Gangapur) in pargana Kaswar. Saadat Khan directed his son-in-law, Safdar Jung, to call Rustam Ali to account. Instead of settling the matter himself Rustam Ali sent Mansa Ram for the negotiations thus paving the way for his own fall and the advancement of Mansa Ram who secured for himself, in the name of his son, Balwant Singh, the office of *nazim* of the sirkars of Varanasi, Jaunpur and Chunar.[3] Balwant Singh's power was, however, circumscribed as his charge did not include the kotwalship of Varanasi, the governorship of Jaunpur fort or the control of the Varanasi mint. Mansa Ram was to realize the land revenue of the sirkars of Varanasi and Jaunpur and other taxes on behalf of Saadat Khan and to deposit the dues with the governors of Varanasi and Jaunpur respectively.

After the death of Mansa Ram, Balwant Singh obtained in 1739 a sanad from the Emperor Muhammad Shah which conferred the title of raja upon him.[4] In 1740 he was also given (by the emperor) the zamindaris of Kaswar, Afrad, Katehar and Bhagmal as well as the lease of the three sirkars and he continued to strengthen his position and to enlarge his zamindaris, almost attaining an independent status within the empire at a later stage.[5] One of his first acts as raja was to build a fortified residential fort at Gangapur which remained his headquarters for several years. He con-

[1] Srivastava, A. L.: *The First Two Nawabs of Avadh*, p. 42

[2] *Balwantnamah* (Curven's translation), p. 2.

[3] Srivastava, A. L.: *The First Two Nawabs of Avadh*, p. 186; *Proceedings of Indian Historical Records Commission*, Vol. XIV (1937), p. 65

[4] *History of the Province of Benares*—1882, p. 3

[5] *Ibid*

tinued to pay the tribute to the nawab vizir, Safdar Jung, but watched the situation with astuteness, pursuing his own policy of suppressing any local opposition to him and gradually crushing the powerful zamindars of the three sirkars. The Monas Rajputs say that their raja, Sheo Baksh Singh, was fraudulently induced to give up to Balwant Singh the pargana of Katehar which they had obtained as a grant from the Mughal government.[1] He thus established his suzerainty throughout the province of Varanasi. In 1747, when Kashi Bai (the mother of the Peshwa, Balaji Baji Rao) came to Varanasi on a pilgrimage with her Maratha escort, Balwant Singh's uncle, Dasa Ram (who had been turned out by Balwant Singh when he came into authority), sought the protection of the Marathas. But Balwant Singh complained to the imperial court that Dasa Ram was laying claim to a share in his brother Mansa Ram's estate. The affairs took a political turn but nothing came out of it.[2] In 1748 Balwant Singh took the fullest advantage of the absence of Safdar Jung (who was away in Delhi) by expelling the agent of the Avadh government, refusing to pay the revenues and declaring null and void the previous engagements.[3] He became almost independent and attacked the province of Allahabad, seizing the fort and pargana of Bhadohi. At this Ali Kuli Khan (the governor of Allahabad) marched against him to wrest these territories from him but he was defeated at Bhadohi. In the following year, Ahmad Khan Bangash of Farrukhabad, the Afghan leader, advanced on Allahabad and he directed Sahib Zaman Khan of Jaunpur (who was also an Afghan chief) to take charge of the province of Varanasi. This situation compelled Balwant Singh to make a treaty with the Afghans according to which he retained half his possessions. But this incensed Safdar Jung who marched towards Allahabad and compelled Ahmad Khan Bangash to retire from there. Safdar Jung also foiled Sahib Zaman Khan's efforts to establish his authority over Varanasi and Allahabad. Immediately after this Safdar Jung also reached Varanasi to chastise Balwant Singh and asked him to attend the court, but he escaped to his hill fort of Latifpur (near Mirzapur) and Safdar Jung had to content himself by pillaging the fort at Gangapur and then was forced to proceed to Delhi to defend the capital. Before leaving Varanasi, however, Safdar Jung pardoned Balwant Singh in order to keep the peace and accepted a sum of two lakhs of rupees as a present

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[1] Crooke, W.: *The Tribes and Castes of the North-Western Provinces and Avadh*, Vol. IV, pp. 1-2

[2] Qanungo, K. R.: 'Some Sidelights on the History of Benares'—*Proceedings of the Indian Historical Records Commission*, Vol. XIV (1937), pp. 65-66

[3] Fisher, H. R. and Hewett, J. P.: *Statistical, Descriptive and Historical Account of the North-Western Provinces of India*, Vol. XIV, Pt I, p. 106

from him.[1] In 1752, Balwant Singh shifted his headquarters from Gangapur to Ramnagar where he built, on the right bank of the Ganga, a strong fort. He also strengthened his defence forces at Bijaigarh and other places in the district of Mirzapur for the protection of his treasure and valuables. The period from 1748 to 1752 was a time of great anxiety for the city of Varanasi as Balwant Singh, Safdar Jung, Ahmad Khan Bangash and the Marathas were severally making efforts to seize the city.[2] Towards the end of 1750, Ahmad Khan Bangash sent his detachments to the district of Varanasi, Azamgarh and Jaunpur and they created havoc in the city of Varanasi which remained in darkness for two days.[3] People fled to distant places, the charges for journeys by bullock-cart rising to as much as eighty rupees for a distance of a hundred miles or so. The bankers of the city, however, waited upon the invading Afghan chiefs and placated them by offering them handsome sums. Thus a crisis was averted and the Afghans left the place.

In 1754, when Shuja-ud-Daula succeeded Safdar Jung, Balwant Singh made an unsuccessful attempt on the fort of Chunar which caused the displeasure of the new nawab whose goodwill was purchased only by paying enhanced revenues. After this event his relations with the nawab vizir remained strained and he reverted to his old policy of lying low as far as the nawab was concerned. When Fazl Ali, governor of Ghazipur, made a serious attempt to undermine his position he cleverly foiled him and in 1757 he retaliated by seizing the sirkar of Ghazipur itself and partitioning it among his own people Early in the year Shuja-ud-Daula invaded Varanasi, put Balwant Singh to flight and captured Latifpur. But he declared peace after he had extorted an indemnity of twenty-five lakhs of rupees from the raja. In 1759 the Marathas reopened negotiations with Imad-ul-Mulk, the vizir of the imperial government, for securing a sanad which would enable them to make the Ganga their boundary at least as far as Varanasi but as Imad-ul-Mulk was on friendly terms with Shuja-ud-Daula (to whom Varanasi belonged) he refused to comply to this demand.[4]

In 1760, Shuja-ud-Daula called upon Balwant Singh to arrest the advance on the fort of Allahabad of the forces of Mirza Ali Gauhar (who became the emperor under the title of Shah Alam II in the following year) The opposing forces met at Said Raja in the district of Varanasi.

[1] *Balwantnamah*, (Curwen's translation), p. 3; Srivastava, A. L.: *The First Two Nawabs of Avadh*, p. 187

[2] Altekar, A. S.: *A History of Benares*, p. 60

[3] Sardesai: *Marathi Riyasat*, Panipat Volume p. 11

[4] Qanungo, K. R.: 'Some Sidelights on the History of Benares'—*Proceedings of the Indian Historical Records Commission*, Vol. XIV (1937), pp. 66-67

but Balwant Singh let the prince go his way while his ally, Muhammad Ali Kuli Khan (the governor of Allahabad), was compelled to surrender and was sent as a prisoner to the nawab vizir. Shuja-ud-Daula induced Shah Alam to join him at Varanasi and they decided to seize the person of Balwant Singh who, however, escaped to the hills with all his property and the nawab's design failed as on previous occasions. Balwant Singh remained undisturbed for two years till 1763 when Mir Kasim came to Varanasi and joined cause with Shah Alam and Shuja-ud-Daula against the British. In spite of his unwillingness, Balwant Singh was compelled to join the emperor; but though he supplied 2,000 horse and 5,000 foot, his lukewarm attitude led the nawab to stop him from taking an active part in the battle. In 1764 Balwant Singh hastily retreated from the battle of Buxar and went to Ramnagar and then to Latifpur (in district Mirzapur) where he made peace with the British. After the battle a treaty was concluded between the East India Company and Shah Alam at Varanasi under which the province of Varanasi (including the adjoining districts) was transferred to the East India Company which in its turn leased out the zamindari of the province to Balwant Singh who in return agreed that a British Resident be posted at Ramnagar.[1] But the court of directors in England refused to accept the provisions of the treaty and Varanasi was retransferred to Avadh though Balwant Singh was guaranteed the possession of the domains held by him before the conclusion of the treaty. Shuja-ud-Daula, however, gave battle to the British near Sheopur (a place three miles from the city of Varanasi) but he was defeated by Colonel Carnac. The latter leased out to Balwant Singh the sirkar of Varanasi and the adjoining territories. On his agreeing to increase his annual revenue of twenty and a quarter lakhs of rupees by another three lakhs, the British guaranteed non-interference on Shuja-ud-Daula's part as far as the revenue was concerned. In 1765 a treaty was concluded at Allahabad between Shah Alam, Shuja-ud-Daula and the East India Company by which Varanasi was restored to Shuja-ud-Daula on condition that Balwant Singh's position would not be disturbed. The relations between Shuja-ud-Daula and Balwant Singh now became more strained. Although the latter paid his dues punctually, Shuja-ud-Daula was hostile to him because the British protected him[2] and as Balwant Singh always avoided attending the court of Avadh. The nawab vizir tried to oust him in 1767, when he was saved by Clive who, however, got enhanced the revenues paid by Balwant Singh. In the following year, when an attempt was made by Shuja-ud-Daula to seize the raja's person (during a visit of the governor-general

[1] *Balwantnamah, Op. cit.,* pp. 52-53

[2] Srivastava, A. L.: *Shuja-ud-Daulah*, Vol. I, pp. 225-226

to the nawab vizir when the latter was in Varanasi) the British came to his rescue a second time but he had to pay ten lakhs of rupees to the nawab vizir.

Balwant Singh was a good administrator but immediately after his death on August 23, 1770, a dispute regarding the succession arose between Mahip Narain Singh (his daughter's infant son) and his own illegitimate son, Chait Singh, whom he had nominated as his successor during his life-time with the consent of the British and his own advisers. Chait Singh's claim was urged by Ausan Singh, the confidential agent of the previous raja. In order that Chait Singh should succeed it was finally settled that he would pay a *nazrana* of seventeen lakhs of rupees (of which ten lakhs were to be paid at once) and two and a half lakhs of rupees annually in addition to the revenue he was already paying. On October 10, 1770, he was installed as raja with the rights and privileges that had been enjoyed by Balwant Singh and in recognition of the event the customary robes of investiture, elephants and other presents were bestowed upon him on behalf of the nawab vizir. Shuja-ud-Daula himself visited Varanasi in February, 1771. He was received at Phulpur by Chait Singh on February 8, on whom he bestowed a robe of investiture, a turban and a sword as well as a jagir. On February 11, Shuja-ud-Daula had a conference with General Barker on the situation arising out of the activities of the Marathas and the Rohillas and when he paid a visit to Chait Singh's capital, Ramnagar, nine days later, the raja presented him with cash, elephants, horses, jewels and valuable lengths of cloth. The nawab placed his own turban on Chait Singh's head and gave him a sword at the time of his departure from Varanasi on February 21.

In September, 1773, Warren Hastings and Shuja-ud-Daula accorded full recognition to Chait Singh by granting him a sanad.[1] The province of Varanasi was handed over to him and in return he was to pay a sum of Rs22,48,449 to the nawab annually.[2]

On May 21, 1775, the treaty of Lucknow was signed between Asaf-ud-Daula (the nawab vizir) and the East India Company by which the nawab agreed to cede to it in perpetuity the sovereignty of all the districts dependent on Chait Singh together with the land cesses and water duties.[3] In the following year, on April 15, Chait Singh was granted a sanad confirming him in the zamindari of the province and manikg over to him the civil, criminal and police jurisdiction of Varanasi

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[1] Srivastava, A. L.: *Shuja-ud-Daulah*, Vol. II, p. 222

[2] Nevil, H. R.: *Benares: A Gazetteer*, p. 202

[3] Aitchison, C. U.: *Treaties, Engagements and Sanads*, Vol. 2, p. 76

and Jaunpur, the mint of Varanasi, the customs duties and a number of monopolies in return for which he had to pay to the British a sum of Rs22,66,180 annually.[1] His annual revenue was also increased by 2½ lakhs of rupees. He was considered by the British to be their richest and most powerful subject.[2] From now on a British Resident was also posted at Varanasi.

The actual trouble arose in 1778 between the raja and Warren Hastings when the latter asked him to pay five lakhs of rupees as an extraordinary subsidy to meet the expenses of the East India Company's army.[3] Chait Singh paid the sum though with great reluctance but when the demand was repeated in the following year and he tried to avoid paying it, Warren Hastings realized the money with the help of the army. In 1780 he adopted a similar course and when the British feared an attack from the Nizam and the Marathas in November of that year, he asked Chait Singh to furnish a cavalry force of 2,000. The raja refused and did so again when the demand was reduced to a thousand.[4] In retaliation Warren Hastings resolved to exact a penalty of fifty lakhs from him and began to interfere in his internal affairs so as to find an opportunity which could be utilised to this end.[5] To execute his plan Warren Hastings personally set out from Calcutta for Varanasi in July 1781. He encamped in Kabir Chaura in the heart of the city and demanded that the raja explain his conduct. When Chait Singh tried to justify his action, he ordered his arrest and besieged his palace at Shivala Ghat. As soon as the army of Chait Singh received this intelligence it became furious and crossing the Ganga reached Shivala Ghat to resist the attack and besieged the enemy's troops.[6] Although they were strengthened by reinforcements they were not well equipped with ammunition and were overpowered by the raja's troops and practically all their officers and men were killed. Chait Singh let himself down from a postern gate in his palace and slipped into the river under the cover of the dark and escaped. In July, 1781, Warren Hastings tried to seize the fort of Ramnagar and also ordered two officers to pursue Chait Singh but the latter's forces repulsed the British troops which had to retreat. As

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[1] Saletore, G. N.: *Selections from English Records—Benares Affairs* (1811-1858), Vol. II, p. 39

[2] Narain, V. A.: *Jonathan Duncan and Varanasi*, p. 29

[3] *Ibid*.

[4] Hastings, Warren: *A Narrative of Insurrection which happened in the Zamindari of Benares*, p. 9

[5] Saletore, G. N.: *Selections from English Records—Benares Affairs* (1810-1858), Vol. II, p. 40

[6] Moon, P.: *Warren Hastings and British India*, pp. 260-261

Warren Hastings had only a small force left, his position became precarious and like his opponent he fled from Varanasi towards Bengal on a dark and rainy night.[1] When the raja's men heard that the governor general had run away they plundered his camp. But on September 28, he returned to Varanasi with reinforcements and two days later he formally installed Mahip Narain Singh, Balwant Singh's young grandson, as successor to Chait Singh. The amount to be paid to the British by the Banaras state was increased to forty lakhs and the government assumed the right to appoint a magistrate for the city of Varanasi on behalf of the East India Company, the first magistrate being Ali Ibrahim Khan.[2]

Chait Singh's real object was to exterminate the power of the British.[3] During Warren Hastings' stay in Varanasi, he sought the aid of his brother, Sujan Singh, and other leading zamindars of Banaras who supplied 34,000 men to fight the British. Chait Singh encamped near Chunar with the object of taking Warren Hastings to Varanasi as prisoner but his plans became known to the British who managed to strengthen their position by calling in the army from Patna and they attacked Chait Singh from the rear. He invoked the aid of Mahadaji Sindhia of Gwalior and others but he had to run away to Gwalior where he solicited Mahadaji's help and also tried to obtain the assistance of the Peshwa. Mahadaji, however, demanded seventy-five lakhs of rupees instead of the twenty-five lakhs which Chait Singh was offering him so the deal never materialised. In July, 1786, it was reported that Chait Singh was also seeking the help of the nawab vizir but this plan was foiled by the British. Chait Singh died in Gwalior on April 10, 1811.[4]

The sovereignty of Varanasi now passed on to the British whom Mahip Narain Singh was always anxious to please. He continued to pay enhanced revenues to them at the expense of his people.[5] In practice they deprived him of much of his power and the resulting dual system of authority brought degeneration and corruption into the administration and agriculture and trade declined. It was at this time that Jonathan Duncan was made Resident of Varanasi, a post which he held from 1787 to 1795. During his term of office he tried to improve all the branches of administration. He enforced law and order and brought about a certain amount of security, particularly in the city. He also

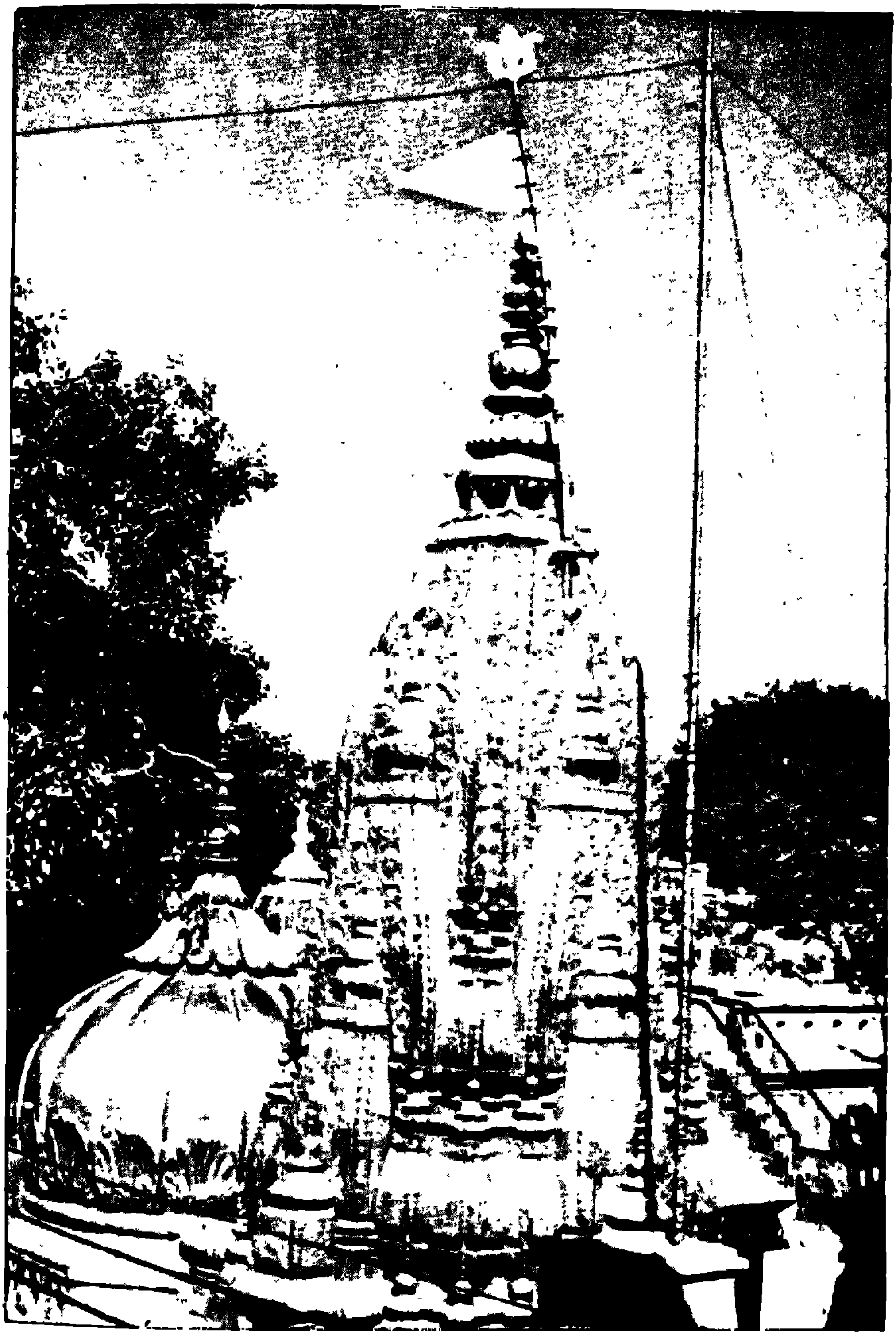
[1] *Ibid.*, p. 266

[2] *Ibid.*, pp. 268-260

[3] Saletore, G. N.: *Selections from English Records—Benares Affairs* (1810-1858), Vol. II, p. 6

[4] *Ibid.*, pp. 4, 5

[5] Narain, V. A.: *Jonathan Duncan and Varanasi*, pp. 41-42



*Tower and Dome, Vishwanath Temple, Varanasi*

paid attention to the sanitation of the city and to the amelioration of the condition of the people.[1] On November 20, 1788, he ordered the conclusion of a four-year settlement with such zamindars and *pattidars* (instead of the farmers) who had previously held possession or claimed it as a hereditary right. In 1790, the public peace of the city of Varanasi was disturbed as he promulgated a Regulation for keeping the city clean. A boisterous mob collected on the outskirts of the city and tried to persuade the merchants and traders to observe a hartal but the situation was brought under control without any untoward incident occurring. In 1794, Mahip Narain Singh had to hand over even the revenue and judicial administration to the Resident.

The Maratha ambition of establishing Hindu control over the city did not materialise as Varanasi had passed into British hands in 1764. Nana Fadnis promised to help the British against Tipu Sultan if they rebuilt the temple of Vishvanath on the original site of the temple but though the British gave some kind of an assurance the temple was never built. The present temple of Vishvanath was built by Ahalyabai, the Holkar queen of Indore, who also built the Ahalyabai Ghat and the well at Lolark-tirtha. Some other Maratha personalities also built a number of temples, ghats and dharmasalas in the city which helped to perpetuate the Hindu religion and Hindu culture in the place.[2]

Wazir Ali, the deposed nawab of Avadh, was interned in Varanasi in 1797 and lived in the Madho Das gardens. Davis (the judge and magistrate), who suspected him of conspiring to regain his lost crown, recommended his removal from Varanasi. On January 14, 1799, Wazir Ali arrived at the house of Cherry, the Resident, with 200 armed retainers and Cherry was killed in the ensuing skirimish. Wazir Ali and party then proceeded to the house of Davis which they attacked, also burning other houses in the European quarter of Sikrapur. The officer commanding the old cantonment in Betabar rushed a force of cavalry to aid Davis and other Europeans. Wazir Ali retreated to his house and fled from the district. The officers of the East India Company arrested a number of people among whom was Jagat Singh, Mahip Narain Singh's dewan, the charge against him being that he was conspiring against the British. He was tried and sentenced to transportation for life but he committed suicide by jumping into the Ganga while being escorted to jail.

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[1] Saletore, G. N.: *Selections from English Records—Banaras Affairs* (1811-1858), Vol. II, pp. 16-17

[2] Altekar, A. S.: *History of Benares*, p. 62

The period from 1800 to the outbreak of the struggle for freedom in 1857-58 saw the reorganization of the administration in Varanasi and the strengthening of the position of the British Government and was uneventful except for the riots of 1809-10 and of 1852. The cause of the former was the commencement of the construction of a temple of Hanuman on the ground between the temple of Vishvanath and the mosque of Aurangzeb. The leaders of the Muslims, Fateh Mohammad and Dost Mohammad, and their followers destroyed the unfinished shrine and entered the place. Next day the Hindus gathered on the spot but were dispersed by the magistrate. The Muslims again forcibly entered the Vishvanath temple and the scuffle (which followed near the temple) was suppressed by the magistrate with the help of a police force. The Muslims again attacked the temple and destroyed the pillar of Bhairon. The Hindus retaliated by attacking Aurangzeb's mosque and several people were killed. The Hindu mob (led by Rajputs and Gosains) then started destroying the tomb of Jawan Bahkt (near Pishach Mochan) and the authorities had to resort to firing, the Rajput leader being killed. To avoid further affrays armed pickets were posted near the places of worship, both Hindu and Muslim. Nevertheless sporadic riots went on breaking out for several months, the last and most serious being that caused by the introduction of the house tax which was imposed on the city and the chief towns in 1810. The inhabitants of Varanasi assembled in "a tumultuous manner" to resist the enforcement of this law. The government then issued a proclamation warning the refractory elements of the serious consequences of their behaviour and decided not to rescind this law. At this posters denouncing the government were paraded in the streets and the population also rose in protest.[1] Ultimately after an agitation of about two weeks peace was restored through the intercession of the raja of Banaras and other influential people.

The condition of the city remained more or less peaceful till 1852 when on August 1, about five hundred persons collected at Ghoosla Ghat (possibly Gai Ghat) and spread the rumour that the prisoners in the jail of Varanasi were being converted to Christianity as they had been forced to eat bread made in the English way. The leaders of this agitation were three Brahmanas. The magistrate went to the place and met them and they demanded the release of the prisoners. As serious trouble was apprehended, police pickets were posted at strategic points. The magistrate also sought the help of the raja of Banaras and of some leading citizens of Varanasi so that they could use their influence to

[1] Saletore, G. N.: *Selections from English Records—Banaras Affairs* (1810-1858), Vol. II, p. 17

ward off any breach of peace. The shopkeepers observed a partial hartal but on August 5 the city returned to normal.[1] The authorities were able to restore the supplies with the help of Deo Narain Singh (a descendant of Ausan Singh) and the movement was suppressed with an iron hand, the leaders being arrested although they were let off some time afterwards. This event illustrated the discontentment of the people against the British and foreshadowed the struggle for freedom that broke out five years later.

In the city of Varanasi, in 1835 was born to Moropant Tambe (a Maratha scholar) and his wife Bhagirathi a girl whom they named Manu Bai and who later came to be known as Lakshmi Bai. In 1844 she was married to Ganga Dhar, the raja of Jhansi, and on his death in 1853 she herself became the ruler of Jhansi. She was destined to become one of the most famous personages who took active part against the British in the struggle for freedom in 1857.

At the time of this great rising the military station of Varanasi was garrisoned by a single company of European artillery consisting of thirty gunners, the Sikh Regiment of Ludhiana, the 37th Native Infantry and a Hindu corps recruited from these parts. The population of the city of Varanasi had always been very disaffected and the high prices of food stuffs at the time added to their discontent. The city was also the home of several important prisoners belonging to Delhi, Satara, Nepal, Punjab, etc. Most of them were princes whom the British had dethroned or landlords who had been deprived of their estates and who, given the opportunity, were ready to rise against the British. In particular Shavala Ghat became the centre of political ferment against the British. There always had been something more than the average amount of discontent and disaffection among the citizens and now, in the summer of 1857, this was increased by the high prices of provisions, a condition believed to be one of the results of British rule. The 37th Native Infantry had also become restless about the beginning of March and when, in the middle of May, news arrived from Meerut and Delhi that the people there had made a bid for freedom, the Indian soldiers of Varanasi publicly prayed for deliverance from the yoke of the foreigners and sought information from the western districts regarding the progress of the struggle. Anticipating trouble, the British commandant of the military station called in the 13th Irregular Cavalry (composed entirely of Muslims) from Sultanpur, which was considered to be loyal to the British. The

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[1] Saletore, G. N.: *Selections from English Records—Banaras Affairs* (1810-1868), Vol. II, p. 178

civil authorities tried to pacify the populace, exhorted the traders to reduce the prices of grain and patrolled the city. Some of the European officers advocated the abandonment of the station but the consensus of opinion was against this move as Varanasi was the most important city between Calcutta and Lucknow. The Europeans decided to stay on in their own houses and to take refuge in the mint house. They also thought it necessary that the Kachahri be safely guarded because the treasury adjoining it contained, besides stamp papers of great value, four and a half lakhs of rupees and the jewellery of Ram Chandra of Lahore, valued at twenty lakhs.

On May 24, a small detachment arrived from Calcutta but was sent on to Kanpur. On the morning of June 1, the British saw that the lines recently vacated by some Indian troops were on fire. On the 4th they decided to disarm the Infantry but only when Colonel Neill, a detachment of the Madras Fusiliers and a party of the 10th Foot from Dinapore had arrived a day before and the news of the rising in Azamgarh had also been received.[1] The same afternoon, when the Indian soldiers (numbering about 2,000) were laying down their arms (under orders) while on parade, they saw the armed European troops approaching and being panic-stricken they recovered their weapons and opened fire on the British officers and the small body of British troops standing about a hundred yards in front. The Europeans also went into action and the Indian soldiers broke and fled without their arms. Soon after this the 13th Cavalry and the Sikh Regiment also started shooting at the British officers and their soldiery. There was a pitched fight for a short time and the Indians fled in confusion.[2]

The struggle lasted for a few hours only. The city, however, remained in a disturbed state for a number of days. The European missionaries fled to Ramnagar where they were given refuge by the raja.

Certain Indian citizens helped the British in calming down the soldiers, in removing the treasure from the treasury to the magazine and in conducting the European residents of the city safely from the Kachahri to the mint house.[3] An Englishman (Montgomery Martin) said that on the morning after the disarming parade, the first thing he saw from the mint was a row of gallows. These executions have been described as

[1] *Freedom Struggle in Uttar Pradesh*, Vol. IV, pp. 17-18

[2] Fisher & Hewett: *Statistical, Descriptive and Historical Account of the North-Western Provinces of India*, Vol. XIV, Pt. I, pp. 112-115

[3] *Freedom Struggle in Uttar Pradesh*, Vol. IV, p. 39

"Colonel Neill's hangings" as men, old and young, were hanged with indiscriminate ferocity.[1] Taking advantage of the disturbed state of affairs, some Muslims tried to hoist their green flag at night on the temple of Vishvanath but the English magistrate reached the spot and with the help of some Rajputs dispersed the Muslims.[2]

On the whole the people of Varanasi seem to have remained comparatively peaceful and apparently did not give any substantial cooperation to the Indian troops. Some influential citizens, such as the raja of Banaras, Deo Narain Singh, Surat Singh, Gokal Chand and others played an important role in restoring normal conditions.[3] As a punitive measure and as the rural tracts were in a state of disorder due to the dispersion of the Indian soldiers (who had roused anti-British feelings among the people) and the turbulency of the Rajput zamindars, martial law was proclaimed on June 9 throughout the Varanasi Division and the magistrates were invested with widely extended powers. The military officers were hunting down all sorts of people and hanging them as if they were pariah dogs, jackals or vermin.[4] Officers were also sent out with mounted troops to punish the villages which were showing signs of disloyalty to the British. In Varanasi city a permanent gallows was erected which took toll of many lives.[5] So many people were thrown into the city jail that they could hardly be contained within its walls and the authorities resorted to meting out punishment with the lash instead of by imprisonment. A large and irregular fortification was constructed (in July) on the site of the old Hindu fort at Rajghat. The British raised a force of mounted police chiefly to avert any danger from the freedom fighters of Jaunpur and early in that month the Rajputs of that district and those of the northern parganas of the tahsil of Varanasi marched towards the city and had arrived within nine miles of it when they were met by the British troops and were crushed, the leaders tendering their submission on the 17th. By about the middle of August the possibility of any outbreak in Varanasi or of any attack on the British from outside the district had almost disappeared and from now on Varanasi assumed the appearance of a vast military storehouse from where the British sent supplies to those parts of the province where the fight against them was still raging. On February 8, 1858,

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[1] Malleson, G. B. and Kaye, J.: *The Indian Mutiny*, (London, 1889), Vol. II, p. 177

[2] Nevill, H. R.: *Benaras: A Gazetteer*, p. 212

[3] *Freedom Struggle in Uttar Pradesh*, Vol. IV, p. 44

[4] Malleson, G. B. and Kaye, J.: *The Indian Mutiny*, (London, 1889), Vol. II, p. 176

[5] Fishes and Hewett: *Statistical Descriptive and Historical Account of North-Western Provinces of India*, Vol. XIV, Pt. I, p. 117

twenty-six sepoy prisoners effected their escape from the jail in Varanasi having appropriated the arms of some of the guards, but were caught and hanged.[1]

The peace of the district was somewhat disturbed by the operations of Kunwar Singh in the neighbouring territory of Bihar. Some of the zamindars of the district did not participate in the national struggle but instead helped the British with men, money and influence for which they were rewarded later by the government.

After 1857 the district remained in a peaceful condition for some decades giving the authorities the opportunity of attending to its administration, a number of reforms being introduced. Attention was also paid to the development of the city, the number of educational institutions being increased and some cultural movements coming into being.

In 1869, Dayanand Saraswati (who had founded the Arya Samaj sect a year earlier) visited Varanasi and throughout his stay held public discussions on religon with the leading pundits of the city including Madhava Acharya and Anand Acharya who represent Hindu orthodoxy. Two years later he again visited the city and founded an institution at Kedar Ghat to propogate his teachings. The Arya Samaj movement also attracted the Kalwars and Bhats. The thirty-sixth anniversary of the founding of the sect was celebrated with enthusiasm in the city in 1905.

In 1877, the city was visited by the Prince of Wales (afterwards Edward VII) and in 1906 by the next Prince of Wales (afterwards George V). In 1898 Bhagwan Das, the great philosopher and social reformer of this place, joined Annie Besant in opening the Central Hindu College and remained a founder member till 1914. He was imprisoned in 1921 because he participated in the non-cooperation movement.

A local committee of the Indian National Union (formed by A. O. Hume, the founder of the Indian National Congress) was set up in Varanasi in 1884.

A branch of the Indian section of the Theosophical Society was opened in Varanasi on December 28, 1890, and five years later the Indian headquarters of the Society was transferred to this place from Madras. The site, about twenty-six bighas in extent, was purchased by Annie Besant who was the moving spirit of theosophical activity in India and in Vara-

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[1] *Freedom Struggle in Uttar Pradesh*, Vol. IV, p. 176

nasi in particular. The members of the society were for a time closely affiliated with the Arya Samaj of Varanasi for the purpose of reviving Hindu culture.

An outstanding event in the history of Varanasi took place when the annual session of the Indian National Congress was held here in 1905 under the presidentship of Gopal Krishna Gokhle who advocated the advancement of the Swadeshi movement, protested against the partition of Bengal and made an impassioned plea for the cultivation of a sense of duty and love for the country. Among others, the session was attended by eminent leaders like Tilak, Lajpat Rai and Madan Mohan Malaviya.

In 1908 a club (modelled on the Anusilan Samiti of Dacca) was started in Varanasi by young Bengali students for spreading sedition against the British Government. It was instigated by the revolutionary party in Bengal but a number of its members who did not approve of its political activities seceded from it formed a fresh association which throughout 1913 was in close touch with the revolutionaries in Bengal.[1] Later, a movement grew out of this revolutionary club, which aimed at co-operating with the rising against the British planned for 1915. The conspiracy was unearthed and some of its chief members were convicted.[2]

In 1916 by the efforts of Madan Mohan Malaviya, the maharajas of Banaras and Darbhanga, Bhagwan Das and some other political and social leaders, the Banaras Hindu University was established in the southern vicinity of the city on the lands of twenty three villages donated by the maharaja of Banaras.

During the First World War, Varanasi became the centre of the revolutionary party, some of the activities of which were of an anarchist nature. Sachindranath Sanyal (the right hand man of Rash Bihari Bose) was put in charge of this centre.

In 1921, Gandhiji launched the non-cooperation movement to attain the independence of the country in which thousands of Congress volunteers participated by boycotting the use of foreign cloth and liquor and picketing the shops selling such goods. Many people were arrested and sent to jail. This movement affected the entire district and also associated itself with a widespread agrarian agitation known as the no-rent campaign. The peasants of the district played a dominating part by refusing to pay rent and many were arrested. The authorities took stern mea-

[1] *The Cambridge History of India*, Vol. VI, pp 575-79

[2] *Ibid.*, p. 588

sures to suppress this agrarian revolution. Varanasi came into prominence as a centre of political activity, particularly due to the presence of eminent patriots like Madan Mohan Malaviya, Bhagvan Das and Shiva Prasad Gupta who participated in and guided the national struggle for freedom in Varanasi. The Kashi Vidyapith became a training centre for political workers.

In 1928 a black flag demonstration was organized by the Congress against the Simon Commission which also came to Varanasi. In 1930, Gandhiji launched his civil disobediance movement and a meeting was held at Varanasi in connection with the salt satyagraha. On April 10, 1930, a large number of people and some Congress workers publicly manufactured contraband salt in Sunia in the city The students of the many colleges and schools of the district boycotted their classes and picketed the shops selling foreign cloth and liquor. The movement spread rapidly throughout the district and many local leaders delivered speeches and distributed leaflets against the government. People from every walk of life participated in the movement, many being arrested of whom seventy were imprisoned. In 1932. Gandhiji was arrested by the government and this event greatly enraged the people of the district and give a fresh impetus to the movement. Protest meetings and demonstrations were organized and processions were taken out. The district authorities declared the Congress Committee of Varansi to be illegal and banned public meetings and processions by imposing Section 114 of the Criminal Procedure Code but the Congress workers flouted these orders, courted arrest and distributed anti British leaflets. The authorities resorted to lathi charges and arrested the leaders, 147 people being sent to jail.

On February 7, 1932, the people of Varanasi observed Peshawar Day under the direction of the Congress when about 300 persons were convicted for their anti-government speeches and activities. The civil disobedience movement continued unabated till May, 1934, when Gandhiji withdrew it.

The district participated in the elections of 1936 which were conducted under the Government of India Act of 1935. Of the five seats, two were annexed by the Congress, two by the Muslim League, and one by an independent candidate.

With the outbreak of the Second World War in 1939, the Congress ministry in the province resigned as the Congress decided not to cooperate with the government in the war effort. The people started a widespread campaign against the war fund contributions and they held public meetings in which anti-government leaflets were distributed. In 1941 the

campaign took form of a satyagraha which was started in the district under the instructions of Gandhiji. The Congress volunteers offered satyagraha after giving prior intimation to the authorities of their intention. About 500 people courted arrest all over the district and were summarily tried and sent to jail or fined or both. The people of the district participated actively in the 'Quit India' movement which was launched as a result of a resolution passed by the Bombay session of the Congress which was held on August 8, 1942. Demonstrations were widely organized, students picketed schools, colleges and the university which were closed for indefinite periods. The students of the Banaras Hindu University went on strike on August 9 and took out a procession which marched through the main streets of Varanasi and was joined by Congress workers. After reaching Dashashvamedh Ghat it advanced towards the town hall where a meeting was held.[1] In order to raise the tricolour on government buildings, the people marched to the criminal court and reached the commissioner's residence which was nearby. Orders to disperse were disregarded, the leaders of the crowd retorting that a real non-violent fighter could not be stayed on his onward march by bullets and lathi charges. The crowd was lathi-charged but the repression failed to curb the rising spirit of the people. Next day small batches of citizens moved about shouting the slogans 'Policemen are our brothers', 'We are free', etc. A student climbed to the top of the collectorate building and hoisted the national tricolour and the processionists also raised the flag on the civil courts.

Some girl students took possession of the Khadi Bhandar in spite of the efforts of the police. On the 11th and 12th big processions were again taken out and indiscriminate firing and lathi charges were resorted to, several persons being killed or wounded

Communications were uprooted and business came to a standstill for about four days. Rail culverts in the district were dismantled. Almost all the stations of the East Indian Railway were looted and the booty was distributed among the villagers. The Grand Trunk Road was barricaded and breached. The aerodromes in the district were damaged.[2] Police stations and post-offices were plundered and burnt The tricolour was hoisted on all the police stations, a sub-inspector of police himself raising it at one place.

Firing again took place on the 13th as a result of which 1,000 students, mainly of the Banaras Hindu University, went into the rural areas

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[1] Govind Sahai: '42 *Rebellion*, p. 212
[2] Govind Sahai: '42 *Rebellion*, p. 216

and even into the neighbouring districts where they exhorted the masses to join the movement against the government. At Dhanapur 5,000 peasants marched to the police station and tried to unfurl the national flag but they were riddled with the bullets of the police. A procession marched from Varanasi to Said Raja but on the way the Indian soldiers of the army (which had been called out to control the situation) opened fire, fifteen persons being wounded. The people again marched to Basiah police station and were fired upon indiscriminately by the police, about fifty persons being injured.

station and were fired upon indiscriminately by the police, about fifty
of the Banaras Hindu University and surrounded the bungalows of Pandit Madan Mohan Malaviya and the Vice-Chancellor (Dr. S. Radhakrishnan, now the President of India), the students (girls and boys) were dragged out and the university became an armed camp for a couple of months. The authorities burnt villages and forcefully took away many of the possessions of the villagers. During this movement, 310 persons were detained, 463 were convicted, 117 were externed, 50 were killed and a collective fine of two and a quarter lakhs of rupees was realized by the government from the people of the district.

In 1945 all political prisoners were released and in 1946 the general elections were held in which the Congress and the Muslim League captured two seats each in the provincial legislature, one seat being annexed by an independent candidate.

India became independent on August 15, 1947 and in 1949 the district assumed its present form and area by the merger of the erstwhile Banaras state.

## CHAPTER III

## PEOPLE

### Growth of Population

The first known estimate of the population of the city of Varanasi was made in 1826 but it was of doubtful value. The first attempt to ascertain the population of the district of Varanasi as it was then constituted was made in 1847 but actually only an enumeration of houses was made, the population being calculated according to the average number of persons in each dwelling. This gave a total of 7,41,426 persons with an average density of 744 to the square mile. A more detailed census was undertaken in 1853 in which the sex of the person as well as religion professed was taken into account and the villages were classified according to their population. This gave a total of 8,51,757 persons, an average density for the district being 855 persons to the square mile with 1,199 in tahsil Varanasi, 756 in tahsil Gangapur and 507 in tahsil Chandauli. The number of towns and villages was 1,947 those with a population of less than a thousand being 1,840.

The census of 1865 recorded a total of 8,01,767 persons (of whom 3,82,679 were famales) with an average density of 805 per square mile that of tahsil Varanasi was 1,099, that of tahsil Gangapur was 665 and that of tahsil Chandauli 503.

The census of 1872 gave a total population of 7,94,039 persons (females being 3,87,514) with an average density of 797 to the square mile, that of tahsil Varanasi being 1,071, that of tahsil Gangapur being 649 and that of tahsil Chanduali being 538.

The census of 1881 registered an appreciable increase, giving a total return of 8,92,684 persons (of whom females were 1,41,900), the density being 894·4 to the square mile: tahsil Varanasi had a density of 1,227, tahsil Gangapur of 752 and tahsil Chandauli of 575.

The census of 1891 again showed a further increase giving a total of 9,21,943 persons, the number of males being 4,67,453. The density had risen to an average of 913·7 persons to the square mile, that of tahsil Varanasi being 1,288, that of tahsil Gangapur 756 and that of tahsil Chandauli 600. At the next census, which took place in 1901, the population was found to have gone down to 8,82,084, probably because of a succession

of indifferent seasons resulting in general unhealthiness, to the calamity of the famine of 1897 (the death rate during the decade 1891 to 1900 being abnormally high) and to emigration. The average density was 874 per square mile which was still the highest in the province. The density in tahsil Varanasi was 1,216, in tahsil Gangapur it was 729 and in tahsil Chandauli 568. If, however, the area and population of the city of Varanasi were to be excluded from the area and population of the district, the density would be reduced to 671·6 per square mile, a figure lower than that of several other districts.

The tahsil of Gangapur was amalgamated with the tahsil of Varanasi in 1911. As the Banaras state was merged with the district of Varanasi in 1949, the census of 1951 took account of the entire population of the newly reconstituted district.

The growth of population in the district during the last fifty years has been phenomenal. In 1951 the population was 53·6 per cent higher than it was fifty years ago. Compared with this the increase in the population of the State during the corresponding period has been only 30 per cent. The statement below gives the variations in the total, rural and urban population for the decades from 1901 to 1961[1]

| Census year | Population | | | Variation | | |
|---|---|---|---|---|---|---|
| | Total | Rural | Urban | Total | Rural | Urban |
| 1901 | 12,87,770 | 10,62,684 | 2,25,086 | .. | .. | .. |
| 1911 | 12,94,468 | 10,77,456 | 2,17,012 | +6,698 (+0·5) | +14,772 (+1·4) | −8,074 (−3·6) |
| 1921 | 13,14,891 | 10,90,968 | 2,23,923 | +20,423 (+1·6) | +13,512 (+1·3) | +6,911 (+3·2) |
| 1931 | 14,07,650 | 11,59,607 | 2,48,043 | +92,759 (+7·1) | +68,639 (+6·3) | +24,120 (+10·8) |
| 1941 | 16,70,057 | 13,72,820 | 2,97,237 | +2,62,407 (+18·6) | +2,13,213 (+18·4) | +49,194 (+19·8) |
| 1951 | 19,78,634 | 15,63,087 | 4,15,547 | +3,08,577 (+18·5) | +1,90,267 (+13·9) | +1,18,310 (+39·8) |
| 1961 | 23,62,179 | 18,09,033 | 5,53,146 | +3,83,545 (+19·45) | +2,45,946 (+15·7) | +1,37,599 (+33·1) |

[1] The figures pertaining to the population, etc., for the decades 1901 to 1951 have been taken from the individual census reports of those years; but for 1961 the (provisional) census figures of that year have been used.

Thus between 1901 and 1921 the population of the district increased by 2·1 per cent whereas that of the State decreased by 4·0 per cent. Although the district suffered from a mild epidemic of plague in 1901—11 and also the influenza epidemic of 1918-19, nevertheless a nominal increase of population was recorded in the decade 1911—20. After 1921, in the following decades, the population recorded an increase of 50·5 per cent as compared with an increase of 35·5 per cent in the State. During the decade 1951—61 the population of the district increased by 19·45 per cent whereas that of the State registered an increase of only 16·66 per cent.

**Population according to Tahsils**

The district stands eighth in respect of population in the State. The density of the population of the district which is 1,155 (provisional) is far above the State average (649) and is affected by the presence of the large city of Varanasi. The rural density of the district is only 791 persons to the square mile, the provisional tahsilwise figures being: Varanasi 2 096, Bhadohi 1,134, Chandauli 1,019 and Chakia 274. The high density of the first is accounted for by the fact that that tahsil is extremely fertile whereas the tahsil of Chakia is part of a plateau which is covered with large areas of afforested hills and is sparsely populated The land area per capita in the district is the lowest in the State.

The provisional population of the tahsils according to sex at the census of 1961 is as given in the following statement:

| Tahsil | Persons | | |
|---|---|---|---|
| | Total | Rural | Urban |
| District (total) . .. | 23,62,179 | 18,09,033 | 5 53,146 |
| Bhadohi .. .. | 4,64,917 | 4,38,209 | 26,108 |
| Varanasi .. .. | 12,34,890 | 7,28,938 | 5,05,952 |
| Chandauli . .. | 5,20,036 | 4,98,950 | 21,086 |
| Chakia .. .. | 1,42,936 | 1,42,936 | .. |

| Tahsil | Males | | |
|---|---|---|---|
| | Total | Rural | Urban |
| District (total) .. .. | 12,11,588 | 9,05.879 | 3,05.709 |
| Bhadohi .. .. | 2,27,391 | 2,13,513 | 13,578 |
| Varanasi .. .. | 6,44,987 | 3,65,650 | 2,79,337 |
| Chandauli .. . | 2.65,917 | 2,53,423 | 12,494 |
| Chakia .. .. | 73,293 | 73,293 | - |

| Tahsil | Females Total | Rural | Urban |
|---|---|---|---|
| District (total) .. .. | 11,50,591 | 9,03,154 | 2,47,437 |
| Bhadohi .. . | 2,36,926 | 2,24,696 | 12,230 |
| Varanasi .. .. | 5,89,903 | 3,63,288 | 2,26,615 |
| Chandauli .. .. | 2,54,119 | 2,45,527 | 8,592 |
| Chakia .. .. | 69,643 | 69,643 | .. |

The population of the principal towns of the district is as given below:

| Towns | Persons | Males | Females |
|---|---|---|---|
| Varanasi Corporation including Hindu University and Railway Colony. | 4,85,083 | 2,67,692 | 2,17,391 |
| Varanasi Cantonment .. | 4,781 | 2,634 | 2,147 |
| Ramnagar (M. B.) .. .. | 16,088 | 9,011 | 7,077 |
| Mughalsarai (M. B.) .. . | 10,600 | 5,872 | 4,728 |
| Northern Railway Colony .. | 10,486 | 6,022 | 3,864 |
| Bhadohi (M. B.) . .. | 20,302 | 10,771 | 9,531 |
| Gopiganj (T. A.) .. .. | 5,806 | 3,107 | 2,699 |

## Immigration and Emigration

The decline in population in the district in 1901 was due in no small measure to emigration. After 1901 the district gained in population at the end of each decade.

About 91 per cent of the people enumerated in the district at the census of 1951 were born there, 6·4 per cent were born in other districts of the State, 2·2 per cent were born in other parts of India and 0·7 per cent came from other countries. Of the immigrants from the districts of the State as many as 76,818 (28,480 males and 48,338 females) were from the district of the same natural division and 49,562 (14,967 males and 34,595 females) were from other parts of the State. Most of the migration from and to the neighbouring disrict is on account of marriage alliances. Of 29,904 immigrants from the adjacent States 23,236 (8,095 males and

15,141 females) were from Bihar, 3,075 (2,057 males and 1,018 females) were from Punjab and 1,685 (945 males and 740 females) were from Rajasthan. Immigrants from other States numbered 14,381 of whom as many as 11,914 came from West Bengal. The movement to the city of Varanasi from Bihar (4,095 males and 2,547 females) appears to be of a semipermanent type and in nearly half the number of cases the men were unaccompanied by their families.

Of the immigrants who have come here from territories beyond India, 11,885 (7,324 males and 4,561 females) were born in Pakistan and 2,183 (1,224 males and 959 females) in other countries, of whom 1,947 (1,092 males and 855 females) were born in Nepal.

Of 611 non-Indian nationals, 497 were Nepalese, forty nine were British, 118 were Malayan and the rest belonged to other countries. The figures of emigration are not available. According to the vital statistics of 1921—30, the district appears to have gained 6,357 persons during this decade, 72,732 persons during 1931—40 and 1,63,721 persons during 1941—50.

People from different parts of India are to be found in the city of Varanasi and some *muhallas* have become permanently inhabited by people hailing from different States. People from the south reside mainly in Hanuman Ghat; from Maharashtra in Brahma Ghat; from Gujarat and Nepal in Chaukhambha; from Bengal in Bengali Tola, etc. Sindhis and Punjabis, who came as refugees to India (from West Pakistan) after the partition of India, reside in almost all parts of the city.

**Distribution between Urban and Rural Areas**

According to the provisional figures of census of 1961, in this district 18,09,033 persons (or 76·6 per cent of the total population of 23,62,179) live in the rural areas and 5,53,146 or 23·1 per cent in the urban areas. There are 3,624 inhabited villages in the district. 1,136 villages (each with a population less than 200) are occupied by 6·4 per cent; 1,214 villages (each with a population between 200 and 500) by 22·3 per cent; 825 villages (each with a population between 500 and 1,000) by 31·6 per cent; 365 villages (each with a population between 1,000 and 2,000) by 26·4 per cent; 81 villages (each with a population between 2,000 and 5,000) by 12.3 per cent and 3 villages (each with a population between 5,000 and 10,000) by 1·02 per cent. In this district the urban areas are seven in number Among the large scale industries the principal are spinning and weaving, flour grinding and husking, glass making, soap making and the making of biscuits and chemicals The cottage industries include the making of silk,

brocades, woollen blankets, carpets, brass ware and copper ware. The city of Varanasi by itself has 1,89,864 persons or 88·6 per cent of the total urban population.

**Displaced Persons**

The number of displaced persons at the census of 1951 was 9,112 (4,740 males and 4,372 females), the majority being concentrated in the city of Varanasi; 72·76 per cent hailed from West Pakistan, 27·07 per cent from East Pakistan and 0·17 per cent from unspecified districts.

In order to rehabilitate such persons the government extended various facilities and amenities to them. A hundred quarters were constructed and leased out to those who were needy; three housing co-operative societies were established in the city for the construction of houses by displaced persons themselves. Vacant places were allotted for putting up about 450 wooden stalls. Eighty and forty-two shops were constructed by the government and the municipal board, Varanasi, respectively for such persons and a sum of Rs 6,17,371 was advanced to 889 persons.

Government have also opened two homes which can accommodate 280 inmates for elderly, destitute and unattached displaced women from East Pakistan.

## Language

Prior to the census of 1951, Hindustani was recorded as the language of those citizens who declared their mother-tongue to be Hindi or Urdu but in 1951 the actual mother-tongue of such people was recorded whether it was Hindi, Urdu or Hindustani.

As many as twenty-six spoken languages or dialects were returned as mother-tongues in the district at the census of 1951, of which Hindi, Hindustani and Urdu were spoken by the largest number of persons. The statement given below gives the number of speakers with the languages or dialects spoken in the district:

| *Language* | *Number of speakers* |
|---|---|
| Hindi | 17,92,937 |
| Hindustani | 1,03,409 |
| Urdu | 1,09,320 |
| Bengali | 19,477 |
| Punjabi | 4,054 |

[*Continued*

| *Language* | *Number of speakers* |
|---|---|
| Gujarati | 2,304 |
| Sindhi | 1,952 |
| Nepali | 1,663 |
| Marwari | 1,373 |
| Marathi | 1,150 |
| Tamil | 539 |
| Pushto | 269 |
| Telegu | 220 |
| Kannad | 153 |
| English | 107 |
| Oriya | 86 |
| Multani | 77 |
| Malayalam | 54 |
| Santhali | 26 |
| Burmese | 18 |
| Bhojpuri | 11 |
| Garhwali | 12 |
| Arabic | 5 |
| Assami | 3 |
| Chinese | 2 |
| Greek | 1 |

This shows that over 98 per cent of the people of the district returned Hindi, Hindustani or Urdu as their mother tongue. Bengali is the mother-tongue of 0·98 per cent, Punjabi of 0·20 per cent, Gujarati of 0·12 per cent, Sindhi of 0·10 per cent. Nepali of 0·08 per cent, Rajasthani of 0·07 per cent, Marathi of ·005 per cent, Tamil of ·002 per cent, Pushto of ·001 per cent, Telegu of 001 per cent, Kannad of 0008 per cent, English of ·0005 per cent and Oriya of ·0004 per cent.

Of the 19·79 lakhs of people in the district, only 22,843 or 1/2 per cent were bilingual (one of the languages being an Indian language). Those whose mother-tongue is other than Hindi, Hindustani or Urdu are generally migrants who are able to speak any of these as a subsidiary language. Persons returning Hindi, Hindustani or Urdu as secondary languages were 22,307 or 97·7 per cent of those who were bilingual, one of the languages spoken being an Indian language.

Linguistically the district of Varanasi is a Bhojpuri speaking area, the social development of which, from the cultural and literary points of view, has been intimately related to the Hindi speaking regions of the State. While western Hindi is a direct descendant of Saurseni Apabhramsa, Bhojpuri—like its sisters Bihari and Maghai—is intimately related to the eastern branch of the neo-Indo-Aryan languages such as Bengali, Assamese and Oriya. It has thus been evolved out of Magadhi Prakrit and Magadhi Apabhramsa which were once the speaking media of the masses in Magadha and the neighbouring areas on its west. This dialect derives its name from the old principality of Bhojpur which was in Bihar. Another name for Bhojpuri is Purbiya or Purviboli and certain writers distinguish the Bhojpuri of the Varanasi district and neighbouring places by calling it Banarasi-boli, which is a western counterpart of Bhojpuri. Varanasi is a polyglot city but the majority of the rural population of the district speaks Bhojpuri and even the educated people speak it in their homes. The number of such persons is included in the figure of Hindi speaking people which, calculated on the basis of the census of 1951, is 87·5 per cent. Urdu and Hindustani speaking people have the second and the third place respectively in the district. Only those persons who have migrated to Varanasi from western U. P. or Punjab speak Hindustani or Urdu. Bhojpuri is now only a medium of oral communication in the district, written communications, business correspondence, etc., being generally carried on in Hindi in the Devanagari script or sometimes in Urdu in the Persian script. Old persons in rural areas still use the Kaithi script but it is now disappearing and the present generation is on the whole ignorant of it. English knowing persons also use English and write it in the Roman script.

Bhojpuri has no literary heritage and is simply a dialect, any literature found in it being very recent. Its salient features, as spoken in the district, are that phonologically it preserves all Bhojpuri vowel sounds except the short 'i' and 'u' sounds pronounced at the end of certain words in the north and south of the Bhojpuri speaking areas. For instance in the district, forms like *ankh* and *behin* are used instead of the *ankhi* and *behini* of Bhojpuri. This is an influence of Hindi in which the final 'i' and 'u' sounds are not pronounced. The retroflexed 'r' (as in *ghora*, *sarak*, etc.) is sometimes changed to the unretroflected 'r'—an influence of the northern and southern Bhojpuri dialects. The sound 'l' sometimes becomes 'r' intervocally or finally and the dialect has more nasalised and diphthongal sounds than Hindi. Morphologically, the dialect spoken in Varanasi follows eastern Hindi as well as other Bhojpuri dialects. The spoken dialect usually prefers the use of short

sentences, long subordinate and coordinate clauses being avoided in syntactical constructions. The lexical stock of this dialect is chiefly of *tatsama*, *tadbhava* and *deshaja* words but in urban areas more and more Sanskrit words are taking the place of local words. Many words from English, Persian and Arabic have also crept into the linguistic stock of the dialect, a number of the English words in current use having been corrupted.

## Religion and Caste

The entire population of the district as classified according to religions at the census of 1951, comprised 17,80,876 Hindus, 1,94,890 Muslims, 1,285 Sikhs, 913 Christians, 541 Jains, 83 Buddhists, 22 Zoroastrians, 12 Jrws and 12 others.

The tahsilwise distribution for each community is given below:

| Tract | Hindu | Sikh | Jain | Buddhist | Zoroastrian | Muslim | Christian | Jew |
|---|---|---|---|---|---|---|---|---|
| District total .. | 17,80,876 | 1,285 | 541 | 83 | 22 | 1,94,890 | 913 | 12 |
| Rural total .. | 14,75,398 | 205 | 51 | 41 | 2 | 87,285 | 93 | .. |
| Tahsil Varanasi (rural) .. | 6,41,660 | 19 | 51 | 41 | 1 | 29,680 | 35 | .. |
| Tahsil Chandauli (rural) | 3,88,154 | 33 | .. | .. | .. | 28,543 | 20 | .. |
| Tahsil Bhadohi (rural) | 3,42,505 | 6 | | . | | 21,619 | 38 | .. |
| Tahsil Chakia (rural) | 1,03,079 | 147 | .. | .. | .. | 7.443 | .. | .. |
| Urban total .. | 3,05,478 | 1,080 | 490 | 42 | 20 | 1,07,605 | 820 | 12 |
| Urban Non-city .. | 44,154 | 362 | .. | 7 | .. | 15,086 | 251 | .. |
| Varanasi city .. | 2,61,324 | 718 | 490 | 35 | 20 | 92.619 | 559 | 12 |

According to the census of 1961 the distribution of each community is given below:

| | Hindu | Muslim | Sikh | Christian | Jain | Buddhist |
|---|---|---|---|---|---|---|
| District total | 21,13,854 | 2,43,253 | 2,516 | 1,565 | 738 | 253 |
| Rural total | 17,03,331 | 1,05,333 | 126 | 166 | 71 | 6 |
| Urban total | 4,10,523 | 1,37,920 | 2,390 | 1 399 | 667 | 247 |

Muslims. Jains. Sikhs and Christians are generally concentrated in the urban areas as is the case in other parts of the State.

Thus Hindus constitute 89·6 per cent and Muslims 10·3 per cent of the total population but the proportions differ considerably in the urban and rural areas. Within urban limits the figures are 74·2 per cent and 24·9 per cent respectively while in the rural areas the proportion is 94·1 and 5·8 per cent respectively, the calculation being according to the total urban and rural populations.

2,390 Sikhs live in the urban areas and 126 in the rural areas. The Christians number 1,399 in the urban and 166 in rural areas. In the city they mostly reside in the cantonment and Sigra. The Jains are principally bankers and traders and almost without exception are of the Vaish caste. They number 667 in the urban areas and 71 in the rural areas. The Buddhists number 247 in the urban areas, the majority living in Sarnath and only six in the rural areas. At the census of 1891 there were no persons belonging to the Arya Samaj sect in the district but a decade later there were 176 and in 1951 their number had risen to 311.

**Principal Communities**

Hindus—The pattern of society among the Hindus of this district, as elsewhere, is based on the traditional four-fold caste system, the four principal castes being the Brahmana, the Kshatriya, the Vaish and the Shudra, each being subdivided into a number of subcastes. There are several other groups which have also acquired the status of independent castes, such as the Kayastha, the Khatri, etc., which again are subdivided into subcastes. At the census of 1901, no fewer than 87 castes and subcastes were represented in the district. As separate figures of the castes and subcastes were not taken into account after the census of 1931, it is difficult to estimate their present numerical importance in the district.

The Brahmanas have a special significance in the city which is an ancient centre of Brahmanical Hinduism and many of them follow the priestly vocation. Some of them are landholders and are agriculturists; others are in the learned professions and also in business. The prominent subcastes of the Brahmanas in the district are the Sarvupari (Sarwaria), the Kanyakubja, the Gaur, the Saraswat and the Sakaldvipi. The Bhuinhars, whose origin remains obscure, claim to be Brahmanas and are popularly regarded as such. There are many subdivisions of this group of people which the Gautams, Kolahas, Chaudhris, Donwars

and Sarnets are found in comparatively larger numbers in the district. They came into prominence as the rajas of Banaras have also belonged to this caste. They hold more land in the district than the members of other castes and are good cultivators but they get the land ploughed by hired labour as they consider it beneath their dignity to touch the plough.

The Kshattriyas or Rajputs hold an important position in the district, though their former predominance was destroyed by the rise of the rajas of Banaras. Comparatively speaking they were more numerous in tahsil Chandauli than elsewhere. They were the chief landowning class in the district but their position was affected to a considerable extent as they seemed to be in the habit of incurring debts in payment of which they had to part with large parts of their zamindaris to their creditors during the past hundred years or so preceding the abolition of the zamindari system in 1951. The Rajputs of this district belong to many different clans such as the Raghuvanshis (who are the most numerous), Bais, Gautams, Chandels, Panwars, Suryavanshis, Chauhans, Sikarwars, etc., some of which are more or less peculiar to Varanasi. No fewer than seventeen of those detailed in the census report of 1901 had more than one thousand members and there were several others of considerable local importance Some of these clans are so closely connected with the Bhuinhars that it is difficult to dissociate the two with any certainty. The principal occupation of the Rajputs is still agriculture and as tenants they hold land in nearly every pargana though they also serve in the army and the police as before With the spread of education, however, many of them are also entering other professions.

The Vaishs are generally traders and businessmen. They are not found in large numbers in the district but they include many of the wealthiest bankers, merchants and landholders of the city. Their possessions steadily increased by the businesses of money-lending and they bought up the old Rajput and Muslim properties in almost all the parganas of the district. With the spread of education they have entered into other professions (law, medicine, teaching, etc.) and into various types of service. There are many subdivisions of this caste, the important being the Kasarwani, Agarwal, Agrarhi, Barnwal, Rastogi and Kondu.

The Khattris are not found in large numbers in the district Most of them reside in the urban areas, specially in the city of Varanasi. Generally they are business people trading in Varanasi sarees, brocades, silks, jewellery and engaged in money-lending and banking.

The Kayasths, whose numbers are not large here, have taken up the learned professions like teaching, medicine, law, etc., and many are in government and private services. The majority belong to the Srivastava subcaste.

In this district the Shudras belong to the Scheduled Castes and Other Backward Classes. Large numbers of them are socially and educationally backward. Of 3,05,030 of them belonging to the Scheduled Caste, 2,78,384 (or 84·7 per cent) live in the rural areas. Their distribution in the district is given below:

| | |
|---|---|
| District total | 3,05,030 |
| Rural total | 2,78,384 |
| Tahsil Varanasi (rural) | 93,713 |
| Tahsil Chandauli (rural) | 84,050 |
| Tahsil Bhadohi (rural) | 73,816 |
| Tahsil Chakia (rural) | 26,805 |
| Urban total | 26,646 |
| Urban Non-city | 6,227 |
| Varanasi city | 20,419 |

At the census of 1961 their number increased to 4,10,761 (rural 3,58,201 urban 52,560).

The Chamars, who form the majority of this group, live in the countryside and are evenly distributed in the tahsils of Chandauli and Varanasi. As agriculturists and general labourers they are very hard-working, but as a rule they do not own land and work in the fields of other people.

The Bhars have almost the same territorial distribution as the Koeris and the majority belongs to tahsil Varanasi. They are said to be of aboriginal descent, although very little is known of their history. There is an almost universal tradition that the Bhars ruled the country before the advent of the Rajputs and a number of old sites are attributed to them. They are labourers and cultivators and occupy a position analogous to that of the Pasis and the Arkhs in Avadh.

The Binds and the Gonds are not numerically preponderant in this district. The former are practically confined to the Varanasi and

Gorakhpur Divisions and are said to trace their origin to a Dravidian tribe named after the Vindhyan hills and seem to be closely allied to the Bhars and the Lunias. Their occupation is agriculture and general labour. The Gonds are found in all parts of the district and are cultivators and labourers ranking with the Kahars, Mallahs and the like. There is no apparent connection between the Gonds and the aboriginal tribe of the same name which belongs to Madhya Pradesh.

The Musahars belong to the eastern districts only and are of aboriginal extraction. Their occupations are varied but the chief is the carrying of palanquins.

The Koeris are the best of cultivators and correspond to the Kachhis and Muraos of other districts. The caste is practically confined to the Varanasi and Gorakhpur Divisions and is numerically very strong in the former.

The Kurmis (who live on the right bank of the Ganga) are landowners. They are good agriculturists and on the whole they are financially better off than many people of the Scheduled Castes. There are many subdivisions of this caste but the majority in this district belongs to the Utaiha subcaste.

The Ahirs are also agriculturists of a higher order. They belong to the Gwalbans subcaste and are predominant throughout the district. Though their traditional occupation is that of graziers and cattle breeders, they generally devote themselves to agriculture.

**Muslims**—According to the census of 1961, Muslims constitute 10.3 per cent of the total population of the district and 43·3 per cent of them reside in the rural areas but the proportions differ considerably in the urban and rural areas. They are divided into two main sects, the Shias and the Sunnis. In 1901 the majority of Muslims (90·7 per cent) was Sunni, 4·4 per cent was Shia and 0·5 per cent was Wahabi.

The Julahas form the majority of the Muslim population in the district and generally belong to tahsil Varanasi and in particular to the city where they follow the occupation of weaving. They are mostly converts from Hindus and are closely allied to the Behnas or Dhunias (cotton carders) who mostly reside in the tahsils of Varanasi and Chandauli.

Among the Muslims the Saiyids and Mughals occupy a high social status and some of them were big landlords. The members of the Chugtai branch of the Mughals are concentrated in the city and trace

their lineage to the royal house of Delhi. Some of the Shaikhs of the district trace their descent to the early Muslim settlers of this region and have been among the landowning classes but the majority of the present-day Shaikhs are descendants of Hindu converts and include people of varying social status, some of them having considerable property, although the majority are shopkeepers, servants and cultivators.

The Pathans of this district are drawn from a number of clans but the only one found in any strength is the Yusufzai. They used to own a fair amount of land in various parts of the district.

The other Muslim castes which are to be found in the district are the Hajjam, Dafali, Darzi, etc.

**Religious Belief and Practices**

**Hinduism**—The Hindu religion is a conglomeration of varied creeds and doctrines. It shelters within its portals monotheists, polytheists and pantheists. In other words, among the Hindus are to be found the worshippers of Siva, Vishnu (or any of his avatars), Sakti (in her different forms), Ganga (the river), Hanuman, Ganesh, etc. Spirits of trees, rocks, streams and nagas and tutelary village and other lesser deities are other objects of worship particularly for the illiterate and backward sections of the people. Thus from the crudest forms of spirit and image worship to the highest spiritual realisation of the ultimate reality, the Hindu religion touches the entire gamut of religious experience. And the holy city of Varanasi, situated on the banks of the sacred Ganga, has been the matrix of this religion in its various aspects from the earliest times. By the credulous it is believed to be one of the earliest spots created on earth and it would appear that Siva or Mahadeva has been the patron deity of this place from pre-Aryan times. Naturally, therefore, Siva and his counterpart, Sakti (in the form of Annapurna), are the principal deities that are worshipped here not only by the majority of local Hindus but by numberless pilgrims. The eternal city of Siva has been a perennial magnet for old and pious Hindus from far and near who seek Sivahood by breathing their last here (especially within the bounds of Panchkosi) as they believe that however great a sinner a person may be he goes straight to heaven if he dies in this hallowed spot. Many Hindus, particularly widows, settle down in this city with this aim. An orthodox Hindu considers it his duty to visit Varanasi as many times as he can and to have a bath in the Ganga here. The ghats, which are a special sight of the city, are thronged day and night by devotees. The two main burning ghats are the Manikarnika and the

Harishchandra, the former being considered particularly sacred. Worshipping in the temples is the chief religious practice in Varanasi. The number of temples is over two thousand and that of the idols is said to be about half a million. Most of the temples are dedicated to Siva and to his consort Parvati (or Devi) and their principal shrines are frequented throughout the year by thousands of pilgrims from every part of India. Many temples are also dedicated to Siva's sons, Ganesha and Karttikeya. There are also many Vaishnava temples and numerous minor shrines, each with its own legends of sanctity. The most popular temple is the golden temple decidated to Siva under the name of Vishvanath. Another place which is considered to be sacred to Siva is Gyan Wapi (the well of knowledge) in which Siva is believed to have taken refuge when his temples were destroyed by the Muslims. The water of this well is considered to be sacred and pilgrims take it away with them. Not far off is the well near the Manikarnika Ghat which is held to be still more sacred and a bath in its waters is supposed to purify both body and soul. Other important temples are those of Adivishveshvara, Annapurna, Sitala, Tilvandeshvar, Satyanarayan, Jata Shankar Mahadeva, Chausathi Devi, Trilochan Mahadeva, Durga, Sankata Devi, Sankatmochan Hanuman, Pishachmochan, Kalbhairav, Mahamritunjaya, Batuk Kali, Shakshi Vinayaka, Dandapani, Bindumadhava, Bara Ganesha, Lat Bhairava, Jagannath, Kedareshvar, Kameshvar, Kabir, Nepali and Gopala.

The followers of the three principal sects—Saiva, Vaishnava and Shakta—are recognizable by the distinctive marks of their sects which are applied on the forehead, chest and arms. The mark of the Saiva is three horizontal lines which are made with the ashes obtained by burning the offerings made to Siva, representing the disintegrating forces of that deity; that of the Vaishnava is three upright lines (the middle one being red or yellow and the two on the sides being white) representing the footprints of Vishnu; and that of the Shaktas is a small semi-circular line made on the forehead with a small dot in the middle. The Shakta cult concentrates on the worship of Sakti (the female personification of energy in the form of Durga or Kali) and it is usually included in Saivism (Sakti being the consort of Siva) though the Shaktas are not exclusively Saivas and recognise the *panchdeva* (the five deities—Siva, Vishnu, Surya, Ganesh and Durga). The tantrist forms of worship are also followed here but probably the grosser forms are not practised to any great extent.

**Tantrism**—The worship of Sakti had apparently a definite beginning in Varanasi with the development of the Mahayana form of

Buddhism. At Sarnath early images of the Buddhist goddess Tara (both seated and standing), Marichi, Vasudhara and Sarasvati have been found as also a remarkably graceful figure of the four-headed Tara with elaborately carved jewellery.

**Akharas**—The city of Varanasi is known throughout India for its *akharas* or religious orders of different sects. Most of them are in the neighbourhood of the temple of Jagannath, the chief being that of Bara Gudarji which was founded by Gudarji about three hundred years ago and which is said to accommodate thirty Vaishnava *vairagis*. It is supported mainly by the maharaja of Rewa. The Chhota Gudarji *akhara*, which was established in the eighteenth century, also belongs to Vaishnava *vairagis* but is a much smaller institution and is solely dependent on charity. The Nanakpanthis have some *akharas* near Durgakund and Maidagin, the chief orders of this sect being the Nirmali and the Udasi which have separate establishments. The Nagas have three orders in Varanasi, the Birbani, Niranjani and Juna which have small *akharas* in Shivala Ghat and Hanuman Ghat. The two *akharas* of the Gorakhpanthis are in Maidagin and Kalbhairav. The Baid *akhara* was established by Ramdasji, a Vaishnava *vairagi*, about fifty years ago and is maintained by the income accruing from property in Khajuripur in Chunar. The Panditji *akhara* (near the confluence of the Assi with the Ganga) was founded by Tikadas and the place is maintained by the income obtained from the lands in Arrah and Darbhanga in Bihar. Among other *akharas* are the Krishnamachari, the Sitaldas, the Baba Sant Ram and the Panchayati.

**Jainism**—Varanasi is also held sacred by the Jains as four of their *tirthankaras* are said to have been born here. The birthplace of the seventh *tirthankara* Suparshva and the twenty-third, Parshvanath (eighth century B. C.), is said to be the place now known as Bhelupura (a locality in the city) where there is a Jain temple. A special feature of the temple is that the followers of both the Digambara and Shvetambara sects worship in it together. Shreyansanath, the eleventh *tirthankara*, is said to have been born in Simhapuri (now identified with Sarnath) where there is an old Jain temple near the Dhamekh Stupa. The eighth *tirthankara*, Chandranath, is said to have been born in Chandrapuri where a temple dedicated to the Jina stands on the banks of the Ganga. Of these four, Parshvanath (*circa* 877-777 B. C.), the son of Ashvasena (a Naga king of Kashi), is held to be a historical figure and a precursor of Mahavira (the last *tirthankara*). This goes to show that Jainism was flourishing in Varanasi before the advent of Buddhism. Parshvanath renounced the world and attained the highest knowledge



*Image of Tara from Sarnath*

[BY COURTESY OF THE ARCHAEOLOGICAL SURVEY OF INDIA]

(*Kaivalya*) The order of the Nirgranthas (without ties) gathered particular strength under him. According to Jainism the world has had no beginning and will have no end and no creator is necessary to explain the nature of the cosmos. After completely annihilating the karmic forces and destroying all the shackles of worldly consequences, the soul exists in its supreme purity endowed with qualities of infinite perfection, infinite knowledge, infinite bliss and infinite power. The pure soul is called the Jina and serves as the ideal to be aimed at by those desiring to escape from the cycle of birth and deaths. The keynote of the ethical code of Jainism is the most uncompromising *ahimsa* (non-injury to living beings). The Jains worship in their temples the images of their *tirthankaras* and are divided into two main sects, the Digambara and the Shvetambara, the members of both being found in Varanasi. There are about a dozen Jain temples in Varanasi which is a place of Jain pilgrimage.

**Buddhism**—Another great religion with which Varanasi is intimately associated is Buddhism. In the Pali text (*Mahavastu*) the locality now known as Sarnath is named Risipatana (or Risipattana) because the bodies of five hundred rishis, who had attained nirvana fell here. The place is also called Mrigadava because it was once a forest in which herds of deer roamed unmolested, the leader being a former Bodhisattva (Buddha in one of his previous births) who had moved the king of Varanasi to compassion. After obtaining enlightenment in Budh Gaya, the Buddha came direct to Sarnath where he made contact with his five former companions who had retired into this forest. It was to them that he preached his first sermon and expounded the tenets of his religion, the event becoming known as *dharmachakrapravartana* (turning the wheel of law). Thus Varanasi, or Sarnath to be exact, was the place where the ministry of the Buddha commenced and it became a centre of Buddhist religion and culture. The emperor Asoka (third century B. C.) established monasteries, erected stupas and put up a pillar in Sarnath in memory of the Buddha. The main tenets of Buddhism are that while there is sorrow in the world, the eight-fold path of virtue—right views, right aspirations, right speech, right conduct, right living, right effort, right mindfulness and right meditation—leads to the end of sorrow and to the attainment of peace, enlightenment and nirvana. Avoiding the two extremes (one the life of pleasure, the other the denial of worldly enjoyments) he advocated the middle path.

**Sikhism**—The founder of the Sikh religion, Nanak (1469-1538), is said to have visited Varanasi. He brought with him his message of peace, love, sacrifice and brotherhood. Guru-ka-bagh, Kamachha, is a

reminder of his visit to the city and is held in reverence by his followers among whom are both Sikhs and Nanakpanthis, the later having their own holy men called the Nanakshahi fakirs. Teg Bahadur, the ninth guru of the Sikhs, also came to Varanasi to preach Sikhism and to organize the local Sikh community and the As Bhairo Gurdwara was founded in his honour. Sikhism is a monotheistic religion and does not allow the practice of idolatry and from the religious point of view there is no distinction of caste among its followers. Those who are strict adherents of the religion carry out the injunction of wearing on the person, particularly in the case of men, five objects, their hair, a comb, an iron bangle, a dagger and a pair of tight short drawers. The holy book of the Sikhs is the *Granth*, which is taken out in procession. The Sikhs celebrate the birth anniversaries of their gurus.

**Radha Soami**—This sect was founded in the latter part of the last century and its followers have implicit faith in their guru. They have a centre in the city in Kabirchaura.

**Theosophy**—Varanasi has also been a centre of the theosophical society, one of its most outstanding leaders being an English woman, Annie Besant, who settled down here and for about forty years worked for the propagation of the theosophical movement. Theosophy, which is eclectic in character and postulates the existence of an eternal principle wherein spirit and matter are essentially one, encourages the study of all religions, proclaims their inherent unity and lays stress on the practical recognition of the brotherhood of man

**Christianity** The Christians believe in one God and that Jesus Christ is his son and is the saviour of mankind. In Varanasi there are churches belonging to different denominations—the Roman Catholic, the Anglican, the Methodist and the Congregationist, Christians of a particular denomination attend congregational services in their own church.

**Islam**—This is essentially a monotheistic religion. The Muslims believe in one God and that Muhammad is his prophet. It enjoins five duties upon its followers—the recitation of the *kalma* (an expression of faith in God and the prophet Mohammad); the saying of *namaz* (prayers) five times a day, said individually or collectively preferably in a mosque; *roza* (fasting in the month of Ramzan), hajj to Mecca; and *zakat* (contributions in cash or kind for charitable purposes). The majority of the Muslims of this district belong to the Sunni sect, a small percentage to the Shia sect and a few to the Wahabi sect. The Wahabis also call themselves Ahl-i-Hadis.

Many of the Muslims here, particularly those who are illiterate and backward, have faith in a number of *pirs* (saints) specially in the *Panj-pir* (the five saints) and hold *urs* at their tombs and many follow practices which are not sanctioned by Islam.

**Religious Festivals**

There is hardly a day when a fair or a festival is not held somewhere in the district, about 400 such occasions being celebrated in a year, the most prominent being described below.

**Of Hindus**—Ram Navami falls on the ninth day of the bright half of Chaitra. This festival celebrates the birth anniversary of Rama. People generally fast on this day and the temples of Rama are specially illuminated at night. The *Ramayana* is read in the temples and music and dancing goes on all through the night. The image of Rama in a cradle is exhibited by the priest before the devotees who prostrate themselves before it, acclaim it and throw handfuls of red powder at it as a token of their joy and respect. The nine days preceding this festival are known as Navratri and are associated with the worship of the goddess Durga. Nine temples in the city, dedicated to her under her different names, are visited by her devotees, one on each day in the following order: Shailputri, Brahmacharini, Chandraghanta, Kusmandini, Skandamata, Katyayani, Kalaratri, Mahagauri and Siddhamata.

The Dasahara festival that falls in Jyaishtha commemorates the birth anniversary of the goddess Ganga. On this day Hindus bathe in the Ganga and give alms to the Ganga-putras (those Brahmanas who live on the offerings made to the river and the alms received from those who come to bathe in it), acts which are considered to wash away their sins.

Naga Panchmi is celebrated to propitiate Naga (the serpent god). As looking at a snake on this particular day is considered to be auspicious, replicas of snakes are made of flour on wooden planks or with cowdung on the walls and are worshipped by the family. Live snakes are also brought to the homes by snake charmers for this purpose who are given alms and milk for feeding the snakes. Wrestling matches are also held on this occasion.

Rakshabandhan is the festival when Brahmanas invoke protection for the families (which they serve as priests) from evil during the coming year, in token of which they tie coloured cotton thread round the wrists of the members of the family. This festival falls on the full-moon day of Sravana. In practice this rite has a wider application as sisters also

tie the auspicious thread round the wrists of brothers, getting presents in return.

The festival of Janmashtami falls on the eighth day in the dark half of the month of Bhadra and celebrates the birth of Krishna. The worshippers fast the whole day and break their fast only at midnight which is supposed to be the hour of his birth. The temples of this deity and small shrines specially set up for the occasion, are decorated and are thronged with people who sing devotional songs in praise of the deity.

Pitrapaksh is the first fortnight of Asvina and it is devoted to the ceremony of shraddha (propitiation of dead ancestors). During this period festivities of any sort are avoided.

The first nine days of the bright half of Asvina are known as Navratri and are devoted to the worship of Durga. The temples of this deity in Varanasi are specially decorated on this occasion and are visited by crowds of people who perform rituals in the temples, visiting one on each of these nine days as they do during the Navratri of Chaitra.

The tenth day of this fortnight is known as Vijayadashmi or Dasahara and is celebrated to commemorate the victory of Rama over Ravana. Ramlila celebrations are held in the various parts of the city and all over the district but those held in Ramnagar are on a grander scale because of the interest taken by the maharaja of Banaras. The Ramlila is a series of open-air dramatic performances based on the life of Rama.

Dipavali (or Divali) is the festival of lights and falls on the last day of the dark half of Kartika but the festivities begin two days earlier starting with Dhanteras when metal utensils are purchased as a token of prosperity. The next day is Narak Chaturdasi (or Chhoti Divali) when only a few oil lamps (*diyas*) are lit as a preliminary to Divali proper (Bari Divali). On the day of Dipavali itself, the houses are illuminated (generally with small earthen oil lamps) and the goddess Lakshmi is worshipped. Traders close their yearly accounts on this day and start their new year and pray for prosperity in it. People generally indulge in gambling on this occasion. This festival has a special significance for the Jains as Mahavira, the twenty-fourth *tirthankara*, is believed to have attained nirvana on this day. The next day is celebrated as Annakut (or Govardhan Puja) in memory of Krishna's protection of the cows. The following day is known as Yamaduttiya or Bhaiyyaduj when sisters greet their brothers specially and wish them long life and prosperity. They prepare special dishes for their brothers and sometimes also give them presents, receiving presents from them in

return. The members of the Kayasth community worship inkwells and pens on this day.

Gangasnan (or Kartikipurnima) is the bathing festival which is held on the full moon day of Kartika. Hindus believe that taking a bath in the Ganga on this particular day washes away their sins. This festival is held in celebration of Siva's victory over the demon Tripura.

Sivaratri is perhaps the festival which is celebrated with greatest fervour in Varanasi. It is in honour of Siva, the presiding deity of the city, and falls on the thirteenth day of the dark half of Phalguna. A fast is observed during the day and a vigil is kept at night when the Siva linga is worshipped. The temples of Siva are specially decorated, devotional songs are sung and puja is performed. On this occasion the temple of Vishvanath is the chief attraction and it is visited by thousands of Hindus. Another important feature eliciting great devotion is the celebration of *annakuta* (mountain of rice) which is associated with the goddess Annapurna.

With the coming of Holi or the spring festival, which falls on the last day of Phalguna, people indulge in all sorts of merriment. For some days before and after this festival, *phaags* are sung in the evenings. On the night of the festival big fires are burnt on the cross-roads, symbolising the destruction of the forces of evil. Cow-dung cakes are burnt in the Holi fire and ears of barley and wheat are roasted in it. Soon after the bonfires are lit, people go and cordially embrace their relations, friends and acquaintances. There is common rejoicing at this time and coloured powder and coloured water are thrown on all those who come within one's reach.

There are other festivals which are of some local importance like Rathyatra, Burhwamangal, Jhoola of Sarvana, etc.

The people of the Scheduled Castes also celebrate the festivals mentioned above as well as those connected with their forebears (Valmiki, Raidas, etc.) when they take out processions.

The followers of the other religions have their own festivals which are celebrated according to their own traditions and customs, a brief account of the most important being given below.

The most important festivals of the Sikhs are the birthdays of their gurus Nanak and Govind Singh when processions are taken out and congregational prayers and recitation from the *Granth* are held.

The Jains celebrate the birth and nirvana aniversaries of their *tirthankaras* (particularly Parshvanath and Mahavira), their other important festivals being Paryushan (the last ten days of Bhadra) and Ashtanhika (the last eight days of Kartika). On these occasions the ortho dox fast, worship in the temples, read or listen to the Jain scriptures and take the images of the *tirthankaras* out in procession (*rathyatra*).

The principal festival of the Buddhists is the Buddha-purnima on which day the Buddha is believed to have taken birth and to have attained enlightenment as well as nirvana. On these occasions the devout worship in their temples and recite verses from the Pali *Tripitaka*.

The principal festivals of the Christians are Christmas and Easter. Christmas is celebrated on December 25 in honour of the birth of Jesus Christ. On Christmas Eve scenes from the nativity of Christ are enacted and cribs are set up in some churches which people, particularly children, flock to see. People attend services in their churches, exchange presents and hold festivities. Easter (which always falls on a Sunday in March or April) commemorates the resurrection of Jesus Christ.

**Muslims**—The most important festivals observed by the Muslims are Muharram, Barawafat, Shab-e-Barat, Id-ul-Fitr and Id-uz-Zuha.

Muharram falls in the first month of the Muslim calendar (which is also called Muharram). It commemorates the tragedy of Kerbala which witnessed the martyrdom of Husain and his companions and has special significance for the Shias. The *imambaras* are illuminated on the eighth and ninth of this month, *majlises* (religious assemblies) are held from the first to the ninth and processions are taken out. On the tenth day, called Ashra, *tazias* are taken out separately by the Shias and the Sunnis.

Barawafat or the birthday of the prophet Muhammad (also believed to be the day of his death) is celebrated on the twelfth day of Rabi-ul-Awwal, the third month of the Muslim calendar.

The festival of Shab-e-Barat is celebrated on the night of the fourteenth day of Shaban. The Muslims offer sweets and bread in the name of their deceased kin and visit their graves where they offer prayers and scatter flowers. The Shias associate this night with the birth of the twelfth and last Imam and express their joy by having fireworks and other festivities.

Ramzan is the most important month in the year of the Muslims. Many Muslims fast during the daytime for the whole of this month.

Islam enjoins on its followers that this time be spent in meditation and prayer. The month closes with the appearance of the new moon, the day after which is known as Id-ul-Fitr when thanksgiving prayers are said collectively.

Id-uz-Zuha (commonly called Bakr-id) is celebrated on the tenth day of the month of Zilhij to commemorate the prophet Ibrahim's offer of sacrificing his son, Ismail. In the morning men attend prayers in mosques and goats are sacrificed in the name of God.

**Religious Leaders and Reformers**

Varanasi being a centre of Hinduism has ever been associated with or has attracted outstanding religious leaders, thinkers and reformers from different parts of the country.

In the eleventh century Ramanuja (1037-1137) the founder of Vishishtadvaita and a great Vaishnava teacher visited Varanasi and had disputations with the Buddhists of the city.

Shankaracharya (*circa* eighth century A. D.), the great Vedantist philosopher, came from South India to Varanasi to propound his views and to get his uncompromising monism accepted by the world of scholars and philosophers, a fact which indicates that Varanasi was the hub of religious thought in those days.

The great pioneer of the Bhakti movement in northern India, Ramanand (*c.* 1299-1410 A. D.), is said to have received his education in Varanasi. He is said to be fifth in spiritual descent from Ramanuja. Ramanand's unique contribution to India's spiritual life is contained in the words 'Let no one ask a man's caste or with whom he eats. If a man shows love of Hari, he is Hari's own'. He identified Rama, the incarnation of Vishnu, with God. He is said to have lived at the Panchganga Ghat and to have established the seat of his order in Varanasi.

It is said that he had a number of disciples who belonged to different castes, high as well as low and that Kabir (fifteenth century) the great poet-saint of North India, was one of them. Kabir's parentage is unknown but he was brought up by a Muslim weaver and lived in Varanasi. A simple and uneducated man, he was a true mystic with great spiritual illumination. He drew his experience from out of the very heart of the common life and through his poems, songs and discourses he expressed his denunciation of castes, creeds and rituals and preached that the only approach to God was divine love. His catholicity

of faith drew to him followers from amongst both Hindus and Muslims. He passed the greater part of his life in Varanasi but died near Gorakhpur. Kabirchaura and Kabir Sahib-ki-baithak are the two places in the city which are associated with him and are revered by the Kabir-panthis (followers of the sect of Kabir) to this day.

Another important follower of Ramanand (and a fellow disciple of Kabir) was Raidas, a tanner and cobbler, who is said to be associated with Varanasi. Although a Chamar by caste, he has been given an honoured place among the mediaeval Hindu saints on account of his simplicity, sincerity and spiritual earnestness. Like Kabir he abjured all rites and ceremonies and preached that God resides in the hearts of his devotees and that the highest expression of religion in life is the service of man. His followers are the Raidasis (or Ravidasis) and they celebrate the birthday anniversary of the saint by reciting his poems and singing songs in his praise. Usually every Chamar calls himself a Raidasi.

Chaitanya (1485-1527), the great Vaishnava saint of Bengal, is said to have paid a visit to Varanasi and to have established a *math* here. He preached the message of compassion and the love of God (in the form of Krishna).

Vallabhacharya (1479-1531), the famous south Indian Vaishnava leader and the founder of the Krishna bhakti school of northern India, is said to have received his higher education in Varanasi and to have returned to this city where he lived till his death, probably at Jathanbar where a *math* of his order still exists.

The great poet and exponent of the Rama-bhakti cult, Tulsi Das (*circa* 1532-1623), who was a spiritual descendant of Ramanand, made Varanasi his permanent residence and he lived at Assi (near Lolarka Kund) till his death. Possibly it was here that he completed his great Hindi epic the *Ramacharitamanasa* and wrote his later works.

## SOCIAL LIFE

### Property and Inheritance

The laws governing succession and inheritance of property here are the same as elsewhere in the State. Prior to 1951 agricultural land and other property were governed by the personal law of the individual concerned. The Zamindari Abolition and Land Reforms Act, 1950 (Act I of 1951) put an end to the zamindari system in the district. As regards agriculturists' holdings, succession to them and their partition is regu-

lated by this Act. The Hindu Succession Act, 1956, brought about important changes in the law of succession for the Hindus in general (for property other than that governed by the Zamindari Abolition Act) particularly in respect of the right given to a female heir to succeed to coparcenary property thus conferring on her absolute property rights. The Muslims are governed by their personal law of succession and inheritance and the Christians by the Indian Succession Act of 1925.

The institution of the joint family system, which was the distinguishing feature of Hindu society, is breaking up due to various economic and social forces. The family structure both in towns and villages is now losing its solidarity and the common purse, common kitchen and common property in land are gradually losing their place as characteristic of joint family life. The main causes of the disintegration of the joint family is the impact of modern ideas and the exigencies of public services. The younger generation is individualistic in outlook, so when the father dies the sons tend to separate and to seek a division of the family inheritance. The lure of the cities and the towns and the expectation of finding better employment there encourages the flow of the rural population to the urban areas which tends to split up the village home.

### Marriage and Morals

According to the census of 1951, out of every 10,000 persons in the district there were 5,115 males and 4,885 females. Among them 2,119 males and 1,780 females were married. The proportion of unmarried people is 39·8 per cent of the population. Of the males 43·0 per cent was unmarried, 52·1 per cent was married and the remaining males (4·9 per cent) were either widowers or were divorced. Among the females 36·4 per cent was unmarried, 51·5 per cent was married and 12·1 per cent was widowed or divorced. Of the married males 7·9 per cent was below 15 years of age, those between 15 and 34 were 47·9 per cent and those over 55 were 10·3 per cent. Among the married females 15·4 per cent was below 15, those between the ages 15-34 constituted 50·1 per cent and the rest were elderly women. Marriage is still universal and it often takes place at an early age. A person employed in government service cannot contract a marriage in the lifetime of his or her spouse.

**Of the Hindus**—Among the Hindus marriage is a sacrament and its rites are rigidly prescribed by custom and tradition, though variations from caste to caste or even from family to family within a caste may occur in the performance of various ceremonies.

Although polygamy was not prohibited, in practice a Hindu rarely contracted a second union in the lifetime of the first wife, save in exceptional circumstances such as her barrenness or the failure to bear a son. Ahirs, Baheliyas, Bais, Barais and many other castes also permitted remarriage in the case of infidelity on the part of the wife. Polygamy became illegal with the passing of the Hindu Marriage Act of 1955. The Hindus (the term includes Sikhs and Jains for the purposes of the Hindu Marriage Act of 1955) are now monogamous by law.

Among all castes there are various customary restrictions in the matter of contracting a marriage. A marriage cannot take place between persons of the same *gotra* although the Hindu Marriage Act of 1955 has made such marriages permissible. *Sapinda* marriages are prohibited both by law and by custom. There are certain rules of endogamy and exogamy which regulate the choice of mates; marriage must take place between persons not only of the same caste but of the same subcaste but not of the same *gotra* nor within the prohibited degrees of kinship. Today the endogamic circle is not very close and here and there inter-caste and inter-subcaste marriages and marriages even within the same *gotra* are come across. This is so particularly of educated persons. Marriage by registration, though permissible by law, is not yet common and even when such marriages take place religious rites are also often gone through.

There are a host of ceremonies which precede the actual marriage, the performances of which differ from caste to caste. Generally marriages are arranged by the parents and even in cases when the couple concerned takes the initiative the approval of the elders is considered to be desirable. First the woman's party approaches the man's, sometimes through a go between. If the required particulars are found to be suitable on both sides, negotiations start. The horoscopes of the prospective bride and bridegroom are compared by the family priests and if these do not conflict, the marriage is settled. After this the first ceremoney is that of *barrichha* (literally choosing the bridegroom) or engagement which is performed by the bride's people, the next is that of the *tilak* or *phaldan* (betrothal) which takes at the bridegroom's house. At this time the *lagan* (date of marriage) is also communicated by the bride's people to the bridegroom as declared by the family priest; on the appointed day the *barat* (marriage party) reaches the bride's house and the ceremony of *dwarpuja* (reception of the bridegroom at the door of the bride's house) is performed, followed by *kanyadan* (giving away of the bride) and *bhanwar* or *saptpadi* (going round the sacred fire seven times), which complete the marriage ceremony. On the next day the

*bhaat, kalewa* or *barhar* take place. Finally the ceremony of *vida* (departure) takes place when the *barat* returns with the bride to the bridegroom's house.

The custom of taking and giving a dowry has been prohibited under the Dowry Prohibition Act, 1961. Among the members of the Scheduled Castes and Other Backward Classes also marriage is considered to be a religious rite. In addition to the recognised form of marriage, the system of *dola* is also in vogue among members of these castes. In this form the bride is taken to the bridegroom's house where the marriage rites are gone through. Certain castes permit the marriage of widows and such types of marriages which are performed with maimed rites, are known as *dharewa, karao* and *sagai*. Some castes permit concubinage as well which is considered legal in so far as the children of such a union are entitled to enjoy the rights and privileges of the caste concerned and also at times have a restricted right of inheritance.

**Of the Muslims**—Marriage is a contract with the Muslims in this district as elsewhere, the proposal coming from the parents of the bridegroom. The *mangni* (asking for the bride) and the settlement of the marriage take place at the same time. The dowry or *mehr* is settled beforehand and any presents, etc., which are given to the bride as part of the dowry are sometimes taken out in procession to the bridegroom's house. The general practice adopted by the Muslims, specially by the Sunnis, is that the marriage ceremony (*nikah*) is performed by the *qazi* in the presence of witnesses. On the appointed day, the *barat* (marriage party) goes to the bride's house and the consent of the bride and the bridegroom is obtained through the *vakil* (agent) of each party after which the *qazi* reads the *khutba* and the marriage is considered to be completed. Then the bridegroom is introduced to the relations of the bride and the *rukhsat* (leave taking) takes place. There are certain restrictions on marriage alliances taking place between certain persons such as brother and sister, half-brother and half-sister and uncle and niece.

**Civil Marriage**—People generally do not resort to civil marriage which takes place usually when the parties belong either to different castes or to different religions. The number of marriages performed under the Special Marriage Act, 1954, were seven in each of the years 1955 and 1956; in 1957 and 1958 eleven such marriages were performed in each year and in 1959 and 1960 their number was twelve for each year.

**Divorce**—Before the passing of the Hindu Marriage Act of 1955, there was no legal provision for divorce among the Hindus. Though

there were some cases of separation, there was no means of breaking the marriage tie. Among most of the castes included in the Scheduled Castes, dissolution of marriage or divorce can be brought about by permission of the caste panchayat, the divorced wife also being allowed to remarry. Divorce is permitted by the Muslim Law. The Hindu Marriage Act of 1955 enables Hindus to seek divorce, in certain circumstances, through the court. The number of applications for divorce filed in the court by Hindu husbands and wives was eleven in 1956, thirteen in 1957, six in 1958, eight in 1959 and five in 1960. For these years, the number of applications for judicial separation (filed by Hindu husbands and wives) was seventeen, sixteen, eighteen, fourteen and ten respectively. Seventeen applications for divorce were moved by Hindu husbands and twenty-six by wives and for judicial separations, twenty-five by husbands and fifty by wives. The number of cases in which divorce and judicial separation was allowed was eighteen and twenty-four respectively. Two cases of divorce were granted in 1956, three in 1957, one in 1958, five in 1959 and seven in 1960.

**Widow Marriage**—Among the Hindus the marriage of widows is generally not favoured by tradition and custom and such marriages hardly ever took place in the past although as far back as 1856 they had been legalised for all castes by the Hindu Widow Marriage Act, (XV of 1856). The practice of widow marriage has not been uncommon among people belonging to the Scheduled Castes and the Other Backward Classes.

Among the Muslims the marriage of widows is permitted by their personal law although such marriages are not very common.

## Home Life

In 1951, there were 2,71,401 occupied houses in the district, 2,24,642 in the villages and 46,759 in the towns, giving an average of 6,958 persons per 1,000 houses or 7 persons per house in the rural areas and 8,887 persons per 1,000 houses or 8·9 persons per house in the urban areas. There were 3,57,316 households in the district, 2,71,139 in villages and 86,177 in towns, the average being 5·8 persons per household in the rural areas and 4·7 persons per household in the urban areas. The number of households has been increasing in rural areas since 1921 and the household is bigger in size than the average State rural household (5·07). The urban household has recorded a considerable decrease since 1941 and it is slightly smaller in size than the average State urban household (4·9). Medium households are the dominant type in the villages while small households are more numerous in the towns.

**Houses in the City**—Many of the buildings in the crowded parts of the city generally do not follow any set architectural pattern and mostly consist of square, red buildings, two or four storeys high, which are built of brick and faced with slabs of stones. The rooms are built round an open courtyard and have flat roofs often fringed with carved stone screens; two or three small rooms face the street on the ground floor and are often leased out as shops. There is no communication between them and the rest of the house.

About a third of the houses in the city are pakka and are either built of bricks or of Chunar stone. The majority of these houses is two or three storeys high though some of the rest are as high as five or six storeys. In Godowlia, Daranagar, etc., verandahs, galleries, projecting oriel windows and broad and overhanging eaves supported by carved brackets are to be seen in a number of these buildings, the walls of the houses being painted with designs of flower-pots, men and women, bulls, elephants and gods and goddesses in various forms.

One of the special features of the city is the narrow serpentine, uneven and very long lanes which are hemmed in by high structures on both sides, where the sun's rays never penetrate. The main part of the population lives in localities of this kind. Another feature is the short and narrow lanes which go down to the ghats—some being nothing but a flight of steps leading to the river from the road.

**Houses in the Villages**—The houses in the villages are generally built of mud or unbaked bricks. They are generally one-storeyed and about eight to ten feet in height. Usually there is an open courtyard in the middle of the house which has small rooms around it, the roof being of tiles, thatch or mud. This courtyard and the *dalans* (verandahs) are the characteristic features of rural houses. Usually the dwellings have five rooms. The number of rooms in any dwelling is on the whole odd as tradition does not permit an even number of rooms to be built.

Some improvements that have been introduced are ventilators, bathing platforms, improved cattlesheds and better drainage.

**Furniture and Decoration**—In the rural areas of the district for ordinary people who are not well off, a few string cots, *morhas,* wooden chairs, etc., suffice. Occasionally cultivators who are better off have a few more articles of furniture such as *takht*, some chairs and stools, a table or two, etc.

In the cities the items and quality of the furniture vary with the householder's monetary and social status. In some cases each room has

its appointed furniture, a drawing room suite, a dining table and chairs, etc., but generally *takhts*, chairs, small tables and *morhas* are used. Those who can afford it have furnishings (curtains, carpets, etc.) and other accessories which suit their purse and taste.

People generally eat out of metal utensils while sitting on the floor either on wooden planks on or small squares of carpet. The influence of western ways is noticed among most of the educated people of the urban areas who eat at a table and have started using crockery. The orthodox like to take their meals in the *chauka* (kitchen) which is entered only after a bath has been taken and a dhoti donned.

**Food**—The Hindus of the district are generally vegetarian by habit and preference. The diet of the people is made up of flour of wheat, rice, pulse and vegetables. The poor people generally eat coarse grains such as inferior varieties of rice, millets, barley, etc.

Varanasi is famous for its pan of the *maghai* variety.

**Dress**—A typical Hindu of Varanasi is usually seen dressed only in dhoti, with a *dupatta* thrown round his bare torso and a reddish *angochha* lying on one shoulder. Among the educated and economically better-placed people, the men are increasingly taking to bush-coats and slacks or trousers for ordinary wear but the ordinary dress is a shirt or kurta and dhoti or pyjamas. On formal occasions many men wear the *sherwani* or *achkan* and pyjamas. In villages one still sees men wearing turbans. The usual dress with women is the sari and blouse or *choli* (short blouse). Some of the poorer Muslim women still wear *churidar* pyjamas, *kurta* (long shirt) and *dupatta* (scarf).

## Communal Life

**Amusements and Recreations**—The river offers the most easily available source of recreation as the fun of the fair is always to be had, from morning to night, on or near the ghats. There are ample facilities for boating and those who like swimming can indulge in this pastime without any hindrance. There are several wrestling rings in the city where people take physical exercise and hold wrestling matches.

There are twelve picture houses in the city and one in Bhadohi town which have a total seating capacity of 7,344. One of these cinemas is air-conditioned. The popularity of the cinemas can be assessed from the monthly average attendance which comes to about 4 lakhs. The majority of cinemas have four shows daily. There is a golf course in the police lines which is not open to the public. The important

clubs in the city are the Banaras Club, Kashi Club, Prabhu Narain Union Club and the Rotary Club of which officials, lawyers, businessmen and doctors are members.

Ramlila performances are staged from September to the end of November. Bharat Milap is enacted in October on the Nati-imli grounds and is witnessed by practically the whole city. In the rainy season the ordinary people sing *kajli* (folk-song) till late into the night.

In the villages, the means of recreation and amusements are very few. However, some occasions like big fairs and festivals offer opportunities for relaxation and enjoyment. In the country side games like *kabaddi, kho-kho* and *gulli-danda* are played. Card games are also popular with rural folk. With the establishment of the development blocks, some measures in the field of community recreation have been adopted. 188 community radio centres have been established; youth clubs are organised which offer facilities for games like volley-ball, etc., and *kirtans* and *bhajan mandlis* are also organised. Sports meets are arranged and sight-seeing programmes are implemented.

## Impact of Zamindari Abolition on Social Life

Prior to the abolition of the zamindari system in the district, an area of 4,67,486 acres was held by 1,26,597 zamindars. In this district the maharaja of Banaras was himself the proprietor of most of the villages in tahsils Gyanpur and Chakia. The zamindars owned the land and the tenants had no permanent rights in it, being liable to ejectment at the will of the zamindars. As social status in the villages generally went hand in hand with the possession of rights in the land, the zamindars were in an advantageous position and governed the social and economic life of the people in the villages. The system of *begar* (forced unpaid labour), to be provided by the peasantry, was the order of the day in this district as elsewhere. The zamindars and the peasants formed two main classes and there was an absence of a rich and sturdy middle class in the rural areas. The big zamindars maintained city residences in addition to their country seats leaving the management of their lands and estates in the hands of their subordinates. Their wealth, tastes and needs gave rise to a class of business people dealing in jewellery, tailoring, embroidery, perfumery, etc.

With the abolition of zamindari and the emergence of new economic forces, the situation in the villages has undergone a noticeable change. The old easygoing and even luxurious way of life of the zamindars has come to an end and the people dependent on them for a living have

had to take up other trades and professions. Among the zamindars themselves, those who were wise invested in business or started cultivating themselves the land left to them under the law. Those who were dependent entirely on their rent-rolls have found it somewhat difficult to adapt themselves to the changed circumstances. Now the tenants no longer live in fear of ejectment or suffer the dictates of an overlord. Two kinds of tenants have been created, *bhumidhars* and *sirdars*, their numbers in the district being 9,17,928 and 7,36,343 respectively. Generally there is today in the district an acceptance of social equality and the sharing of opportunities which has somewhat eased village tensions and has emphasised the need of peaceful living and the democratic functioning of the panchayats.

# CHAPTER IV

# AGRICULTURE AND IRRIGATION

## Land Reclamation and Utilisation

On account of the merger of the erstwhile Banaras state with this district in 1949, it is not possible to give comparative figures of agricultural statistics for the whole of the district for the period preceding that year. In 1959-60 the net cultivated area was 8,25,691 acres, culturable waste 38,888 acres, fallow area 55,434 acres, that under forests 1,89,111 acres, land put to non-agricultural uses 1,04,672 acres, barren and unculturable land 39,640 acres, land covered by miscellaneous trees and groves 49,746 acres and the area of pastures and grazing grounds 405 acres.

**Reclamation**—The total area of land reclaimed in the district for agricultural purposes during the period 1951-52 to 1956-57 was 1,07,480 acres and during the period 1957-58 to 1960-61 it was 10,896 acres. In 1960-61 alone about 2,315 acres were reclaimed for cultivation.

**Soils**—Before the beginning of the twentieth century there was a general classification of the soils in the district, very little attention having been paid to their agricultural aspect. In the first two decades of the present century soils were classified individually for each village for the purpose of assessing the land revenue, the classification being based on the fertility of the soils. In 1923, in the area covered by what is now the tahsil of Bhadohi (which then was a district in the Banaras state) the soils were classified according to the register of circle rates and classes of soils (prepared in 1923). In tahsil Chakia (which was also at that time a district in the Banaras state) the soils were classified according to the Settlement records prepared in 1940-41. The classification of soils in tahsil Chandauli was made according to the rent rate reports of 1927-28 in respect of all the parganas in the tahsil except Narwan and Mahaich where the classification was made according to the rent rate reports of 1928-29. In tahsil Varanasi the soils were classified according to the rent rate reports of 1927-28. The following are the classes of soils found in different tahsils of the district of Varanasi:

| *Tahsils* | | *Types of soils* |
|---|---|---|
| Bhadohi | ... | *Domat* : *Goind, Manjha* and *Baraha* |
| | | *Matiyar* : *Goind, Manjha* and *Baraha* |
| | | *Bhur* : *Goind, Manjha* and *Baraha* |
| | | *Bhur No.* 2 |
| | | *Karail* |
| | | *Dih* |
| | | *Narai* |
| Chakia | ... | *Kachiana* |
| | | *Goind* I, II |
| | | *Domat* I, II |
| | | *Karail* I, II |
| | | *Palo* I, II |
| | | *Sikta* I, II, III, IV |
| | | *Gurmatta* I, II |
| | | *Pahar* |
| Chandauli | ... | *Goind* I, II, III |
| | | *Palo* I, II, III |
| | | *Dhankhar* I, II, III |
| | | *Karail* I, II, III, IV |
| | | *Tari* I, II, III |
| Banaras (now Varanasi) | ... | *Goind* I, II, III |
| | | *Palo* I, II, III |
| | | Rice I, II, III |
| | | *Tari* I, II, III, IV |
| | | *Sub-classes* : |
| | | *Goind* A, *Goind* IA, *Goind* IB |
| | | *Goind* IIA, IIB |
| | | *Palo* IA, IIA IIIA |
| | | *Palo* 1B, IIB |

*Continued*

| *Tahsils* | *Types of soils* |
|---|---|
| | ***Sub-classes*:** |
| | ***Palo*—I *Balua*, II *Balua*, III *Balua*** |
| | ***Palo*—I *Sikti*, II *Sikti*** |
| | ***Palo*—II *Tandi*, III *Tandi*** |
| | ***Palo*—I *Karail*, II *Karail*** |
| | **Rice—IIA, IIIA** |
| | ***Goind* IIIA and B** |

The scientific survey of the soils, in respect of the fertility of the land, was completed by the soil survey organisation, U. P., in 1951. The soils were classified into two broad groups, alluvial and residual, representing the different stages of soil development resulting from a sub-humid to a humid climate and the physical and chemical weathering of the soils. The alluvial group, comprising the greater and the more important portion of the district—the tahsils of Bhadohi, Chandauli and Varanasi—possesses soils developed from the alluviums of the Ganga, while the residual group comprising an area of less importance—tahsil Chakia—primarily possesses residual soils developed *in situ* from the Vindhyan rocks. The groups are inherently and genetically different in nature. Agriculturally also they behave differently, the alluvial soils being very productive, the soils of the Vindhyan system supporting only sparse cultivation. Thus the following types of soils have been recognised in the district:

**The alluvial group—(1) Varanasi type 1 (Ganga sand)**—The Ganga flood plain within its high and abrupt bank, comprising the south-western portion of tahsil Bhadohi, the eastern portions of parganas Dehat Amanat, Jalhupur and Katehar and a narrow strip along the northern borders of parganas Barah and Mahaich, consists of a shelving stretch of sand generally sterile or producing nothing beyond grasses used for thatching but occasionally covered with a rich and fertile deposit left behind by annual floods. In places where the sand is not deep and overlies a bed of clay, melons are cultivated. Ganga sand is brown to greyish brown and needs heavy organic manuring. The waterlogging of these areas can be checked by making drains. Practices such as making bunds and growing cover crops during the rains and the winter and strip cropping

are other ways in which waterlogging can be held in check. Inferior cereals like *bajra* (millets), barley and sugar-cane do well in this soil.

(2) **Varanasi type 2**—This is found in the western lowland which is comprised of northern Pandrah, a small area in eastern Bhadohi, Kolasla, the greater part of Katehar and the central portion of Athgawan. The soils here are clayey loam to loam and grey to dark grey in colour, with a high percentage of soluble salts at the surface. The area suffers from poor drainage which can be remedied through planned drainage. The soils require light irrigation and are more suited to the cultivation of paddy, barley, pea, surgar-cane and *berseem* (*Trifolium alexandrinum* Linn.)

(3) **Varanasi type 2-A** (*Dhankar*)—This is found in the eastern lowland which consists of the central portion of tahsil Chandauli and three small and scattered patches in tahsil Chakia. The soils are clayey and grey to dark grey in colour having a high percentage of soluble salts and in places are mixed with *kankar*. The lowland soils need light irrigation and are suited to the cultivation of paddy, barley, pea, sugarcane and *berseem*. In this type of soil green manuring (usually by growing *dhaincha*) precedes the sowing of paddy and is found to be good for replacing the nitrogenous element of the soil.

(4) **Varanasi type 2-B** (*Karail*)—This is found in the pargana of Ralhupur, some scattered areas in Mahaich in the basin of the Ganga and a long narrow belt roughly parallel to the Karamnasa stretching from south-west to north-east in the parganas of Majhwar and Narwan. The soils bear a great resemblance to the black-coloured *mar* or *kabar* soils of Bundelkhand or the black cotton soils of Central India, their consistency being so stiff that they cannot be used for agricultural purposes when dry. On the application of water they swell up considerably and become sticky but when dry they shrink and crack and cause fissures through which the water percolates and escapes far below the ground level. These heavy-textured soils owe their existence to parent material different in type from that of the adjoining alluviums of the Ganga.

(5) **Varanasi type 2-C**—This occurs in the western lowland (halomorphic phase) which is made up of the central and north-western portions of tahsil Bhadohi and the soils are clayey loam, ash grey in colour and calcareous at the surface. *Reh* is particularly abundant around Sherpur, Ujh and Jangla and the plains at times look as if they have been covered with hoar. As the drainage is faulty the accumulated water of the rains cannot be drained out which results in waterlogging.

Increased irrigation facilities are required for leaching the dissolved salts. The soils are favourable for the cultivation of paddy and barley.

(6) **Varanasi type 3**—This is found in the western upland which is comprised of the central and southern portions of tahsil Varanasi and the northern and southern portions of tahsil Bhadohi. The soils are sandy to loam, brownish in colour and favourable for growing all kinds of crops, preferably barley, sugar-cane, *berseem* and early paddy.

(7) **Varanasi type 3-A**—This is found in the eastern uplands which are composed of the pargana of Mahuari, the southern portions of parganas Mahaich, Mawai and Dhus and the eastern parts of Majhwar and Narwan and continues in the tahsil of Chakia for a short distance along the rivers Chandraprabha and Karamnasa. The soils are loamy sand, yellow to brown in colour and require frequent but light irrigation being well suited for the cultivation of barley, early paddy, *berseem* and sugarcane.

(8) **Varanasi type 4**—This is found in the Vindhyan upland which is comprised of the greater part of tahsil Chakia. The soil has the texture of sandy loam, is brown to reddish brown in colour and is severely hazardous and requires bulky organic manures and frequent irrigation. Inferior millets, til, oilseeds, barley and gram are the usual crops grown in these soils.

(9) **Varanasi type 5**—This is found in the Vindhyan lowland which is made up of the western and south-western parts of tahsil Chakia. The soil is textured loam to clayey loam and is blackish in colour and possesses some particles of *kankar*. I requires light irrigation and is good for growing paddy, pea and oilseeds.

## Irrigation

In this district rivers are not a very significant source of irrigation. Prior to the merger of the Banaras state in the district in 1919, nearly all the irrigation was done by means of wells and a very small area was irrigated from other sources, such as lakes, tanks, etc., nor were there any canals and tube-wells in the district. In 1950-51 the irrigated area was 3,11,959 acres the major portion of which (82·2 per cent) was served by wells, 13 per cent only being irrigated by canals. In 1959-60 the irrigated area was 3,66,716 acres. The percentage of the area irrigated by wells was about 56·03, that by canals was about 32 and that by tube-wells was about 9·1. Thus it is clear that wells form a major source of irrigation even now. The area irrigated mostly by tube-wells lies in

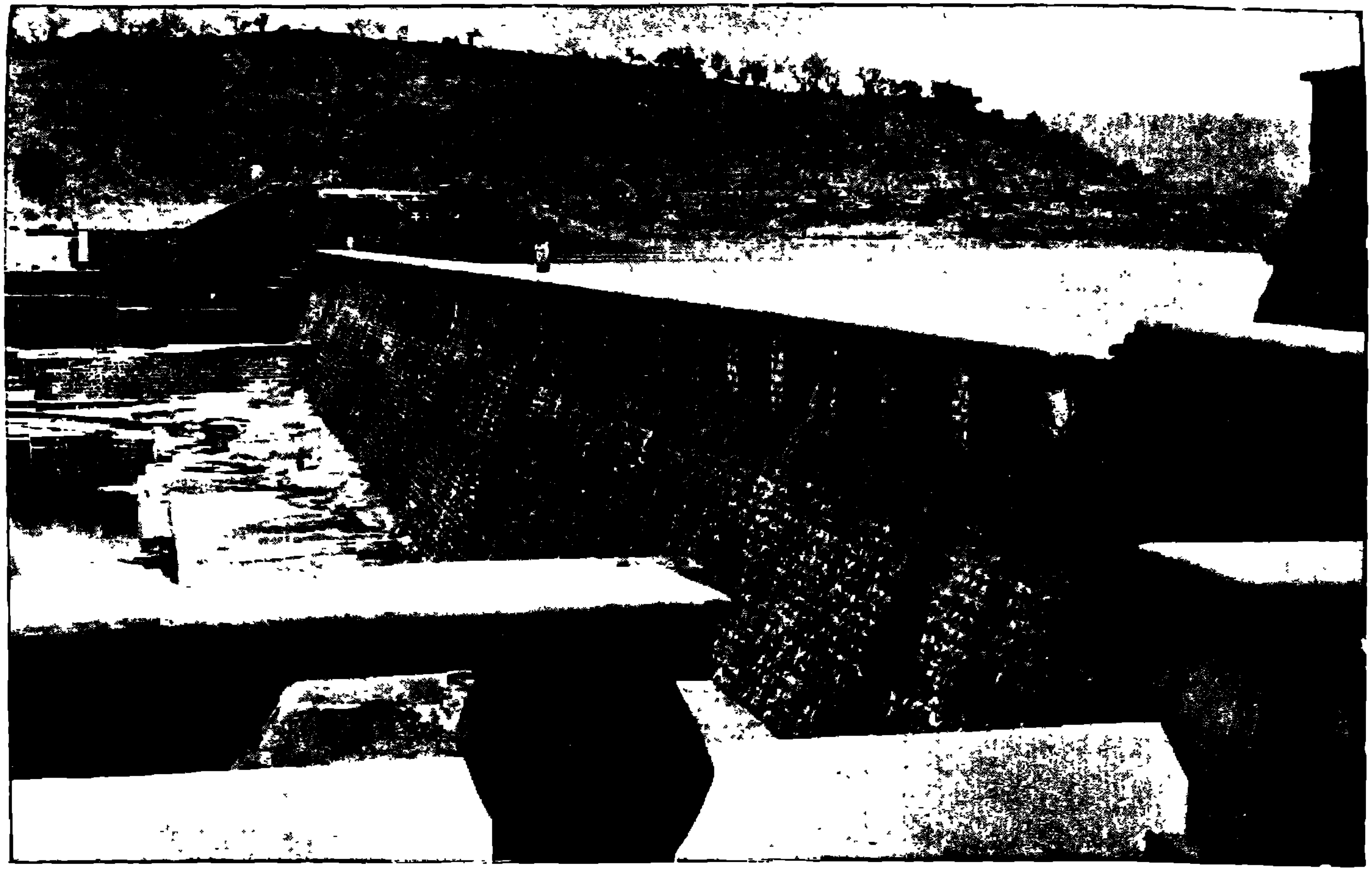
the tahsils of Bhadohi and Varanasi and that irrigated mostly by canals is in the tahsils of Chandauli and Chakia.

**Irrigation facilities**

**Wells**—Wells have ever been the most important source of irrigation in the district but with the introduction of canals and tube-wells, their importance is gradually declining and the proportion of land irrigated by them is on the decrease. In 1941-42 the total number of wells in the district which then comprised the two tahsils of Banaras and Chandauli only) was 26,662 of which 25,173 were masonry and 1,489 kutcha, the total area irrigated being 1,85,084 acres. In 1951-52 the total number of wells in the district (which after the merger in 1949 of the Banaras state with Uttar Pradesh comprised the four tahsils of Varanasi Chandauli, Chakia and Bhadohi) was 38,510 of which 36,862 were masonry and 1,648 were kutcha and the total area irrigated was 2,72,847 acres. In 1956-57, the number of wells decreased to 30,250 of which 29,667 were masonry and 583 kutcha, the area irrigated being 2,09,139 acres.

**Dams and Canals**—Prior to the Five-Year Plan there were no canals in the district except in Chakia which was covered by the Chandraprabha and the Karamnasa canal systems. A pick-up weir was constructed by the local Chandels on the Chandraprabha more than a hundred years ago, the river water was diverted through Nikoiya nullah and irrigation was carried on by constructing bunds at numerous places but, as there was no reservoir, irrigation had to depend on the natural flow of the river. A pick-up weir was constructed at Latifshah on the river Karamnasa by the Banaras state in 1917 and the water was diverted through the right Karamnasa and left Karamnasa canals. A small reservoir, having a capacity of 600 million cubic feet, was built in 1917 on the Bhainsora, a tributary of the Karamnasa.

In order to ensure a supply for paddy irrigation even in years of drought and to extend irrigation facilities to other tracts, two large reservoirs were constructed, the Naugarh dam on the river Karamnasa and the Chandraprabha dam on the river Chandraprabha which saved an area of 30 square miles from being inundated by floods and provided irrigation for the paddy areas which suffered severely due to lack of rain. The Naugarh dam was completed in 1957-58. It has a storage capacity of 3,600 million cubic feet and channels have been extended to cover the major portion of tahsil Chandauli. The proposed irrigation from this project is 40,000 acres of *kharif* and 40,000 acres of *rabi*, the



*Latifshah Dam on the Karamnasa*

command area being 1,20,000 acres. The reservoir on the river Chandraprabha (near village Matheni) was started in 1954 as one of the schemes under the First Five-year Plan and was completed in 1956. It has a storage capacity of 2,600 million cubic feet, the total area commanded under this project being 35,400 acres, the new area to be irrigated being 23,400 acres. The Nikoiya nullah was converted into a canal and a cut has also been made to divert the waters of the Chandraprabha dam into the right and left Karamnasa canals, thereby extending and ensuring irrigation facilities in tahsil Chakia. Another system of channels comprising the Mughalsarai distributary (including the Dhanapur and Barhwal distributaries) has been constructed to provide irrigation in tahsil Chandauli, the command area being 66,950 acres and the area expected to be irrigated being 33,744 acres. These channels are fed by the Jirgo dam (in district Mirzapur). The storage capacity of the reservoir is 5,325 million cubic feet.

In 1950-51 the total length of canals in the district was sixty-seven miles and the total area irrigated by them was 35,000 acres (*rabi* 2,000 acres and *kharif* 33,000 acres). In 1956-57 the total length of canals increased to 280 miles which irrigated 82,818 acres (*rabi* 2,574 acres and *kharif* 80,241 acres). In 1960-61 the total mileage of canals went up to 482 and the total area irrigated was 1,61,752 acres (*rabi* 28,000 acres and *kharif* 1,33,752 acres).

**Tube-wells**—Before the beginning of the First Five-year Plan period there were no tube-wells in the district. During this period 179 tube-wells were constructed in the district. As the average culturable area served by a tube-well is generally 900 acres, the total area commanded by tube-wells at the end of the First Plan period was 1,61,100 acres and the area actually irrigated was 24,271 acres (*rabi* 17,187 acres and *kharif* 7,084 acres). At the end of the Second Plan period the total number of tube-wells increased to 276 and the total area commanded was 2,48,000 acres, the area actually irrigated being 84,351 acres (*rabi* 62,519 acres and *kharif* 21,732 acres).

**Water-table**—The water-table varies from place to place but the average for the whole district is between 35 to 60 feet. All along both the banks of the Ganga water is seldom found at less than 60 feet below the surface whereas in the interior of the tahsils of Varanasi and Bhadohi it is found at a depth of about 45 feet. In tahsil Chandauli it is found at a depth of 38 feet and in tahsil Chakia at a depth between 5 and 20 feet.

**Potentialities of Expansion of Irrigation Facilities**—Till 1960-61 the total cropped area which required irrigation facilities was 5,15,096 acres of which nearly 92,755 acres will now be served during the course of the Third Five-year Plan period by the implementation of certain schemes. Nearly 12,500 acres will be covered by the construction of forty miles channels fed by the Dhanapur distributary and the Moosakhand dam will serve about 1,122 acres and a total of 69,035 acres of cropped area will be irrigated when some other minor schemes are put through like the increasing of the irrigation capacity of the tube-wells constructed during the Second Plan period, the sinking of new tube-wells and the construction of *bundhies* (small channels) and drains fed by the tube-wells already in existence and by those to be constructed during the Third Plan period. It is expected that by these measures the total irrigated area at the end of the Third Plan period will be 3,88,855 acres.

## Agriculture and Horticulture

### Cultivated area

In 1959-60 the total cultivated area in the district was 11,08,695 acres which included 2,83,004 acres of double cropped area, the area under *kharif* being 6,01,399 acres, under *rabi* 5,05,357 acres and under *zaid* 1,939 acres These figures indicate that since 1950-51 the total cultivated area has increased by 89,179 acres and the double cropped area by 68,785 acres.

### Harvests

The two main harvests of the district are the *kharif* and the *rabi*. *Kharif* exceeds *rabi* in point of area in tahsil Bhadohi and the reverse is the case in tahsil Varanasi but in tahsils Chakia and Chandauli the areas under these two types of crops are almost evenly balanced. The *zaid* or hot weather harvest is of very little importance here, in 1951-52 the total area under *kharif* was 6,09,092 acres, under *rabi* 4,44,211 acres and under *zaid* 3,537 acres. In 1957-58 the *kharif* area was 5,85,798 acres, the *rabi* 4,55,024 acres and the *zaid* 2,625 acres. The following statement shows the tahsilwise distribution of the cropped area (in acres) both in *rabi* and *kharif* in the year 1959-60:

| Tahsil | | Area under food crops | | | | Area under non-food crops | | | |
|---|---|---|---|---|---|---|---|---|---|
| | | Rabi | | Kharif | | Rabi | | Kharif | |
| | | Irrigated | Unirrigated | Irrigated | Unirrigated | Irrigated | Unirrigated | Irrigated | Unirrigated |
| Bhadohi | .. | 64,185 | 25,524 | 6,559 | 96,822 | 106 | 27 | .. | 7,016 |
| Chakia | .. | 2,200 | 67,616 | 62,67 | 69,613 | 32 | 1,760 | 3 | 771 |
| Chandauli | .. | 60,853 | 1,17,598 | 36,329 | 1,52,882 | 293 | 4,068 | 59 | 12.234 |
| Varanasi | .. | 1,23,969 | 36,495 | 27,446 | 1,57,081 | 505 | 126 | 7 | 31,959 |
| Total | .. | 2,51,207 | 2,47,233 | 1,33,012 | 4,16,398 | 936 | 5,981 | 69 | 51,980 |

## Principal Crops

The main *kharif* crop is paddy (both early and late varieties) and occupies 3,00,056 acres in normal years. The largest producer of paddy is tahsil Chandauli. The cultivation of *juar* (*Sorghum vulgare* Pers.) mixed with *arhar* (*Caijanus cajan* Linn.) and *bajra* (Pennisetum *typhoides* Stapf ex Hubb.) mixed with *arhar* is mainly confined to tahsils Varanasi and Bhadohi and to some extent to tahsil Chandauli. Maize and sugar-cane are mainly grown in tahsil Varanasi. The chief characteristic feature of the *rabi* harvests is their general inferiority. Fine varieties of staple cereals occupy a very humble place, the bulk consisting of barley and pea sown generally in combination with other crops. The practice of mixed sowing has been popular among the cultivators of the district from times immemorial. In all the tahsils of the district except Chakia, barley is the chief crop of *rabi*, covering in all about 1,62,870 acres in normal years. Barley, mixed with wheat and with gram, is also popular. Wheat is mainly sown in tahsils Varanasi and Chandauli and the proportion covered by it is nearly one-third of that covered by barley. Gram is also grown in the above mentioned tahsils. Pea constitutes an important crop in this district as well as in all the eastern district of the State. The *zaid* or hot weather crops are not of much importance and produce only vegetables and melons, the latter being grown in the sandy beds of the rivers. A detailed list of the principal *kharif*, *rabi* and *zaid* crops is given in Tables No. VI(i) and VI(ii) of the Appendix.

### Kharif

**Rice**—There are two varieties of rice, the early and the late. It is sown both by the broadcasting method and by transplanting. Early rice (a coarser variety) is grown by the former method and the late or the finer variety by the latter. From the earliest times cultivators have been growing rice by these two methods but without paying attention to proper tillage, manuring, interculture and improved seed. The old methods of rice cultivation are being replaced gradually by the Japanese method which emphasises the transplanting of young shoots in straight lines. The total area under rice cultivation in 1951-52 was 3,29,261 acres which was reduced to 3,26,084 acres in 1958-59, although it was still higher than the normal acreage (3,00,056). The average yield of rice per acre during 1958-59 was 8·96 maunds.

**Bajra**—This is the next important *kharif* crop of the district, the area under which has increased considerably since 1951-52. A hardy crop, it is confined to the poorer soils and requires very little water.

Generally the acreage under this crop increases in those years when the rainfall is not sufficient for rice. In 1951-52 the total area covered by *bajra* was 34,330 acres which increased to 40,322 acres in 1958-59. The normal acreage of this crop in the district is 36,177 and the average yield per acre was 10·00 maunds in 1958-59. It is also sown mixed with *arhar* and the stubble and stalks are used as fodder for cattle.

**Sawan (common millet)**—Next in importance is *sawan*. It is the staple food of the poorer villagers. The duration between the sowing and the harvesting of this crop is shorter in comparison with that of other crops. Its importance and acreage increase considerably in those years when the *rabi* harvest fails. The area covered by this crop in 1951-52 was 26,799 acres which increased to 28,680 acres in 1958-59, the average yield per acre being 3·78 maunds.

**Juar**—This is a crop similar to *bajra* and grows under similar conditions, forming the staple food of the poor agriculturists. It is the only important inferior *kharif* crop, the acreage of which has largerly declined since 1951-52 when the total area under it was 22,538 acres. The area was reduced to 15,119 acres only in 1958-59 which was much less than the normal acreage (19,488). The average yield per acre in the district during 1958-59 was 8·49 maunds.

**Maize**—This is also one of the important *kharif* crops and it occupied a total area of 25,174 acres in 1958-59. The average yield was 4·07 maunds per acre.

**Rabi**

**Barley**—This is the most important *rabi* crop of the district. It is usually sown in the second half of October or the beginning of November and is harvested at the end of March. It requires a loamy soil and is generally sown in light *bhur* and *domat* soils. In 1951-52 the total area covered by it was 1,42,541 acres which increased to 1,58,166 acres in 1958-59. The normal acreage of barley in the district is 1,62,870 acres, the average yield per acre being 8·23 maunds in 1958-59. It is also sown mixed with wheat and with gram. In 1957-58 the total area covered by barley-wheat was 15,713 acres and that covered by barley-gram 58,979 acres.

**Wheat**—In comparison with barley the area covered by wheat is much less in this district. This is a characteristic feature not only of this place but of all the districts in the Varanasi Division. The bulk of this cereal is consumed by the urban area and the rural population has to

depend on *sawan* or barley as the staple food. During the Second World War the demand for wheat rose to an unprecedented height with the result that government had to introduce the rationing system which was, however, abolished after the attainment of independence although at the price of importing wheat and other foodgrains from foreign countries. The partition of the country on the eve of independence resulted in the loss of the wheat producing areas in the Punjab. Great industrial development in the country in the last decade has also resulted in the expansion of urban areas and a decrease in the area meant for cultivation. The abnormal rise in population has also resulted in extra pressure on the limited supply of wheat and other food stuffs. With all the emphasis on agriculture in the First and Second Plans, the production of wheat and other cereals is not keeping pace with the ever-increasing demand. The total area under wheat in the district in 1951-52 was 65,225 acres which increased to 78,854 acres in 1958-59. It is sown in an area of 77,362 acres in normal years. The average yield per acre in the district in 1958-59 was 6·05 maunds. It is also sown mixed with barley and with gram. In 1957-58 the area under wheat-barley was 15,713 acres and under wheat gram was 19,037 acres. The major wheat producing tahsils are Bhadohi and Varanasi.

**Gram**—This is also an important crop of the district and is generally sown in succession to rice in the same sort of clayey tracts. The proportion of its cultivated area is highest in tahsil Chandauli followed by tahsils Varanasi, Bhadoni and Chakia. The total area under gram in 1951-52 was 97,599 acres which increased to 1,06,070 acres in 1958-59. The normal cultivated area under gram in the district is 1,09,112 acres, the average yield per acre being 5.81 maunds in 1958-59.

## Other Food Crops

Other major food crops of the district in *rabi* and *kharif* are pulses *mandua* (ragi) and millets. In 1958-59 the total area covered by *moong* (*Phaseolus radiatus* Linn.) was 132 acres, by *arhar* 50,774 acres, by *urd* 6,512 acres, by *masur* 6,567 acres and by *mandua* 1,630 acres. The normal acreage of *moong* is 302 acres, of *arhar* 50,523 acres, of *urd* (*Phaseolus mungo* Linn) 6,097 acres and of *masur* (*Ervum lens* Linn.) 7,126 acres.

## Other Non-food Crops

The non food crops of the district in *rabi* and *kharif* constitute oilseeds, sun-hemp, tobacco and condiments and spices. Among the oilseeds, linseed covered 5,078 acres, til 181 acres and mustard 450 acres

in 1958-59. The total area covered by sun-hemp in 1951-52 was 29,851 acres and it was 31,685 acres in 1958-59. In normal years the acreage under this crop is 32,442. The area under tobacco decreased from 85 acres in 1951-52 to 57 acres in 1958-59. The total area covered by condiments and spices, including chillies, ginger and turmeric, was 997 acres in 1957-58.

## Fruits, Vegetables and Sugar-cane

In 1957-58 the total area covered by fruits like bananas, citrus fruits, mangoes, guavas, *ber* (*Zizyphus mauritiana* Lamk.) *amla* (*Emblica officinalis*), etc., was 3,127 acres and the area covered by vegetables, including potatoes, sweet potatoes, onions, etc., was 17,781 acres. The following statement gives the tahsilwise area covered by fruits and vegetables in 1959-60:

| Tahsil | Rabi | | Kharif | | Zaid | |
|---|---|---|---|---|---|---|
| | Irrigated | Unirrigated | Irrigated | Unirrigated | Irrigated | Unirrigated |
| Bhadohi .. | 2,554 | 27 | 75 | 1,857 | 136 | |
| Chakia .. | 103 | 5 | 12 | 135 | 41 | 6 |
| Chandauli .. | 2,532 | 71 | 25 | 574 | 345 | 126 |
| Varanasi .. | 6,852 | 222 | 317 | 4,084 | 749 | 196 |
| Total .. | 12,341 | 325 | 429 | 6,650 | 1,271 | 328 |

Sugar-cane—This is one of the important cash crops of the district. In 1951-52 the total area covered by it was 58,300 acres which decreased to 40,055 acres in 1958-59. The normal acreage covered by this crop is 38,597 and its average yield per acre during 1958-59 was 305·60 maunds.

Pan—Pan is not extensively cultivated in the district but is imported in large quantities from outside. The principal variety is Maghai which is imported from Gaya in Bihar. Another variety is Jagannathi which is imported from the Puri and Balasore districts in Orissa. Some of the pan comes from Madras as well. The Deshi variety (also known as Bangla) is imported mostly from the districts of Jaunpur and Mirzapur. In tahsil Chandauli 2·77 acres of land produced pan in 1960-61. The villages of Derhaulia, Gurehun, Hingutar, Jagdishpur (all in pargana

Mahaich), Mathela (in pargana Mahuari) and Jairampur and Nadi (both in pargana Barah) are notable for the cultivation of the betel leaf. In tahsil Varanasi the total area under this crop was 13·61 acres in 1960-61, of which 10·71 acres lay in the village of Bachhwan in pargana Kaswar and 2·93 acres in Kandwa in pargana Dehat Amanat.

**Progress of Scientific Agriculture**

From the time of the Second World War onwards it was realised in the district that the traditional methods of cultivation were not successfully coping with the problem of the increasing demand for food grains. Therefore an improvement and certain changes in the pattern and techni-que of cultivation had to be adopted. In this district the farmers use the U. P. method of wheat and barley cultivation, the Japanese method of paddy cultivation and sow wheat, barley, paddy and other *kharif* crops in irrigated areas. The U. P. method of wheat and barley cultivation is an improved scientific method and has been adopted by many of the cultivators of the district to obtain better yields from the land. It en-tails proper tillage, heavy manuring, reducing the seed rate, timely sowing of wheat and barley in straight lines by dibbling, timely irrigation, top dressing, the use of chemical fertilizers and protection against pests and diseases. The Japanese method of paddy cultivation which has also been introduced into the district, requires the raising of healthy plants in nurseries with a low seed rate, using the adequate quantity of fertilizers, transplantation in straight lines at a fixed distance and timely irrigation. That these methods are gaining popularity in the district will become clear from the following statement :

| Year | Japanese method of paddy cultivation (area in acres) | U. P. method of wheat cultivation (area in acres) | U. P. method of barley cultivation (area in acres) |
|---|---|---|---|
| 1953-54 | 28·2 | .. | .. |
| 1954-55 | 352·1 | .. | .. |
| 1955-56 | 1,553·35 | 5,705 | .. |
| 1956-57 | 4,934·0 | 9,035 | .. |
| 1957-58 | 19,202·0 | 16,090 | .. |
| 1958-59 | 25,626 | 25,577 | .. |
| 1959-60 | 81,568 | 18,215 | 21,344 |
| 1960-61 | 89,795 | 34,732 | .. |

**Agricultural Implements and Machines**—The use of improved implements is also becoming popular and their superiority over old type of indigenous implements is being recognised by the cultivators. But most of the tilling operations are still carried out by means of indigenous ploughs, clod crushers, spades and hoes. Iron ploughs are, however, replacing wooden ones. Tractor-drawn ploughs and disc harrows are gradually being introduced in large-scale farming. Highly developed tractor-drawn implements, such as drills and combine harvesters are not in use in the district except in very few farms. Of late pumps worked by electric motors and oil-engines have been coming into use in certain parts of the district. The following statement gives the total number of agricultural implements in use in the district in the year 1956:

| Agricultural machinery and implements | Total number |
|---|---|
| Ploughs | 1,35,022 |
| Carts | 2,261 |
| Sugar-cane crushers | 31,568 |
| Tractors | 32 |
| Oil engines | 38 |
| Electric pumps | 1 |
| *Ghanis* | 2,735 |

In 1960-61, the number of improved implements in use included twenty ploughs and implement sets (obtained from the Co-operative for American Remittances for Everywhere) and U. P. No. 2 ploughs, Singh hand hoes, cycle hand hoes, cultivators, paddy weeders, threshers, seed-drills, winnowers, levellers, etc. Demonstrations are given and field publicity is undertaken to popularise these implements by various government and voluntary agencies, like the agriculture department, development blocks and the co-operative seed stores. During the year ending March 31, 1961, the total number of improved agricultural implements sold by the agriculture department in the district was thirty-one.

**Seeds**

**Seed Supply**—Seeds are issued to cultivators on a *sawai* basis (that is, the repayment of 25 per cent more grain than was borrowed) through the agriculture and co-operative seed stores In case the cultivator is

unable to return the seed in kind, he is permitted to make a cash payment instead. In 1955-56, the number of agriculture seed stores and co-operative seed stores was four and thirty-eight respectively. During the Second Plan period till March 31, 1961, twenty-two agriculture seed stores and forty-four co-operative seed stores were opened in the district and the number of seed stores functioning in the district was 108. Only improved seeds of good quality are being distributed to the cultivators through the agriculture and co-operative seed stores. If the purity test results prove otherwise, the entire stock is sold for consumption and is replaced by pure stock for distribution for agricultural purposes. Every year the agriculture department purchases seed of pure stock from progressive registered growers and government farms and replaces the inferior seed in stock in the seed stores in the district. The following statement gives the total quantity of the improved seeds (in maunds) of the important cereals distributed in the district in the years ending 1956 and 1961:

| Cereals | Year ending March, 1956 | Year ending March, 1961 |
|---|---|---|
| Wheat | 8,537 | 12,045 |
| Gram | 12,604 | 11,683 |
| Barley | 17,098 | 17,455 |
| Pea | 7,247 | 10,458 |
| Paddy | 3,792 | 12,557 |
| Other *kharif* seeds | 42 | 27 |
| Other *rabi* seeds | 65 | 213 |

The practice of obtaining seed from the village *mahajan* still continues in the interior of the rural areas.

**Seed Saturation**—Seed saturation involves covering the entire area under a particular cereal with the improved seed of that cereal. The following achievements were made in the district at the end of the First and Second Five-year Plans in respect of seed saturation:

| Cereal | Percentage of achievement at end of First Plan | Percentage of achievement at end of Second Plan |
|---|---|---|
| Wheat | 13 | 19 |
| Gram | 11 | 11 |
| Barley | 9 | 9 |
| Pea | 13 | 2[illegible] |
| Paddy | 2 | 6 |
| Maize | 1 | 1 |

**Fruit Seedlings**—Till 1959-60 fruit seedlings were generally supplied in the district by thirty-six private nurseries and one government nursery. In addition to these there were some nurseries in the rural areas to meet local needs. Tobacco seeds are generally kept back by the cultivators, who sow their own seeds. Vegetable seeds weighing 850 lb. were distributed in the district in 1959-60 the target fixed for the year being only 160 lb.

**Manures**—The farmers of the district are not always able to manure their fields in order to produce a better yield as the scarcity of fuel compels them to use cattle dung as fuel rather than as manure. Chemical manures and fertilizers for large-scale application are too costly for the average cultivator. The common practice, therefore, is to manure the fields with farm refuse and stable-litter.

**Compost Manure**—The conversion of town and farm refuse into compost has become fairly common in the district especially since the inauguration of the 'grow more food campaign' 1942. Pits are dug and filled with refuse, dung, stable-litter etc., which is allowed to decompose. In 1950-60 there were six compost inspectors working in the district at the block headquarters of Kashi Vidyapeeth, Niazilines, Gopiganj, Chakia, Chandauli and Chiraigaon and there were nine compost-making centres in the district, the total production of compost being about 8,780 tons in 1955-56 and 2,77,481 tons in 1960-61. It is supplied at the rate of four to five rupees per ton.

**Green Manures**—Among the green manure crops the popular ones are *guar* (*Ciamopsis tetragonolobus* Linn.), *sanai* (*Crotolaria juncea* Linn.), *moong* (*phaseolus radiatus* Linn.) and *dhaincha* (*Sesbania paludosa* Prain), which supply a large amount of nitrogen and humus to the soil and also protect it from the onslaught of the rain which washes away the top soil. That these crops have become popular is evident from the fact that as against 137 maunds of green manure seeds distributed in the district in 1955-56, the figure for 1960-61 was 1,385 maunds. The total area sown with these seeds in 1955-56 was only 300 acres whereas in 1960-61 it was 37,317 acres.

**Oilcakes and Chemical Fertilisers**—These are distributed through the seed stores. The best among oilcakes are castor, neem and ground-nut cakes. In 1955-56 a total of 261 tons of oilcakes was distributed to the farmers of the district. Oilcakes are now substituted by nitrogenous and phosphatic fertilisers. Ammonium sulphate and urea are generally used for nitrogenous manures and superphosphate and bone-meal for phosphatic manures. Ammonium sulphate is generally preferred by

cultivators. The following statement gives the quantities of chemical fertilisers distributed in the district in 1955-56 and in 1960-61 respectively:

| Name of fertiliser | 1955-56 (in tons) | 1960-61 (in tons) |
|---|---|---|
| Ammonium sulphate | .. | 4,320·65 |
| Urea | | 13·1 |
| Ammonium sulphate nitrate | .. | 31·55 |
| Superphosphate | 11·00 | 43·80 |
| Bone-meal | 16·00 | 0·3 |
| Mixture | .. | 324·54 |
| Calcium ammonium nitrate | .. | 27·2 |
| Mono. ammonium phosphate | .. | 0·3 |
| Ammonium Chloride | .. | 4·75 |
| Meat meal | 0·07 | .. |
| Oil-cakes | 264 | .. |

There is now one concern in Varanasi, the Sahu Chemical Factory, that manufactures and sells chemical fertilisers and manures.

**Rotation of Crops and Fallowing**

The practice of growing different crops in rotation on the same piece of land has been followed for centuries in the district but the knowledge that was applied was empirical rather than scientific. With the introduction of improved methods of agriculture, the rotation of crops is done on more scientific lines than before and educating the farmers to adopt better methods of crop rotation is one of the aims of the agriculture department. The fields occupied by *arhar* and *juar* are left fallow during the monsoon. Fields under leguminous crops, like linseed, are sown with *kharif* crops. After every two or three years, the *rabi* fields are sown with *arhar* and *juar*. Early rice is usually followed by gram or linseed. Sugar-cane is rotated with *rabi* crops, the fields being left fallow after three or four years as otherwise they lose a good deal of their fertility. There are a few tracts in the district in which generally

rice is sown by itself, no rotation being possible. The following statement gives the order of rotation of crops followed in the district:

| Kharif | Rabi | Zaid |
|---|---|---|
| Maize | Potato | Onion |
| *Juar* | Potato | Onion |
| Maize for cobs | Potato (late) | Vegetables |
| *Juar* for fodder | Peas | .. |
| *Sanai* for fibre | Peas | Sugar-cane |
| Green manure crop or fallow | Wheat or barley | .. |
| *Sanai* for fibre | Wheat or barley | .. |
| *Juar*, *urd* and *moong* mixed | Wheat | .. |
| Early paddy | Peas or gram | |
| Early paddy | .. | Sugar-cane |
| Late paddy | Fallow | Fallow |
| Late paddy | *Latari*, pea or gram | |
| Medium paddy | Wheat or barley | .. |

On account of the pressure of increasing population, the introduction of improved methods of agriculture and better irrigation facilities the practice of fallowing is now not as common as it was in the past. Now only those lands are left fallow which are under water during the rains. Generally most of the other fields are sown with green manure and are not left fallow.

## Mixed Cultivation

Growing more than one kind of crop in the same field at the same time (wheat and gram together, *bajra* and *arhar* together, etc.) increases the fertility of the soil and as pests that attack one of the crops usually do not attack the other, farmers find that mixed cultivation often gives them at least one crop to fall back upon in case the other is destroyed. The common crops which afford nitrogenous matter are *arhar*, *urd*, *moong* and *dhaincha* in *kharif* and gram, peas and *masur* in *rabi*. Almost all the *arhar* is sown mixed with other crops *Juar* or *bajra* is sown with

*arhar*, *urd* or *til*. Wheat is mixed with barley and gram, barley is mixed with gram, pea, mustard or linseed.

## Agricultural Campaigns

To popularise these new and better methods of agricultural operations, the government (through the agriculture department and the development blocks) and other agencies (like the co-operative seed stores) conduct campaigns, demonstrations, competitions, publicity drives, etc., in the rural areas. In the cultivation of paddy, wheat and barley, emphasis is being laid on line sowing and top dressing, the latter being more popular because it assists the crops to grow quicker. The target of line sowing for *kharif* in this district for 1959-60 was 93,283 acres, the achievement being 40,518 acres. The target of line sowing for *rabi* in the district for the same year was 1,09,948 acres, the actual achievement being 39,658 acres. In the State competition of 1956-57, tahsil Chakia was the recipient of the first prize (of Rs10,000) as it showed the best results in the production of paddy by employing the Japanese method of paddy cultivation. Tahsil Chandauli also received a prize of Rs7,500 in 1957-58 in the State competition for paddy cultivation. A total of 21,314 acres was sown with barley by the line sowing method in 1959-60. The dibbling method was used in barley and wheat cultivation in an area of 2,159 acres in the same year.

## Agricultural Diseases and Pests

The pests that are most common in the district can be divided into three classes, animal, bird and insect pests. Besides various other diseases, fungi and weeds also cause a great deal of damage to cereals, vegetables and orchards. Monkeys, rats, wild animals, bats and parrots damage the crops badly. The fruits on the trees in the urban and rural areas are damaged by sparrows, squirrels and other birds. The usual means of protection are adequate fencing and keeping proper watch. The paddy crop is generally attacked by leaf spot and *ufra* (*puari*). Leaf stripe, rust diseases and covered smut of barley attack the barley, wheat and pea crops. Among the vegetables, potatoes and lady's fingers are mostly damaged by early and late blight and leaf spot. Citrus canker and wither tip damage citrus fruits. Mango, papaya and guava orchards are the worst affected by die back, black tip of mango fruits, damping of seedlings and wither tip. During 1960-61, by the use of chemical insecticides (such as benzene hexachloride, aldrin, D. D. T., etc.,) and other types of insecticides, 429.75 acres under different crops were saved from termites, 42.80 acres from the onslaught of the *gundhi* bug, 15.25 acres

from the *singhara* bettle, 57·30 acres from the aphis, 6·15 acres from the hairy caterpillar, 85·27 acres from caterpillars, 59 acres from cut worms, 4 acres under cabbage from the cabbage caterpillar, 9 acres under brinjal from the fruit shoot borer, 2·35 acres from the red cotton bug, 13·50 acres from mites, 2·75 acres from the cotton leaf roller, 3 acres from the sugar-cane white fly, 2·35 acres from the red pumpkin beetle, 547 maunds of potatoes from the potato tuber moth, 220 mango trees from the mango mealy bug, 120 mango trees from the mango hopper, 65 trees from bark eating caterpillars, 475 trees from the citrus leaf miner, 260 trees from the citrus psylla and 1·50 acres from the painted bug. Nearly 1,443·80 acres of crops were saved from field rats and three godowns in which grain was stored were treated with various chemicals to kill this pest. The chief weeds and grasses of the district which are generally harmful to crops are *bathua* or white goosefoot, *chaulai* (*Amaranthus spp.*) and *soya* (*Anethum graveolens* Linn.).

## Agricultural Co-operatives and Joint Farming

During 1961-62 the number of members enrolled in the co-operative societies organised for agricultural development was 15,570. During 1960-61 and 1961-62 the loans given by such societies to their members amounted to Rs70,03,257 and Rs12,95,576 respectively. Loans are given for the purchase of fertilizers, agricultural implements and for various other purposes relating to agriculture. The amount of share capital realised from the members was Rs3,38,352 during the year 1961-62.

A pilot project for joint farming, was started in the Sewapuri development block on June 7, 1961 and up till March, 1962, a total of 202·18 acres was covered in the co-operative farming societies of Bhul-ka-pura (39·02 acres), Dilawarpur (51·16 acres), Majhiyar (62·68 acres) and Sakalpur (49·32 acres). These societies were already in existence but actual farming was done only by the first during the *kharif* season of 1961-62.

There is a senior farming inspector for the project who supervises the work and gives technical guidance to the members on matters connected with better farming.

# Animal Husbandry and Fisheries

## Live-stock

Till the beginning of the present century there were only local breeds of cattle in the district, very few cattle being bred and no attempts being made to improve the strain which was of a very inferior kind.

Selection was unknown and the only system was that of reproduction through stray bulls. The absence of adequate pasture lands in the district was also one of the reasons for the majority of the cattle being physically weak and of poor vitality, the economic condition of the farmers precluding the supply of sufficient fodder to their live-stock. Bullocks of better breed are generally bought in the Mankapur fair (held in Kanpur district) and are also imported from the Ballia district but the majority of the stock hails from the Barhampur fair held in Bihar). A cattle fair is held in the district in village Parorwa (in tahsil Chandauli) and much of the local demand is met from here. Buffaloes are mainly imported from Jaunpur, Gorakhpur, and the western districts. The following statement gives the comparative figures of the cattle population in the district according to the reports of the live-stock censuses of 1951 and 1956:

| | 1951 | 1956 |
|---|---|---|
| Male cattle | 2,[illegible]2,897 | 2,85,368 |
| Female cattle | 1,40,860 | 1,38,303 |
| Young stock | 1,26,401 | 1,13,277 |
| Male buffaloes | 4,180 | 2,608 |
| Female buffaloes | 89,881 | 1,75,279 |
| Young stock | 47,790 | 50,815 |
| Sheep | 1,16,920 | 1,32,706 |
| Goats | 1,38,722 | 1,52,883 |
| Horses and ponies | 4,259 | 3,572 |
| Mules | 166 | 14 |
| Donkeys | 5,271 | 5,056 |
| Camels | 1,588 | 1,746 |
| Pigs | 13,107 | 10,836 |

The cattle of the district live on the by-products of agriculture and on green fodder crops for a large part of the year. Sheep and goats are abundant in the district but are less in number now than they were some years ago because of the extension of cultivation, which has reduced the area available for grazing. They are an asset because of their wool and flesh and as they enrich the fields with their droppings. There are generally two strains of goats in the district, those locally bred and those of the Jamnapari breed from Etawah, the latter being larger and more valuable.

The advent of mechanised means of transport and communication in the district has tended to reduce the number of draught-animals like horses, ponies, donkeys, camels, elephants, etc. Such animals were used for purposes of travel and for taking out in processions, festivals and fairs to add to the pomp and pageantry. The erstwhile zamindars of the district also kept horses and elephants but the abolition of zamindari led to a big decrease in the number of these animals. In Varanasi city some rich people and well-to-do merchants and businessmen still keep fine horses and ekkas which they race particularly during the Ramlila fair of Ramnagar and the fairs held at Rajatalab and Sarnath but the number of persons maintaining horses and elephants is decreasing and the number and importance of these animals is also on the wane.

**Development of Cattle**

Considerable progress has been made in this district particularly by the animal husbandry department in recent years. Stud bulls and milch cattle from the Punjab and other places have been brought into the district. A number of improved breeds of stud bulls (like the Hariyana, Murrah, Gangatiri), Yorkshire boars, Jamnapari bucks and Bikaneri rams are supplied on a nominal contribution for the improvement of breeds. The State live-stock-cum-agriculture farm at Arazilines also supplies stud Gangatiri calves to the district. During the First Five-year Plan period, seventy-seven cow bulls, fifteen buffalo bulls, eighty-one Bikaneri rams, three Yorkshire boars and three Jamnapari bucks were distributed and during the Second Five-year Plan period (till February, 1961) seventy-four cow bulls, twenty-three buffalo bulls, sixty-eight Bikaneri rams, fifteen Yorkshire boars and twenty-one Jamnapari bucks were distributed in the district for improving these breeds of cattle. During the First Plan period, 53,537 male animals were castrated and during the Second Plan period (till February, 1960) the number of male animals castrated was 68,201. About 720 animals, which had outworn their use, were sent to pinfolds or *gosadans*. A subsidy of ten rupees a month per calf till the time of its full growth was also given to twenty calves out of the best in the district during the Second Plan period.

There are two artificial insemination centres, one each at the Banaras Hindu University and the State live-stock-cum-agriculture farm at Arazilines (which were opened during the First Five-year Plan period) and five sub-centres, one each at Rajatalab, Mirzamurad, Muradeo, Kandwa and Maheshpur which were opened during the Second Five-year Plan period. Female cattle numbering 5,870 during the First Plan period and 19,790 during the Second Plan period (till February, 1961) were provided service by artificial insemination. In February, 1961 there

were also four cattle breeding co-operative societies in the district to provide better breeding facilities for cattle.

In February, 1961, there were three government ram centres in the district, one each at Bhadohi, Sewapuri and Girdharpur with twenty rams for improving the breed of sheep in the district. These rams are given to private flock owners free of charge for covering their female sheep. There is great scope for sheep development in the district and with the starting of this scheme the quality of wool has considerably improved. Rams, bucks and boars of improved breed are also supplied to private breeders at the subsidized rate of five rupees for each ram or each buck and ten rupees for a boar. Milch cattle of improved breed are also distributed on *taqavi* and during the First Five-year Plan period, 160 cows and 46 buffaloes of improved breeds were distributed to cultivators in the district. During the Second Five-year Plan period, 143 cows and 26 buffaloes were distributed on *taqavi* in the district.

**Dairy Farming**

There is a co-operative milk union in Varanasi which collects milk from different centres in the rural areas of the district. The pasteurisation plant and other machinery is installed at Varanasi city where about eight maunds of milk is processed and sold to the public every day. The State live-stock-cum-agriculture farm at Arazilines, where Gangatiri cows are maintained, also produces about eight maunds of milk a day. There are some private dairies in the city which receive government help and sell milk to the public but the bulk of the demand for milk in the district is met by milkmen and other individuals who keep their own milch cattle. In 1960-61, government gave as subsidy Rs20,000 to the Udaya Pratap College Dairy, Rs10,000 to the Kashi Gaushala, Rs10,000 to the Banaras Hindu University Dairy and Rs20,000 to the F. N. E. Agriculture College for this purpose Development blocks also provide encouragement and monetary help to small dairy projects and there were two such dairies running at Gopiganj and at village Jausa at the beginning of 1960.

**Poultry**

There is a government poultry extension centre at Mandua Dih which serves as a demonstration farm and where a hundred birds of improved breed are maintained exclusively for supplying eggs for hatching to private breeders in the district at the subsidized rate of twelve naye paise per egg. At the beginning of 1960 there were twenty-five small farms (having twenty to twenty-five birds each) and seven bigger poultry

farms in the district (the Kashi poultry farm, Dumri, the poultry farm of the district jail and the co-operative poultry farm at the Agriculture School, Varanasi, each having seventy-five birds; the Sarkar poultry farm, Sonerpur and the Katesar poultry farms, near Ramnagar, each with fifty birds; the poultry farm in *muhalla* Katehar in Varanasi city having a flock of sixty birds and the co-operative poultry farm at Bisapur). During the First Five-year Plan period the total number of birds and eggs distributed for poultry development was 1,382 and 2,263 respectively and during the Second Plan period (by February, 1960) the number of birds and eggs distributed was 2,678 and 5,996 respectively. The comparative figures in respect of such birds at the time of the censuses of 1951 and 1956 were as follows:

| | 1951 | 1956 |
|---|---|---|
| Hens | 25,339 | 24,221 |
| Cocks | 13,302 | 11,377 |
| Chickens | 24,062 | 24,525 |
| Ducks | 1,209 | 463 |
| Drakes | 805 | 312 |
| Ducklings | 410 | 147 |
| Others | .. | 6,677 |

There is a good market for poultry products in the district and the local production is not sufficient to meet the demand. Government has taken steps to popularise this industry on a cottage-industry basis.

## Fisheries

There is a fisheries warden in the district who supervises the activities of pisciculture. Nearly fifty-six kinds of fish are to be had in the district, the chief being *rohu* (*Labeo rohita*), *karaunch* (*Labeo calbasu*), *bata* (*Labeo bata*), *nain* (*Cirrhina mrigala*), *bhakur* (*Catla catla*), *parhin* (*Wallago attu*), *tengir* (*Mystus tengara*), *silund* (*Silundia silundia*), *paryasi* (*Pangasius pangasius*), *hilsa* (*Hilsa ilisha*), *moh* (*Notopterus chitala*), *bachwa* (*Eutropiichthys vacha*), *nakta* (*Botia* spp.) and *gonch* (*Bagarius bagarius*). They are found in the rivers, irrigation reservoirs, lakes and ponds. In January, 1960, the fisheries department had twenty-three departmental waters (ponds) for the development of fish at different places

in the district. Fingerlings are stocked in these waters for supply to private pisciculturists. In that year there were thirty-two big reservoirs in the district mainly in tahsil Chakia, the chief being the Naugarh dam (about 7·589 square miles), the Chandraprabha dam (about 6·99 square miles), the Latifshah reservoir (978 acres), the Bhainsora dam (568 acres), the Golabad bund (147 acres), the Bojh bund (154 acres), the Chamet bund (180 acres), the Muzaffarpur bund (139 acres), the Bhonka bund (124 acres), the Gulal bund (287 acres) and the Ganeshpur bund (175 acres). During the First Five-year Plan period about 7,02,735 fingerlings were stocked in ponds covering a total area of 57·3 acres which were maintained by the department of fisheries in different parts of the district. About 501 maunds of mature fish were sold and 14,635 fingerlings supplied to private pisciculturists. Up till January, 1960, during the Second Five-year Plan period 3,11,907 fingerlings were stocked in these departmental ponds and about 2,83,500 fingerlings were supplied to the pisciculturists in the district at the subsidized rate of four rupees per thousand fingerlings. During the same period 36.228 maunds of mature fish were exported from the district to places outside the State. By the beginning of 1960, three nursery ponds had been improved at a cost of Rs1,029 and a cold storage appliance installed in the government fish shop which can meet, to a large extent, the demand for fresh fish of good quality and provide facilities of storage to the private fish dealers of the district.

A training course for fishermen was started in 1953 to train people in piscicultural activities. The trainees get a stipend of fifty rupees a month each for a period of three months. During the Second Plan period, till January, 1960, forty nine persons and seven village-level workers under the planning department had received training under this programme.

## Cattle Diseases

Cattle diseases of various kinds are prevalent in the district, particularly in the lowlying and waterlogged areas in tahsils Chandauli and Chakia. The main diseases are foot-and-mouth, malignant sore throat (*Haemorrhagic septicaemia*), anthrax, rinderpest and black-quarter. The first is most common but least fatal and is locally known as *khangwa*; it is very contagious and often kills the weak and young animals. Malignant sore throat is locally called *galaphula* and is a dangerous ailment mostly affecting buffaloes and often occurring during the rains; it is generally fatal and 80 per cent of cases end in death, the only remedy, rather prevention, being inoculation. Anthrax is equally fatal but the outbreaks are sporadic and seldom cause extensive damage. Rinderpest

is prevalent throughout the year and carries off hundreds of cattle annually as does black-quarter. Many superstitions and strange religious practices and taboos relating to the diseases of animals are still prevalent in the rural areas of the district, the village folk being hesitant to adopt modern and scientific methods and medicines for the prevention and treatment of animal diseases.

The district live-stock officer is in charge of the animal husbandry activities and has a trained staff to assist him in this work. At the end of the First Plan period there were nine veterinary hospitals and twenty-seven stockman centres in the district and during the Second Plan period till February, 1961, seven more such hospitals and twelve stockman centres were opened. During the First Plan period 1,77,438 animals were treated for different diseases, 6,28,211 were vaccinated against rinderpest, 1,98,158 against malignant sore throat, 7,252 against black-quarter and 7,721 against anthrax. 1,813 fowls were inoculated against Ranikhet disease, fowl pox and fowl cholera. During the Second Five-year Plan period, till February, 1960, the total number of animals that had been treated for different diseases was 3,17,663, the number vaccinated against renderpest being 2,24,843, against malignant sore throat 4,22,335, against black-quarter 12,462 and against anthrax 2,523. In addition 4,608 poultry were inoculated against Ranikhet disease, fowl pox and fowl cholera.

### Cattle Fairs and Exhibitions

Nine big cattle fairs are held in the district in tahsil Varanasi at Bhitkhuri in February and at Mangari in January, in tahsil Chandauli at Sakaldiha in June, at Paura in February, at Iqbalpur in July, at Baburi and Duljipur in January, in tahsil Chakia at Sahabganj in March, May and December and in tahsil Bhadohi at Gopiganj on Sundays and Wednesdays. One-day cattle shows are also arranged in the different development blocks of the district and a district cattle show is organised in Varanasi city and is sponsored or subsidized by the government. During the First Five-year Plan period twenty-eight such cattle shows and exhibitions were held and during the Second Plan period, about 207 such shows had been held till February, 1960.

### Feeding and Housing

During the year 1961 the area sown with fodder crops like *juar, bajra, guar, lobia,* maize, *berseem* and gram was 18,200 acres. The housing conditions of the cattle are still of the old, traditional and unsatisfactory type. The government gives subsidies in the development blocks for providing pakka mangers and water troughs for cattle.

## Forestry

The forests of the district play an important role in its economy, the main products being timber and firewood which are used for household and commercial purposes. Other minor products are katechu, *sabai* (a kind of grass), *tendu* (*Diospyros melanoxylon*) leaves, the flowers of the *mahua* tree (*Madhuca indica* Gmel, the fruit of the *chiraunji* tree (*Buchanania latifolia*), *amla* (*Emblica officinalis*), *ber* (*Zizyphus mauratiana* Lank.) and lac. The wood of the *koraya* tree (*Holarrhena antidysenterica*) is largely used (mostly in the city of Varanasi) for making toys and that of the *bijaisal* (*Pterocarpus marsupium*) and *gamhar* (Gmelina arborea) for manufacturing musical instruments like *tablas* and *dholaks* and is also exported. Very little sawing is done in the forests because suitable hard wood is not available in sufficient quantity. Most of the trees are sold for use as firewood and conversion into charcoal, the latter being manufactured in local kilns. The average annual quantity of wood and charcoal obtained from these forests is 3,20,530 maunds. Grazing facilities at nominal charges also exist for cattle, sheep and goats. During 1960-61 about 10,534 buffaloes, 36,919 bullocks and cows, 20,717 sheep and 113 goats were grazed in the forests

## Natural Calamities

### Famine

The famines of the district have been neither long nor grevious nor widespread. That of 1783 occurred when the region had already been impoverished by the continued rapacity of the revenue officials. In 1788 the failure of the monsoon caused great scarcity, the prices of grains rising considerably. Duncan, the Resident, took effective measures to fight this calamity by prohibiting the export of grain, taking off the 5 per cent duty on its import, limiting the quantity of grain to be sold in one day to any one person, etc. In 1791 famine conditions again set in when the same measures were repeated. In 1794 government authorised him to erect granaries for storing grain in good seasons so that it could be sold in times of scarcity. The famine of 1803-04 left the district almost unscathed. That of 1837-38 coincided with the reconstruction of the Grand Trunk Road which gave some relief to a large number of labourers who would have had no means of support otherwise. During the famine of 1868-69 poor houses were set up for the first time and during that of 1887 the Raja Kali Shankar Asylum gave shelter to the destitutes. During that of 1896-97 acute distress was felt in the city although the district as a whole did not fare badly.

Today, with the spread of the means of transport, the construction of canals and tube-wells and the adoption of a uniform famine relief policy in the State, famine (in the older sense of the word) has been replaced by scarcity as no considerable shortage of food grains in any area is allowed to take place and food grains can be moved quickly from all over the country to deficit areas. A state of scarcity arises due to the failure, the excessiveness or untimeliness of the rains which cause extensive damage to the *kharif*, while the *rabi* is not infrequently exposed to hail and frost.

To organise adequate relief in cases of scarcity in the district, a sub-divisional officer acts as officer in charge (scarcities), working under the overall charge of the collector and under directions from the scarcities department of the government. Relief to the affected people in the district takes several forms such as the suspension of revenue, giving of *taqavi* loans and gratuitous relief and employment of the needy in construction works, etc., specially started for the purpose. Stray fires, particularly in the hot season and invasion of locusts are other minor natural calamities which sometimes visit the district.

## Soil Erosion and Silting

Because of the climatic and soil conditons, large areas of eroded land are not visible in the district but due to the rivers and the uneven topography erosion occurs here and there. Erosion is confined only to upland areas and the flood plains of the Ganga. In the uplands of tahsils Bhadohi, Varanasi and Chandauli the loose texture of the soil results in the erosion of the land and in the Vindhyan upland also erosion is a problem. The flood plain of the Ganga is usually affected by the washing away of fertile soils by heavy floods. Making low mud ridges, growing intermediate cover crops, bunding, contour ploughing and strip cropping are the useful measures that are adopted in this district (particularly in the flood plain of the Ganga) to prevent this menace. The silting up of the rivers on account of occasional floods also accelerates the process of erosion.

## Floods

Floods are an annual feature of the district the extent of damage caused varying from year to year. Usually they are not very severe but occasionally the loss caused may be extensive. The drainage of the district is generally from west to east. The main rivers of the district are the Ganga, Morwa, Gomati, Nand, Varuna, Garai, Chandraprabha and

Karamnasa. The construction of the Chandraprabha and Naugarh dams in tahsil Chakia and the Ahraura dam (in district Mirzapur) has obviated the possibility of the waters of the Chandraprabha, Karamnasa and Garai overflowing and causing floods in large areas of the surrounding country. The Varuna and other small rivers flood their lowlying areas on both sides but they rarely create much havoc as the village habitations are situated on elevated sites, although there was an excessive flood in the Varuna in 1943. The right bank of the Ganga, however, is marked by a lowlying area liable to be flooded almost throughout tahsil Chandauli, the left bank is on a higher level except for a strip of land in pargana Jalhupur. The reading of the level of the floods in the Ganga is done at Rajghat and Manmandir Ghat. The danger points are 233·80 feet above sea level at Manmandir Ghat and 243·00 feet at Rajghat which have often been crossed during the last fifty years but it was only in the years 1898, 1916, 1923, 1934, 1945 to 1948, 1951, and 1956 to 1960 that the floods reached a level of 240 feet or above. The district experienced the worst floods in living memory in July, 1948, when there was an unprecedented rise in the Ganga, the flood level at 246·05 feet being the highest ever recorded. Almost all the main routes of communication were submerged and many villages were washed away or rendered uninhabitable, vast damage being caused to the economy of the district. The city also suffered as many areas remained under water for a long time and several houses collapsed or were seriously damaged. In tahsil Chandauli the *kharif* crop was destroyed to the extent of 50 per cent. Gratuitous relief amounting to Rs25,000 was granted to the flood affected villages and 998 bags of grain, 101 bags of barley, 198 bags of maize, 168 bags of coarse rice and 4,120 maunds of other food grains were distributed. A sum of Rs50,000 was given as *taqavi* for purchase of *rabi* seeds.

In August, 1950, there was a rise in the Ganga, Varuna, Chandraprabha, Garai and Karamnasa. The flood water drained off quickly but not before the *kharif* crops had suffered considerably. In tahsil Varanasi an area of a square mile remained submerged and the crops in the tahsil were damaged to the extent of nearly 50 per cent in 476 acres. In tahsil Chandauli 55 square miles were under water, the damage to the crops being more than 50 per cent in 8,517 acres and somewhat below this in 27,112 acres. The crops in tahsil Chakia also suffered considerable damage as 29 square miles of land remained under water. To provide relief to the victims of the flood, 1,160 maunds of gram, 168 bags of salt, 478 tins of kerosene oil and 88 gross boxes of matches were distributed through the various flood posts in the district

In 1954 the Ganga changed its course in pargana Jalhupur with the result that three villages (Sanehi-ka-purwa, Gobardhanpur and Niranjanpur) were completely submerged and eroded. A sum of Rs1,000 was given as gratuitous relief to the victims and a sum of Rs15,000 was given to *taqavi* for the construction of houses. In 1955 the river was again in spate causing damage to the *kharif* crops in 593 villages in tahsil Varanasi and 617 villages in tahsil Chandauli. Remission in land revenue to the extent of Rs4,84,672 was granted by the government. A sum of Rs15,000 was granted as gratuitous relief to the sufferers and Rs10,000 as subsidy for the construction of houses. The heavy rains in the western and the hill districts of the State in August, 1956, caused devastating floods in the Ganga and waterlogging all over the district. The impact was very severe in tahsil Chandauli and the *kharif* crops suffered badly throughout the district. The Gomati, Varuna, Garai, Chandraprabha and Karamnasa were also in spate. Nearly 1,431 villages were affected, 13,963 houses destroyed and 25,839 houses damaged. A sum of Rs5,21,091 was given as gratuitous relief and Rs13,53,000 was given as *taqavi* to the victims. Building materials (1,378 tons of cement, 110 tons of tin sheets, 165 tons of coal for baking bricks and 184 tons of bamboos, etc.) were supplied to the victims. Government also allowed remission in land revenue to the extent of Rs4,50,819. After four years the Ganga was again in floods, the water crossing the danger level of 233·80 feet on August 14, rising by another 4.88 feet five days later. Nearly 133 acres of cultivated and 500 acres of uncultivated land in tahsil Varanasi were submerged as were the lowlying areas of tahsil Chandauli.

The Gomati was inundated in 1891, 1894, 1915, 1946 and 1960. The habitations are generally not affected by the floods in this river but the crops suffer considerably. In 1960 nearly 105·35 acres of land (of which 58·6 acres were under cultivation) were eroded. Crops worth Rs3,799 were damaged and land worth Rs60,000 was lost.

In the year 1943 the Varuna was in abnormal floods, causing heavy damage to roads and bridges. The Varuna bridge broke and for weeks there was no communication between the two parts of the city that are connected by the bridge. The old bridge at Kailahwa was also swept away. A large number of houses remained submerged and collapsed. The bridges were rebuilt on a higher level to obviate the risk of being affected again in the same manner.

The rivers Karamnasa and Garai were in spate in 1948 when they caused serious damage to crops in tahsil Chandauli. In tahsil Varanasi, parganas Katehar, Jalhupur, Sheopur, Dehat Amanat and Kaswar are generally affected by floods. In tahsil Chandauli, the parganas that are affected adversely are Mahuari, Mawai, Ralhupur, Barah and Mahaich,

## CHAPTER V

## INDUSTRIES

### Old-time Industries

The ancient city of Varanasi has been famous from early times for its beautiful brocades and gossamer fabrics. The *Jatakas* and the *Arthasastra* refer to the silk and cotton industries of this place. Several of its arts and handicrafts acquired a world-wide reputation attracting traders from distant lands. Both the English travellers, William Foster (who visited India between 1583 and 1619) and Ralph Fitch, who visited Varanasi in 1583, mention that Varanasi was famous for the manufacture of cloth. The former mentions the varieties called Jholi and Mihrkul. During Jehangir's time Varanasi continued to be famous for the manufacture of cummerbunds, turbans, cloth and garments (particularly for women), copper pots, dishes, basins and other articles of common use. The French physician, Francois Bernier, who visited India in the closing years of Shahjahan's reign and stayed in the country for several years, wrote about Varanasi. "Large halls are seen in many places called *kar kanays* or workshops for the artisans. In one hall embroiderers are busily employed, superintended by a master. In another you see the goldsmiths, in a third, painters; in a fourth, Varnishers in lacquer work, in a fifth, joiners, turners, tailors and shoemakers, in a sixth, manufacturers of silk, brocade, and those fine muslins of which are made turbans, girdles with golden flowers, and drawers worn by females so delicately fine as frequently to wear out in one night"[1]. Big industrial schools and factories were organised under official management. Elegant silk fabrics woven with threads of gold and silver, decorated the royal courts. Even in the eighteenth century, "Commerce had as many pilgrims as religion. All along the shores of the venerable stream lay great fleets of vessels laden with rich merchandise. From the looms of Banaras went forth the delicate silks that adorned the balls of St. James and of Versailles"[2]. The beauty and quality of the materials produced here made them worthy of being presented even to foreign monarchs and high dignitaries. Even today that superb tradition is alive and the craftsmen of Varanasi produce lovely fabrics in a bewildering variety of designs and patterns. An exquisite piece of brocade headed the list

[1] Bernier, F. : *Travels in The Moghul Empire, A. D.* 1656-1668, p. 259 (translated and annotated by A. Constable)

[2] Macaulay, T. B. : *Warren Hastings*, p. 55

of presents given to Queen Elizabeth II of England on her visit to Varanasi in 1961. The *kinkhawbs* (rich varieties of brocade) are lengths of silk which are embroidered in gold and silver thread and never lose their lustre. The well-known Kashi silk and the tissues of Varanasi, delicate as woven mist, as also the silk scarves produced in a variety of designs and shades, have an attraction of their own.

The brass work of Varanasi has gained fame for its rich quality, its distinctive feature being a golden hue. It is repousse work and is not engraved like the Moradabad brass work.

The woollen carpets of Bhadohi became internationally known from the beginning of the eighteenth century. This industry has developed steadily and today holds an important place in the world market, about 90 per cent of the total produce being exported to countries outside India. The making of wooden toys and chewing tobacco (*zarda* and *surti*) are the other industries deserving mention.

By the second half of the eighteenth century the British had become well entrenched politically in India and their power was now deliberately employed by them to discourage the production of the manufactures and handicrafts of the country by the imposition of prohibitive import duties (except on their own goods). Such continued to be their settled policy and this state of affairs adversely affected the indigenous industries of Varanasi

## Manufactures and Trades

The district is known for a number of small-scale industries and cottage industries. The millions of people hailing from different parts of the country, who flock to Varanasi for their religious and spiritual benefit, like to carry back with them the beautiful products of craftsmanship of this place thus necessitating the concentration in or near the city of a large number of craftsmen. About 25 per cent of the population of the city is engaged in and earns its livelihood through about fifty types of such industries, the total number of units engaged in them being about 7,000 which give employment to about 1,55,000 people, the capital investment being about Rs4,18,87,000 and the raw materials consumed being worth approximately Rs6,67,82 000. The result is the production of goods worth Rs15,92,84,000 and sales worth Rs16,01,89,000.

## Power

**Thermal**—The Benares Electric Light and Power Company, Ltd, started supplying electrical energy to Varanasi in 1928, the area of supply

extending over a radius of twelve miles and covering approximately 450 square miles. The undertaking commenced operating with high pressure boilers and steam turbo alternator sets. The plant was extended in 1933, 1940 and 1950 and still further extensions are in progress which will increase the capacity of the station. The number of industrial consumers on January 31, 1961 was 2,392 and the number of domestic consumers 21,054.

The towns of Bhadohi, Gopiganj, Gyanpur, Khamaria and Nai Bazar (under the control of the hydel subdivision, Varanasi) have been electrified (the first three under the scheme of electrification to relieve unemployment and the last two under the scheme of rural and urban electrification under the Second Five-year Plan). Electricity is supplied to these towns from the diesel power-station at Bhadohi. Particulars regarding the number of consumers as on January 31, 1961, being as follows:

| Town | Number of consumers up to 31st January 1961 | | | |
|---|---|---|---|---|
| | Lights and fans | Industrial power | Number of street lights | Cinemas |
| Bhadohi | 189 | 15 | 96 | 1 |
| Gopiganj | 153 | 11 | 54 | |
| Gyanpur | 79 | 3 | 37 | |
| Khamaria | 57 | 2 | 30 | |
| Nai Bazar | 40 | | 25 | |

Additional power will be supplied to the district from the Rihand dam by means of two step-down sub-stations, one at Mughalsarai and the other at Mandua Dih.

## Heavy Industries

**The Locomotive Component Works**—This factory is in the process of being set up and is the only concern of this type in the district. About 350 acres of land have been acquired to accommodate the factory and the staff colony and the project, when completed, is estimated to cost Rs4·79 crores. As a result of the report of the Railway Workshop Reviewing Committee (August, 1955) and as a result of subsequent decisions regarding the dieselisation and electrification of railways, the setting up of a unit at Varanasi was approved for the production of locomotive com

ponents, etc., and the foundation stone of the project was laid by the President of India in April, 1956, at Mandua Dih, a suburb of Varanasi. Here under the technical training scheme, the four main trades taught will be the production of machines, moulding, blacksmithery and fitting. The school has been designed to provide training to eighty machinists, forty-six moulders, twelve blacksmiths and twenty-four fitters at a time. The workshops consist of the machine fitting sections, moulding and blacksmithery sections, and the compressor house and the welding pneumatic and electric tool sections. The total cost of this venture is about thirteen lakhs of rupees. Arrangements also exist for the concurrent training of trade apprentices.

**Sahu Chemicals, Ltd**—The factory was started in September, 1959, for the production of soda ash and ammonium chloride, the capacity for employment being nearly 700 persons. The capital investment is of five crores of rupees of which fifty lakhs have been spent on the buildings. 40,000 tons of soda ash and a like quantity of ammonium chloride are to be produced annually, consuming 50,000 tons of salt, 80,000 tons of coal and 30,000 tons of coke.

**Large-scale Industries**

Among the large-scale industrial concerns of the district are the Banaras Cotton and Silk Mills Ltd, Vibhuti Glass Works Ltd and J. J. R. Industries.

✓ **Banaras Cotton and Silk Mills, Ltd**—This concern was established in 1919 and is situated near Chauka Ghat on the Grand Trunk Road. The business at the mills had to be suspended from November, 1935, to April, 1941, and again from April, 1950 to May, 1951, and it was closed in June, 1954, after which it went into liquidation. There were 500 looms in the factory, the total cost of the establishment being about Rs18,00,000 and the annual output about 30,00,000 lb. of cloth per year. About 1,600 labourers used to be employed in this concern and medium cotton cloth was manufactured, the bulk of which was consumed locally and the rest finding a market in the other eastern districts of the State.

**Vibhuti Glass Works, Ltd.**—This was floated as a private limited company in 1910 in Ramnagar, with the object of manufacturing glass bottles on semi-automatic machines. During the years of the Second World War, a major portion of the factory's output was supplied to government departments. In 1950 it was modernised and up to date equipment, designed to make about thirty-five tons of containers and

pressed glass per day, was imported from the United States of America. The bottles are manufactured on automatically fed high-speed machines and the annealing is done in automatic furnaces. A new plant was erected in February, 1951. The bottles produced were exported to Madras, Calcutta, Delhi, Bombay, Lucknow and Kanpur. The capital investment of the concern is sixty-four lakhs of rupees, the production capacity is 10,800 tons valued at Rs53,19,000 and the chief raw materials used are sand, soda ash and lime.

**J. J. R. Industries**—This unit, which started the production of shoddy yarn on March, 1961, is a subsidiary concern of the Bharat Woollen Mills, Calcutta. The total amount of money invested is thirty-five lakhs of rupees and the production capacity (with three shifts working) is 7,500 lb shoddy yarn.

**Small-scale Industries**

A large number of small-scale industries also thrive in the district.

**Silk Fabrics and Embroidery**—The district has earned a name for its silk weaving and cognate crafts which are among the very old and important industries of the place and enjoy a worldwide reputation. The perpetual influx of pilgrims to the city provides ready custom for these products. The district is still one of the premier silk-weaving centres of the country and has about 29,000 handlooms, the majority being scattered within a radius of ten to fifteen miles of the city. In 1958 this industry, with a capital investment of Rs1,25,20,000, provided employment for nearly 85,000 persons, another 10,000 persons being engaged in subsidiary callings and trades. The fabrics produced here range from the coarsest undyed tasar to the most elaborate brocades. The latter (called *kinkhawabs*) are exported all over India and also to many other parts of the world, and have attained celebrity. The groundwork of these brocades is invariably of strong silk which, in the more elaborate ones, is often entirely hidden by a second groundwork of gold or silver thread, over which are worked floral or other patterns of gold or silver, but in simpler specimens the silk groundwork is visibile, the pattern in gold or silver thread being sometimes combined with silk threads of various colours. A lighter material is the *pot* or *bafta* cloth which in colouring, ornamentation and pattern differs but little from the *kinkhawb*. *Amru* is another type of fabric in which there is no *kalabatu* work. Another distinctive fabric is the *aberawan*, a silk gauze or muslin of extremely fine texture with some portions of the designs wrought in gold and silver thread. Some of the old fabrics were named after their designs such as *gulbadan*, *mashru* (the fabric being a

mixture of wool and cotton) and *charkhana* (checked) and others such as satin and gauze after their textures. This nomenclature on differentiation is still in vogue, some fabrics also being known by their colour effects such as *morpankhi, daryai, dhup-chhaun,* etc.

There continues to be a considerable output of plain and flowered silks of every degree of fineness. The silk *dupattas,* scarves, saris and silk dhoties (known as *pitambar*) made here are famous throughout India. Beautiful sari borders are also made here, usually done in floral patterns with gold, silver and coloured silk thread.

The changed economic and social conditions have affected the taste of the people and the demand is now generally for cheap cloth. Therefore, mercerised cotton yarn and other vegetable and synthetic fibres and raw and degummed silk are now used in the manufacture of fabrics, Japanese and Shanghai silks being preferred to indigenous.

Besides the use of dobbies and jacquards, the designs are made by *jala* work. The *nakshebandhs* (designers) possess hereditary skill in preparing fine artistic designs for translation into weave. Usually throw shuttle pit looms are used by the weavers but a few have started using fly shuttle frame looms with automatic take-up motion arrangements.

As the principal raw materials of this industry are silk yarn and gold and silver threads, it is estimated that it annually consumes thread of gold and silver valued at Rs2,00,00,000, about three lakh lb. of silk yarn being used annually. Imported yarn is used in weaving delicate designs of great beauty. Indigenous silk obtained from Bangalore, Kashmir, Bhagalpur and Malda is also used to the extent of more than three-fourths of the total consumption. Cotton yarn of 80/100 counts is also used in mixed fabrics. The total annual production is estimated to be worth about six crores of rupees of which goods worth seventy-five lakhs are exported to foreign countries (chiefly to the United Kingdom, United States of America, Ceylon, Malaya, Singapore, Burma and the Middle East countries). Scarves and dress materials form the chief exports to the United Kingdom and the United States of America, Saudi Arabia and other Middle East countries.

The main difficulties facing the industry are the high cost of yarn and the absence of properly organised marketing facilities and finances. The prosperity of the industry depends upon the amount of attention paid to the manufacturing of articles according to well laid-out specifications and the maintaining of high standards of workmanship.

Though silk weaving is chiefly done on handlooms, powerlooms have also been introduced in he district. There are eight units which have installed seventy-five powerlooms (of which fifty-one are working) which provide employment to nearly 200 persons and mostly artificial georgette and nylon fabrics are produced, the main feature being the adherence to the patterns and designs which are peculiar to Varanasi fabrics. The capital investment of the industry is Rs7,47,000 and goods roughly valued at ten lakhs of rupees are produced.

**Zari Embroidery**—This holds an important place among the industries, although no units are engaged solely in this work, the big merchants engaging the workers on contract. About a thousand workmen thus find employment in the trade and earn from one to three rupees a day. The chief raw materials are semi-precious stones and *zari* which is available in the local market. Embroidered fabrics fetching about ten lakhs of rupees are exported annually.

**Making of Gold and Silver Thread**—Making of gold and silver thread supports an industry of its own and has developed side by side with the silk industry. The *zari* of Varanasi is known for its purity. The genuine thread, which is used for the best work, is made of pure silver. Gold thread is obtained by coating the silver wire with gold.

Of late the quality of the gold and silver thread made here has tended to deteriorate so as to withstand competition from the imported *zari* of Surat which, being comparatively of a much poorer quality, is cheap and the production has gone down in consequence. Nearly 300 units, providing employment to no less than 2,500 persons, are engaged in the trade, the capital invested on machines and tools being about Rs16,88,000. During 1957 raw materials worth sixty-six lakhs of rupees were consumed and *zari* valued at Rs87,18,000 was produced, the sales effected being worth Rs93,00,000.

**Woollen Carpets**—This industry dates from Mughal times and has developed steadily and the carpets of Bhadohi (in the Varanasi district) having obtained some celebrity in the international market for their design, pile and finish. Following the decline of the indigo plantations, the British turned their attention to the carpet industry, the firms of A. Tellery & Sons (Private) Ltd, E. Hill & Company and Obettee (Private) Ltd, being established in Varanasi. The export of carpets went on increasing and now about 90 per cent of the total production is exported outside the country.

The industry saw its bad days during the Second World War when it was faced with the shortage of materials and shipping and exchange

difficulties and the making of carpets gave place to the production of blankets for the Defence Department. After the war, because of the demand for woollen carpets from the United Kingdom, the United States of America, Canada, Australia, Newzealand and other countries, it regained its position in 1951 and the export of carpets from Bhadohi (as well as from Mirzapur) touched the figure of six crores of rupees approximately. There was a recession in business after 1951 due to the general slump and increasing competition from machine-made carpets manufactured in foreign countries.

There are about eighty-three units engaged in the manufacture of woollen carpets in the district, the total investment in the industry being estimated to be two crores of rupees. The industry is equipped with nearly 4,000 looms and provides employment to about 40,000 persons. The raw materials required are wool and woollen and cotton yarn, jute twine, hessian and dyes and during 1957 raw materials worth Rs1,78,00,000 were consumed producing carpets worth Rs2,96,00,000. Like other cottage industries, this industry also does not provide continuous employment, the workers being engaged for less than 250 days in a year. It needs improvement in the spheres of purchase of raw materials, dyeing of wool and improved type of carding machines.

Hosiery—Some years back this was an important industry of the district but it has had a considerable setback in the last few years. At one time there were about a hundred big and small units which engaged about 2,500 persons but only thirty units have survived, seven being equipped with power-driven machines and the remaining making goods in the home as a cottage industry. About 300 persons find employment in the industry in which a capital of Rs5,32,000 is invested, the present output being worth Rs5,50,000 annually.

The main reason for the decline of the industry is the tough competition it has to face from outside. People have started such industries in Bihar which used to be the principal market for the hosiery products of Varanasi. Moreover, the transport charges for bringing yarn from Bombay and Calcutta, local octroi duties and sales tax on the products have had an adverse effect on the industry.

**Brassware**—This is an old-time industry which gained fame for the district. About the beginning of this century there were over six hundred concerns in the city, the largest employing twenty or more men. In most cases there was considerable differentiation of labour, casting, burnishing, engraving and polishing being done by different craftsmen, the raw material was generally imported and the alloys were made on

the spot; the skilled artisans commanded high wages, the best artisans preserving the secret of the proportions of copper, zinc and other metals used to produce brass and also of the fluxes, colouring matter and solders employed. The specialities were idol casting, engraving and *ubhar ka kam* (repousse). Unfortunately the workmanship has deteriorated with the increasing demand for cheap ware, with the result that both the execution of the designs and the quality of the material have suffered.

There are now eighty-six units engaged in the trade which employ 3,037 workers, the capital investment being Rs18,00,000. Raw materials worth Rs71,93,000 are annually consumed, producing articles worth Rs91,96,835, the sales being estimated at Rs94,43,300. This industry produces many categories of articles, utensils, objects of art, images, idols and other articles used in puja, bells, vermicelli-making machines, syringes, etc. Each type has its own peculiarity and requires specialised craftsmanship. There are two methods of making these articles, full-piece casting and casting through sand. The former entails considerable labour as inner and outer moulds have to be made for each individual piece and utensils made by this process are preferred because of their durability. Sand-casting, on the other hand, is economical as it admits of quicker methods of production and the price of the articles so produced is also cheaper in consequence. Forty units are engaged in utensil making. Generally they supply raw materials to the workers and take back the finished goods. The method of payment of wages is generally on a piece-wage basis. The raw materials are distributed to the workers who are expected to bring back finished goods of equal quantity (the loss in weight of the metal in the different processes of manufacture being borne by the workers). The trade faces a grim challenge from the stainless steel industry. The U. P. Financial Corporation, Kanpur, disbursed Rs24,500 to the metal-ware and brass industries during 1960-61 under the liberalised loans scheme.

**Cycle Industry**—This industry sprang up in the district about fifteen years ago and has made appreciable progress. Nine units are engaged in it, providing employment to 668 persons. It is running with a capital investment of Rs8,17,000, consumes raw materials worth Rs9,50,000 annually and gives a turnover worth Rs24,00,000 approximately. During 1957 the production totalled 4,300 frames, 8,71,997 bells, 3,600 locks and 18,634 pumps and approximately 3,500 cycles were also assembled. During 1960-61 the industry received Rs25,000 under the liberalised loans scheme of the U. P. Financial Corporation, Kanpur.

**Electrical Goods**—Six units are engaged in the production of electrical goods, of which three are sister concerns. Of these the India Sales

& Service (Private Ltd, with its two sister concerns—Precision Plastic Company (Private) Ltd and New Engineering Company (Private) Ltd, is engaged in the manufacture of bakelite electrical switches and the National Winders produces both table and pedestal fans in fixed and oscillating varieties. The total investment in the industry is about Rs2,99,000, giving employment to 130 workers. In a year the industry produced 85,000 dozen switches and 2,500 fans valued at Rs6,50,000 and Rs1,80,000 respectively and consumed raw materials worth about Rs2,80,000. The industry holds prospects of future development.

**Electroplating Works**–The manufacture of metalware and the growth of engineering industries in Varanasi have encouraged the development of electroplating works. Eleven units are engaged in the trade exclusively and provide employment to about sixty persons, a like number being employed in factories and works having their own electroplating arrangements. A noteworthy development has been the manufacture of 'luster cakes' (previously imported) by Hindustan Metal Industries. A capital of Rs30,000 is invested in the industry. In a year raw materials worth Rs22,000 are consumed and the job work done has been valued at Rs83,000.

**Steel Trunks**–Sixteen units are engaged in the manufacture of steel trunks and the industry gives employment to 123 persons. A capital of Rs92,000 is estimated to have been invested in the industry, the raw materials used being worth Rs2,41,000 and the sales effected amounting to Rs.3,93,000. Nonavailability of raw materials is considered to be the only handicap in the development of this industry.

**Iron Foundries and General Mechanical Engineering**–The district has eight iron foundries producing mainly chaff-cutters, cane-crushers, galvanized iron pipes, railway fish-plates and bearing plates, oil-pressers, etc. The industry provides employment to about 500 workers. Three other units manufacture articles like brass syringes, foot pumps, cycle pumps, bottle sprays and Ambar Charkha parts as also other small machine tools like rings and hinges and give employment to about a hundred workers.

The capital invested in the foundries is estimated to be Rs8,93,000, raw materials worth Rs9,00,000 being utilised annually to produce goods worth Rs19,25,000. The investment in the three machine manufacturing units is about Rs3,00,000 and they produce goods worth Rs 2,00,000 annually. The industry consumes nearly 2,633 tons of coal and electricity worth Rs19,000 annually. The Narayan Engineering Works has recently started the production of power-driven drilling machines, the

target being the manufacture of ten machines per month. The Mullik Engineering Works (which had become defunct) has been purchased by the Radha Engineering Works and has developed into a casting foundry for the manufacture of cane-crushers and other agricultural implements.

**General Job Units**—There are nearly thirty units in the district which are engaged in the manufacture of spare parts and undertake repair work. They make small tools and machines parts and undertake gas and electric welding, etc. About 190 persons are employed in these units, job work worth approximately Rs3,11,000 being undertaken annually.

**Chemical Industry**—Five units are engaged in the manufacture of chemicals like sodium silicate, sulphuric acid, nitric acid and copper nepthaline. Of these, three units are engaged solely in the manufacture of sodium silicate, the annual production of which is estimated to be worth Rs1,70,000. Capital amounting to Rs5,50,000 is invested in the entire industry, raw materials worth Rs2,40,000 being consumed and products worth Rs2,71,000 being produced annually. The sales in the local and other markets of the country during 1956-57 totalled Rs3,34,000.

**Toys**—Like Varanasi fabrics, the wooden toys of the place are also famous for their beauty. The chief centres of the industry are Khujwan, Ramapura, Sonarpura, Bhelupura and Nawapura. The industry has been in existence for a long time and has now entered the export market. The wood used generally is *koriya* (*Holarrhena antidysentevica*) and is brought into the city from Chakia and Ahraura (in district Mirzapur). The average earning of a worker ranges between two and three rupees per day. The dyes used for painting the toys are made locally by mixing molten lac with dye.

Nearly 220 units, with a capital investment of about Rs1,60,000, carry on the manufacture of toys and employ about 800 workers. The raw materials consumed annually are worth about Rs2,25,000, the value of the finished products being Rs6,50,000. The introduction of modern, mechanical and other types of toys into the district is tending to displace the demand for the toys of Varanasi.

**Ivory and Bone Carving**—The making of articles of ivory and bone is another old-time craft of Varanasi. As these products are costly, their demand is not large. Three units are engaged in the manufacture of a variety of ivory products (chessmen, penholders, etc). The capital investment is estimated to be about Rs60,000 and articles worth about two lakhs of rupees are made annually, the majority being exported. The industry engages fourteen persons as regular employees and about forty workers on a contract basis.

**Glass Beads**—Some eight units are engaged in the manufacture of glass beads and the industry provides employment to no less than 2,500 persons. A capital of two lakhs of rupees is invested in this industry in which raw material valued at Rs1,40,000 (imported from within the country) is consumed. Products worth Rs2,71,000 were produced during 1957, the value of the goods sold being Rs3,02,000.

**Scientific Balances**—Four units are engaged in the manufacture of different types of balances and weighing machines, some of the balances being sensitive to the degree of 1/10 mg. to 100 mg. The industry has an invested capital of Rs1,55,000 and provides employment to nearly 150 workers who earn from two to five rupees per day. In a year raw materials valued at Rs1,58,000 are consumed, balances and weights of different denominations worth Rs4,70,000 are manufactured and products valued at Rs4,98,000 are sold in local and other markets within the country.

**Geometrical Drawing and Surveying Instruments**—Although only one unit is engaged in this industry, it has its own importance as the specialised nature of work requires a high degree of precision. It gives employment to about ninety workers whose wages range from about three to nine rupees per day depending upon the efficiency and skill of the worker. A lakh of rupees is invested in the industry. The annual consumption of raw material is about Rs.90,000, the value of the products being about Rs2,68,000. The unit makes all kinds of drawing and surveying instruments for which there is a considerable demand.

**Wire Netting**—The making of wire netting is another important industry of the district and spreads over the urban and rural areas. Some fourteen units in the city and 150 small units in the villages are engaged in the making of wire netting and give employment to nearly a thousand persons. Other units are engaged in the trade of wire drawing. The entire industry has a capital investment of about Rs2,00,000. In a year raw materials worth Rs1,50,000 are consumed which produce wire netting valued at Rs3,50,000, the sales effected being worth Rs3,70,000.

**Zarda and Surti (chewing tobacco)**—The industry was introduced into the district by Sunghani Sahu and is now one of the prominent trades of the district. About fifty-five big and small units are engaged in doing this work and provide employment to no less than 700 persons whose daily earnings range from a rupee to four rupees. Five big units have their own distilleries for the preparation of scent used in perfuming the *zarda* and *surti* Among the well-known firms may be mentioned those of Nandu Ram Khedan Lal, Badal Ram Lakshmi Narain and Mathu Ram Beni Ram.

The industry has an investment of nearly Rs11,00,000. Every year 25,000 maunds of tobacco is consumed, the cost (including that of other raw materials) being estimated at Rs30,32,500 of which materials worth Rs18,00,000 are imported from other countries. During 1957 products worth Rs51,78,000 were produced and the sales effected amounted to about Rs60,00,000.

**Tin Containers**—This industry has received encouragement from the tobacco industry. Nearly ten units, involving a capital of Rs52,000, are engaged in the manufacture of tin containers and provide employment to about 150 workers. In a year raw materials worth two lakhs of rupees are utilised to produce goods worth Rs2,20,000, the sales effected being valued at Rs2,36,000.

**Scissors**—Sixty-five units are engaged in the manufacture of cheap scissors The industry provides employment to about 450 persons and is being run with a capital investment of Rs2,00,000. In a year the industry consumes raw materials worth Rs1,50,000, the sales effected being valued at Rs5,00,000.

**Locks**—The industry has fifty-five units which engage eighty-one persons. The lock industry of Ramnagar needs particular mention because it is the indigenous industry of the place, the locks, which are made by hand, being known for their durability. Rs20,200 is invested in the trade, the value of the annual production being Rs39,440 and the value of sales Rs46,410. Cheap locks, which have a ready demand, are made by workers whose average earnings range from a rupee and a half to two rupees a day. The locks lack the finish and look of machine-made goods and inspite of their durability the market for them is shrinking.

**Furniture Making**—About thirty units, of which fifteen are big units, are engaged in the making of wooden furniture, which provides employment to 200 workers. Rs41,000 is invested in the trade and in a year the industry consumed raw materials worth Rs1,67,000 producing articles valued at Rs2,21,000, the sales effected being worth about Rs2,88,000. The industry lacks skilled workmanship.

**Oil Crushing**—This is an important industry of the district. There are sixty-seven big and small electrically driven units engaged in the manufacture of oil and oil-cakes, which provide employment to nearly 500 workers who earn between thirty and a hundred rupees per month. The units are located in the city and the suburban areas. The industry is equipped with nearly 654 *kolhus* (oil-crushers) thirty-two expellers, four seed crushers and two filters. The total investment in the industry is about Rs.50,00,000, that on the machinery being Rs22,50,000. About

2,10,355 maunds of oil and 4,20,922 maunds of oil-cakes, worth approximately Rs1,45,34,000, are produced annually. The oil-seeds consumed by the industry are chiefly those of mustard, *mahua*, *neem* and groundnut.

**Decortication of Rice and Dal**—About a dozen mills are engaged in the decorticating of rice and dal (pulse), the splitting of pulses, etc., and the industry gives employment to nearly 150 workers who earn between seventy-five naye paise to three rupees per day. The industry has a capital of Rs6,75,000 and annually about 3,48,000 maunds of rice and dal worth Rs36,78,000 are so prepared, the sales effected being worth Rs40,63,000.

**Dairy Farming**—The Banaras Co-operative Milk Supply Union, Ltd and a dozen other dairies deal in milk and are engaged in the preparation of milk products. The first is equipped with a modern plant and has made an investment of about Rs4,18,000. Besides the sale of milk, the production of butter, cream, ghee, ice cream, etc., is also undertaken. It provides employment for about 130 persons, the annual production being valued at Rs2,41,000. The other units have their own cream-separating machines, etc., the capital invested being Rs25,000. These units provides employment for thirty-five persons. The cost of milk consumed by the industry is estimated to be four lakhs of rupees, the sales effected bringing in Rs4,47,000.

**Milk Powder**—This is a new venture in the district, the initiative having been taken by Healthway (Private), Ltd. The unit started with an investment of about Rs50,000 and provides employment for eight workers. The industry expects to consume 600 maunds of milk every month to produce 5,200 lb. of milk powder and 3,650 lb. of other by-products worth Rs14,000.

**Soap**—Nine units are engaged in the soap-making industry which generally employs the semi-boiled process of manufacture. About 80 per cent of the soap made is washing soap and 20 per cent toilet soap. The industry gives employment to about 200 workers whose earnings range from thirty to eighty-five rupees per month. The capital invested is estimated to be Rs2,20,000, soap worth nearly Rs7,46,000 being produced for consumption in this and in other neighbouring districts. The sales effected are valued at about Rs8,14,000. Among the units engaged in the industry mention may be made of the Banaras Chemical Factory and the Multan Soap Factory.

**Gold Foil and Silver Foil**—This is one of the old industries of Varanasi which has developed rapidly during the past thirty years. The produc-

tion of gold foil has declined but that of silver foil has increased considerably because it is used to decorate pan, *zarda*, sweets and in the preparation of Ayurvedic medicines. In the *zarda* industry alone, 2,500 packets of silver leaf worth Rs7,500 are consumed daily. Nine units are engaged in the trade providing employment for 2,500 workers. Four units have their own equipment, for the producing of silver foil. Flat pieces of silver and gold sheets (which form the raw material of the industry) are hammered till the required thinness is obtained. On an average the daily earnings of a worker range from a rupee to a rupee and seventy-five naye paise. The capital investment in the industry amounts to Rs3,39,000. In a year nearly twelve lakh tolas of silver and 6,000 tolas of gold, worth Rs22,80,000 and Rs6,33,600 respectively, are consumed by the industry and leaf worth Rs47,00,000 is produced.

**Aluminium Utensils**—With a capital investment of Rs55,000, only one unit, the Calcutta Aluminium Factory, is engaged mainly in the manufacture of utensils and provides employment to nearly thirty-six workers. The unit was established in 1953, and in a year 900 maunds of utensils worth Rs1,62,000 are produced.

**Marble Sculpture**—This has been an important industry of the district but the demand for the products has declined considerably. Eight units, employing nearly forty persons, are now engaged in the trade and have invested a capital of about Rs25,000. The goods produced in a year amount to Rs80,000.

**Sawing**—The district has twenty-three saw mills which give employment to about ninety workers, the average earning of a worker ranging from a rupee to four rupees a day. Rs1,50,000 is invested in the saw mills which undertake job-work, annually earning about Rs1,35,000.

**Flour Production**—There are 617 flour mills in the district which provide employment for 979 workers. Rs12,26,650 is invested in the industry and the annual production is about Rs38,45,000. Only one of these mills is big, the others being small units.

**Leather Goods**—Sixty-eight units, in which a capital of Rs40,000 is invested, are engaged in the trade which employs about 200 persons and produces goods worth Rs.3,20,000 annually. Most of the units produce cheap shoes which are brought by villagers, shoes of better quality finding a market in the towns.

**Other Small-scale Industries**—The manufacture of brushes, fountain pens, plastic products, surgical instruments, rubber goods, biscuits, disin-

fectants (phenyle), musical instruments, children's play-centre equipment, etc., also gives employment to a number of people.

**Printing Presses**—There are 150 printing presses in the district employing nearly 2,200 workers. The capital investment in the industry is Rs50,01,286.

**Baling Presses**—Sheopur (in tahsil Varanasi) has five hydraulic baling presses. Sun-hemp is an important produce of eastern Uttar Pradesh and is brought to the district packed in loose bales. It is then graded and packed in bales of four maunds each. The annual production of the presses is 64,000 bales. All the sun-hemp is exported to foreign countries.

**Cottage Industries**

**Durrie Weaving**—This is an important industry of the district and is mainly centred in Said Raja. The durries made are cheap and are sold in the district. The industry employs a thousand persons, the annual production being worth about Rs3,84,000.

**Embroidery**—This industry, which provides employment to nearly a thousand workers, is mostly centred at Madanpura, Kachchi Bagh and Lallapura. The embroidery is done by hand and the average daily earnings of a worker range from a rupee to three rupees. The industry has had a setback after the abolition of zamindari as the rich land owners were patrons of embroidered garments.

**Dyeing and Prinitng**—There are about ten units employing fifty workers doing mostly job work. The worker earn about Rs50,000 annually.

**Gota Making**—The industry has three units in the district providing employment to 350 workers, the average earnings of a worker being between a rupee and a rupee and seventy-five naye paise per day. Generally, the manufacturer distributes the gold and silver wire to the weavers who weave the borders and braids at home. The annual production is worth about Rs2,85,000.

**Hand-spun Yarn**—A considerable proportion of the carpets manufactured in the district is made of hand-spun yarn. In the areas of Bhadohi, Gopiganj, Aurai and Khamaria, the spinning is done generally by old and disabled persons who are unable to engage themselves in more difficult and nnerous work. About a thousand charkas are employed in this work. Efforts have been made by the State Government to popularise the hand spinning of cotton so that a supplementary source of income

is forthcoming for the cultivators during their spare time. About 1,900 charkas have been distributed in the areas of Chakia, Chandauli and Sewapuri. The yarn spun by the villagers is purchased through the Gandhi Ashram. People are also being trained in the use of Ambar Charkas in Chandauli, Arazilines and Aurai. An Ambar Charka can produce four times the yarn that an ordinary charka can turn out.

**Blanket Making**—There are about 800 blanket looms in Bhadohi, Gopiganj, Ghosia and Khamaria, giving employment to about 2,500 workers. Cheap blankets (priced at seven or eight rupees each) are made by the weavers out of hand-spun yarn. A carding and finishing plant has also been set up by government at Gopiganj.

**Oil Pressing**—Although the village oil industry has been adversely affected by the development of bigger oil pressing factories fitted with power-driven crushers, it survives to meet the requirements of the rural population. There are 2,634 *kolhus* in the district giving employment to 5,800 workers. Generally the villagers do not make cash payments for oil pressing but give oil-cakes in lieu of payment. The Khadi and Village Industries Commission have introduced the 'Wardha ghani' (oil-press) which is an improvement on the ordinary indigenous press.

**Rice Pounding**—Rice is generally pounded by hand in the villages, this old method causing the rice to retain its nutritive value. The Khadi and Village Industries Commission have introduced a hand-pounding set which is cheap and economical and give a subsidy of six annas per maund for hand-pounded rice to co-operative societies to make up for the difference in the wages of people pounding rice by hand and those hulling rice in mills.

**Gur and Khandsari**—The production of sugar-cane in the district is estimated to be roughly 1.50 crore maunds, of which about 65 per cent is used for *gur* making, 15 per cent for chewing and for seeds, the rest being sent to sugar mills outside the district (there being no sugar mill in the district of Varanasi). The annual production of *gur* (jaggery) is about 9,50,000 maunds and that of *khandsari* (indigenous white sugar) 35,000 maunds. This method of *gur* manufacture by ordinary *kolhus* is, however, crude and wasteful and the government have launched a scheme to introduce better furnaces and to provide improved cane-crushers which are given to villagers on loan.

**Leather Tanning**—This is one of the important village industries and is centred chiefly in Baragaon, Gyanpur, Pindra, Khamaria and Khajuri and there are 165 units which give employment to 507 workers. The methods of tanning are rather old, the hide so tanned being fit only for

making cheap shoes. The government have established a leather tanning centre equipped with modern tanning machines.

**Biri Making**—The industry has 454 units which give employment to 9,600 persons of which nearly 6,000 reside in or near the city. The units arrange the purchase of raw material and supply it to the workers. The average earnings of a worker range from a rupee and a half to two rupees per day. The industry consumes raw materials worth Rs25,31,000 annually and the annual production is about Rs1,20,00,000.

**Gold and Silver Jewellery and Ornaments**—This is a common industry in which about 600 units, employing 3,200 workers are engaged. Of these, 500 units employing 2,700 workers operate in the city area. The average daily earnings of a worker range from five to twenty-five rupees but the average monthly earnings are usually between sixty and a hundred and fifty rupees only.

**Tikli Making**—A *tikli* (small decorative piece of glass worn by women as an ornament in the middle of the forehead), is made by blowing a large and very thin bubble of glass and breaking it into small pieces which are shaped and coloured as desired. The industry gives employment to about a hundred workers, the products mainly finding sale locally.

**Other Cottage Industries**—Some of these are *sutli* (twine) making, carpentry, smithery, pottery making, basket weaving, making of fireworks, book binding, picture framing, etc.

**Possibilities of Industrial Expansion**

The renowned silk industry of Varanasi has great scope for expansion as the export trade in Varanasi silks, brocades, etc., can be increased appreciably. But this is dependent on proper attention being paid to the quality of goods made and the dyes used. The absence of adequate marketing facilities, the high cost of yarn and the unremunerative return to the weavers are some of the difficulties that the industry experiences. The high cost of raw materials leads to an increase in the price of goods produced while in the changing socio-economic conditions of the day the public demands cheaper fabrics. Nonetheless, the silk fabrics of Varanasi of good quality still command a considerable market. The quality marking scheme has been introduced in the trade of these silk goods as also in those of gold thread and silver thread and woollen carpets. The scheme aims at laying down standard specifications by which deterioration in the quality of goods produced will be arrested. Effective advertisement and propaganda, an analysis of the foreign demand for diff-

erent kinds of fabrics, provision of capital to weavers and organised marketing are some of the ways in which the trade can be developed and encouraged.

The demand for cycles and for their spare parts is already considerable and is likely to increase. Since Varanasi has the necessary resources for the industry there is scope for expansion in this trade. More ancillary units can be developed to work as feeders to the different large-scale units functioning in the district particularly the units turning out railway components drawing and surveying instruments, etc.

The iron foundry and engineering industry can be developed to produce different kinds of agricultural implements as the demand for such goods is not fully met by the present production. The industries producing wire netting, scissors, locks, wooden toys, ropes, twine, *tat-pattis* and gunny-bag cloth, are among those which admit of further development and expansion. A bone mill for producing bone meal can also be started in the district as bones are available in sufficient quantity, Khalispur alone exporting about 1,55,000 maunds annually. The leather, bones and manure industries alone have received Rs 45,000 during 1960-61 from the U. P. Financial Corporation, Kanpur, under the liberalised loans scheme.

The main sources of raw materials in the district are forest produce and minerals. The former is available in Chakia, Naugarh and Baraur (where forests are situated in the outliers of the Vindhyas) and comprises timber, wood, fuel, charcoal, lac, *tendu* and *dhau* leaves, gum, grass and bamboo.

Some minerals occur in the alluvium of the Indo-Gangetic plain. These are *reh* (used as a substitute for washing soap), *kankar* (generally used as road metal), brick and pottery clays, glass sand (which has been found suitable for the manufacture of optical and crystal glass and within limits for window glass, bottles, etc., depending upon its composition), building stone and laterite (which may find use as road metal and as raw material in the cement industry).

## Labour Organisations

There were about 40 trade unions registered in the district in 1961, with a total membership of about 8,000 workers. The Sahu Chemical Karamchari Sangh, Sahupuri, had the largest membership with 1,010 persons, followed by the Qalin Bunker Panchayat, Gopiganj, with a membership of 922. The other important trade unions are the Banaras Engineering va Metal Mazdoor Sangh, the Chemical Factory Mazdoor Union,

the Zila Bidi Mazdoor Sabha, the Banaras Press Mazdoor Sabha, the Banaras Bijlighar Mazdoor Sangh, the U. P. Swayata Shashan Karamchari Sangh, Chetganj (all in Varanasi) and the Carpet Mazdoor Sabha, Bhadohi.

The administration of the Indian Trade Union Act, 1926 and of other labour enactments in the district is looked after by six inspectors and an additional regional conciliation officer. A labour inspector was appointed in 1948 for the first time and gradually the number of such inspectors rose to six. In 1959 an additional regional conciliation officer was also appointed. The enforcement of the Employees State Insurance Act 1948, and the Employees Provident Fund Act 1952, is directly looked after by the officers stationed in Kanpur.

**Welfare of Industrial Labour**—The labour department of the State Government runs an A class labour welfare centre at Nati Imli and two B class labour welfare centres, one each at Bhelupura and Sahupuri. The centre at Nati Imli was established in 1948 and it has a dispensary and a doctor who attends to about 600 workers daily. The centre at Bhelupura was established in 1960 and that at Sahupuri in 1961. Facilities are also provided for outdoor and indoor games and each centre has a library, a radio and some musical instruments.

Housing colonies for labourers have been constructed at Nati Imli where 186 one-room quarters have been built and at Sahupuri where 504 quarters have been made.

# CHAPTER VI

# BANKING, TRADE AND COMMERCE

## Banking and Finance

For centuries the city of Varanasi (with its environs) has been a centre for the production of exquisite hand-made articles such as brocades, brassware, toys, etc., which find a ready market as pilgrims and visitors like to buy these beautiful and useful objects, a good deal of money thus coming into the city. This flourishing trade helped in the accumulation of capital in certain hands and in attracting *mahajans* (money-lenders) and *sahukars* (private traders) to this emporium of cottage industries who found a good scope for their business. The Bank of Bengal established an agency in Varanasi in 1825, but a regular branch was opened in 1862 since when the government treasury has been located in this place. A bank (Benares Bank) was started in 1844 but failed in 1850; another, the Benares Bank, Limited, was founded in 1905, with a capital of ten lakhs, by the principal merchants of the city. There were private firms engaging in the business of money-lending but they were not registered as joint-stock companies. Nonetheless their business was extensive and their branches had spread to Calcutta and other commercial centres in the country. But the decay of the river traffic led to a decline in the city's trade during the last quarter of the nineteenth century and loss to the bankers of a thriving business in cargoes. This deterioration of trade was accelerated by the levy of octroi on imports into the city.

The introduction of village banks dates from August, 1901, when two such institutions were opened at Balapur in tahsil Varanasi and at Singhitali in tahsil Chandauli, which were financed by loans of Rs1,420 and Rs500 respectively at 4 per cent per annum. They were managed by non-agricultural supervisors; and were not qualified to be registered under the Co-operative Credit Societies Act (Act X of 1904). The agriculturists of the place would not accept the responsibility of management nor were they competent to keep the accounts. Similarly the bank of the maharaja of Banaras at Mandua Dih (in pargana Dehat Amanat) was started in May, 1902, with an advance of Rs400 at 4 per cent and was managed, till its dissolution in 1908, by the *thekkedar* of Mandua Dih. The Kashi Co-operative Society was organized in 1907 when a large number of shares was sold, money-lending and general trading being its main functions. Though there were not many banking institutions in the district, money-

lenders, bankers and dealers in grain provided credit facilities for the farmers.

**Rural Indebtedness**

No account is extant of indigeneous banking between the sixth and sixteenth centuries but stories are current of the use of *hundis* (letters of credit) as early as the twelfth century A. D. That money-lending had become an important element in the economic life of the people in the early centuries of Christian era, is clear from the treatment of the subject by certain celebrated Hindu law givers—Manu in the second or third, Vishnu in the third and Yajnavalkya and Narad in the fourth and fifth centuries A. D. What is less clear is the time and manner of the transition from the money-lending to the banking stage.

Under the British, railways brought in factory goods and the cottage industries faced great competition and even extinction. In this district there was a bad practice of mortgaging fields without interest, possession being recoverable only when the principal was paid back. A tenant who parted with his land seldom recovered it as he had no money to repay the debt. In the days of depression, cultivators seldom borrowed money for productive purposes but only for social and religious functions and litigation or for the repayment of old debts. This was even more marked in the case of the zamindars who became indebted because of their extravagances or the mismanagement of their estates. The percentage of productive debts in the district in 1929 was 26, that of unproductive debts was 64 and of unavoidable debts 10. The percentages of agricultural and non-agricultural debts in that year were 36 and 64 respectively.

The majority of loans was taken for marriage ceremonies, family expenditure and the payment of old debts; the total debt of a cultivator was 10.4 times the rent paid by him and it was only in a few cases that the land passed from the cultivator to a non-resident creditor.[1]

On the whole indebtedness has been decreasing slowly in the district as is evident from the fact that the fields which were formerly mortgaged have been redeemed and that the litigation which caused indebtedness has also declined after the abolition of zamindari in the State.

The proportion of farmers who are not indebted has increased owing to the succession of good harvests and the unprecedented increase in the price of food-grains. Those who benefited by the rise in prices of agricultural commodities during the last two wars were from the middle and upper strata of rural society. However, it is clear that during these

[1] *The United Provinces Provincial Banking Enquiry Committee Report,* 1930, p. 142

periods there was no marked increase in the money burden of debt even on the smaller cultivators and the burden of past debts was reduced to a great extent as a result of inflation.

No economic survey or inquiry into rural indebtedness has been conducted in the district recently.

A large part of a cultivator's borrowings is spent on non-farm business, unproductive items and on the family. When making repayments he falls back on his current income and on fresh borrowings, occasionally also having to resort to the sale of some of his assets. The gap between the actual expenditure and the credit needs of the farmer of the district is so wide today that he finds it difficult to maintain a financial equilibrium. When the majority of the upper strata cultivators can meet the expenses of their current agricultural operations only with the greatest difficulty, the fate of the lower strata cultivators can well be imagined. In addition to cash loans and loans of certain commodities, loans of grain are also frequently taken by the cultivator for meeting the wage bill of his hired labourers; in the case of the less fortunate cultivators it is used for their own consumption, such loans having generally to be returned at the time of the next harvest with an additional 25 per cent of grain.

**Urban Indebtedness**—Indebtedness in the urban areas is generally confined to the people of the lower income group such as office workers, factory hands, etc., who are the victims of the money-lenders. For loans above fifty rupees pawning of valuables is resorted to and when the need for credit is pressing even very valuable articles are pawned for meagre sums. Generally, an interest of nine naye paise per month is charged on every rupee by money-lenders in such transactions.

**Debt-relief Legislation**—Besides taking immediate measures for the scaling down of rents and revenue, the government appointed the Agriculture Debt Enquiry Committee in 1932, as a result of which several laws were passed to protect indebted cultivators and the interests of the agriculturist in respect of his rights in land, although incidentally machinery for the adjustment of debts, particularly of the bigger landholders, was also set up. The government provided relief mainly by suspending the operation of the normal legal processes for the recovery of debts. Beginning in 1932-33, the measures in existence permitted debtors to obtain a moratorium on their debts up to the beginning of the Second World War. Notifications were issued in 1932-33, according to which the execution of decrees, in which sale of land was involved, was to be stayed. The United Provinces Agriculturists Relief Act, 1934, which was availed of to the largest extent, provided among other things, the grant of instalments at low

rate of interest on mortgage debts as well as on non-mortgage debts. The Temporary Postponement of Execution of Decrees Act, 1937, provided for an unconditional stay of proceedings of execution against tenants and those proprietors whose land revenue did not exceed Rs1,000. The United Provinces Debt Redemption Act, 1940, and The United Provinces Regulation of Credit Act, 1940, sought to protect the debtors further. The former provided for an accounting of interest at low rates in the determination of the amount due. Any large-scale liquidation of the property of the debtors was prevented as was their being forced into insolvency.

The law prohibits entering in books of accounts a sum larger than what is actually lent but this practice is more often observed in the breach. The debts are frequently renewed illegally, the process going on indefinitely and the law, which lays down that the maximum recovery (including the principal and the interest) cannot be more than double the principal, is violated. Another trick is to record a higher debt than that actually advanced.

**Role of Private Money-lenders and Financiers**

About 70 per cent of the credit in the district flows from agricultural and professional money-lenders. Relatives, landlords, co-operatives and government also lend money to needy cultivators. Money-lenders generally charge interest varying from 25 to 40 per cent per annum and in many cases the money-lender is also the village trader. In his capacity as the latter he is apt to lend money with the objective of getting his loan repaid not in cash but in kind, taking from the debtor not a higher rate of interest (which may be forthcoming) but grain at a much lower price than that prevailing in the current market.

In this district the system of indigenous banking (*mahajani*) is in vogue. Merchants who have spare money in off-seasons find it lucrative to invest with firms that need money. The rates of interest vary from 7½ per cent to 12 per cent per annum for short-term loans, the borrower having to pay a brokerage of ¼ per cent in addition. It is estimated that about a crore of rupees is invested in such transactions.

Varanasi is an important centre of the silk industry. Long-term credits are allowed to weavers, mofussil buyers of silk and foreign importers. Local merchants, who are also money-lenders but are unable to finance these transactions, issue post-dated cheques payable three months later which are taken by the borrowers to private discount houses and are encashed there at rates ranging from 18 per cent to 30 per cent per annum. Such transactions involve about a crore of rupees. Advances by private individuals on mortgages of movables are common but there are

no records available which can throw light on the amount of money involved and the rates of interest charged. For business transactions involving goods which are despatched by rail funds are also drawn by means of *hundis*.

**Government Loans**—The State Government sanctions *taqavi* loans under The Land Improvement Loans Act, 1883, and The Agriculturists' Loans Act, 1884, but a very small proportion of agriculturists borrow from the government.

Loans are generally advanced for making improvements on land or for increasing its productivity. The majority of loans is advanced for periods ranging from half a year to five years, a few being even for ten to fifteen years. The rate of interest is generally 5½ per cent, though Rs46,030 was advanced in tahsil Varanasi in 1960 to sixty-seven cultivators at 4½ per cent whereas Rs58,332 was advanced to 316 cultivators at 5½ per cent per annum. The majority of the loans is given against the security of immovable property.

In tahsil Chandauli 269 loans amounting to Rs10,587, which were for the purchase of fertilisers, were advanced for six months in 1960-61; for buying bullocks, *kolhus* (crushers) and pans and for digging masonry wells, twenty-four loans amounting to Rs10,386 were advanced for two to five years; and for planting orchards, four loans valued at Rs3,000 were advanced for ten years. In tahsil Chakia, loans worth Rs50,299.95 were advanced for one to five years in 1960 for buying fertilisers and agricultural implements and for making improvements on the land. In tahsil Bhadohi in 1959-60, for the same purpose Rs2,718 was advanced at 4½ per cent for five years, Rs10,000 at 5½ per cent for two years and Rs41,961 at 6½ per cent for six months.

### Joint-stock Banks

**Eleven joint-stock banks**—the District Co-operative Bank, Ltd, (1907), Allahabad Bank, Ltd, (1865), Banaras State Bank, Ltd, (1947), Hindustan Commercial Bank, Ltd, (1944), Bank of Behar, Ltd, (1919), Central Bank of India, Ltd, (1937), with a branch office in Bisheshwarganj, Punjab National Bank, Ltd, (1943), United Commercial Bank, Ltd, (1943), United Bank of India, Ltd, (1950), Uttar Pradesh Co-operative Bank, Ltd, (1951) and the State Bank of India—are functioning in the city. With the exception of the first and the last two, the other banks charge on advances interest ranging from 5 to 9 per cent per year and pay on deposits from 2 to 5 per cent. The banks finance trade and transport transactions and various large-scale and cottage industries. Loans are

given against government securities, companys' shares and life insurance policies. Mercantile advances are given against pledges or hypothecation of bullion, agricultural produce, merchandise or documents of title thereto, bills of exchange or promissory notes and against other approved securities.

## Agricultural Co-operative Credit Societies

The Co-operative movement was introduced in the district in 1907, with the establishment of the District Co-operative Bank, Ltd, Varanasi, and in that year there was only one primary agricultural co-operative credit society in the district. In order to enlarge the scope of the Co-operative Credit Societies Act, 1904, the Government of India passed the Co-operative Societies Act (Act II of 1912), which came into force on March 1, 1912. It was applicable to the whole of British India and to all types of co-operative societies including those dealing in credit. Co-operation became a provincial subject in 1919.

The growth of co-operative credit societies had been slow in the period 1912 to 1947. In 1920, there were 197 primary agricultural societies in the district. But, according to the provincial banking inquiry committee report of 1930, there were only sixty-two sound agricultural societies for 2,458 villages in the district. The co-operative movement also had to bear its share of difficulties because of the economic depression of the nineteen-thirties. Due to the defective system of calculating the status and financial position of the members of the co-operatives and in the absence of facilities for giving long-term loans, the co-operative movement failed to receive popular support. Nevertheless the number of primary agricultural societies increased slowly and in 1940 there were 739 such societies in the district.

The movement gathered strength after 1947 and in 1948 the District Co-operative Bank advanced loans to the order of Rs5,78,490 to these credit societies. In 1950 there were 875 primary agricultural societies (with 38,635 members) to which the bank advanced Rs3,58,196. In 1953-54 there were 1,480 agricultural co-operative credit societies with a membership of 48,121, which advanced Rs1,94,530 to their members, having received Rs1,22,190 as a loan from the bank.

When the *gaon-sabhas* were formed in 1954, they also began to become members of the agricultural credit societies of which there were 1,446 in the district in 1960. There are 153 service co-operatives in the district of which 87 in 1959-60 and 66 in 1960-61 were organised specially to increase the productive capacity of the agriculturists. 15,774 members have been

enrolled so far in these societies, the benefits accruing to more than 60 per cent families of such members. An amount of Rs.35,200 has been raised as share capital and Rs17,95,660 has been advanced as loan to those members who are charged 8¾ per cent interest per annum. The District Co-operative Bank, Ltd, the U. P. Co-operative Bank, Ltd, and the District Co-operative Development Federation are central co-operative institutions operating at the district level and they charge 6¾ per cent per annum as the rate of interest.

The District Co-operative Bank, Ltd, is managed by a Board of fifteen directors, elected by the share holders from amongst themselves. The district magistrate, Varanasi, is the *ex officio* chairman of the bank; the owned capital is Rs13,03,926 and the working capital Rs55,21,398. The share capital amounts to Rs11,32,354 and in 1960-61 the bank advanced Rs 52,00,590. In 1961 it financed the co-operatives in the tahsils of Varanasi and Chandauli and charged interest at the rate of 6¾ per cent per year.

A branch of the U. P. Co-operative Bank, Ltd, Lucknow, was opened in Varanasi city in 1951. Besides doing commercial business, it advances loans to its affiliated societies in the tahsils of Bhadohi and Chakia at 6¾ per cent per annum.

Other Societies—In 1947, the consumers' movement was started as a result of the scarcity of consumer goods. In this district as elsewhere, development of marketing has been planned to encourage co-operative credit and, ordinarily, the development of marketing follows on that of co-operative credit. But the practice of approaching the ubiquitous money-lender, trader, who supplies the farmer's wants, is so deeply ingrained in the peasantry that it is a serious hindrance to the use by the agriculturist of the facilities afforded by these multipurpose societies. These societies are linked with the District Co-operative Development Federation, which is organised mainly to form a bridge between the various co-operative organizations (engaged in retail distribution of domestic as well as agricultural goods in the district) and the Uttar Pradesh Pradeshik Co-operative Federation. It supplies goods and commodities on credit to affiliated institutions for distribution to the cultivators and to the members of the primary and other co-operative institutions. The District Co-operative Development Federation was established in 1948. It trades in cloth, coal, yarn, salt, chemical fertilisers, grains, fuel, timber, sugar, fruits, etc. It has 104 co-operative institutions as its members and it runs 18 brick-kilns. In 1961 its share capital was Rs1,86,990, the owned capital Rs5,16,682, the reserve and other funds amounted to Rs3,29,693 and the working capital was Rs7,49,951.

Ninety-six *sahkari sanghs* (co-operative societies) have been organized in the district in which forty-four unions run seed stores and distribute improved implements and chemical fertilisers. On an average 6,840 maunds of *rabi* seeds and 3,435 maunds of *kharif* seeds are distributed annually. In 1961 the total membership was 5,001 which included individuals and societies. In that year the total share capital of these societies was Rs3,72,605, the reserve (and the other funds) Rs1,90,658, the owned capital Rs5,63,263 and the working capital Rs8,26,501.

In order to develop marketing on scientific lines, three marketing societies have been established at Chakia, Gopiganj and Sheopur, to which twenty-one large-sized societies of the district are affiliated. The total share capital of these institutions is Rs1,34,527 and the working capital Rs2,53,046.

The Co-operative Milk Union was established in 1947 with the object of supplying pure milk, ghee, butter and cream to the city population. It also manufactures ice and ice-cream which find a ready market in the city and other parts of the district. It has eighty-three milk societies as members which purchase milk for it from their own members. In 1961 its share capital was Rs8,597, the owned capital Rs2,18,420 and the working capital Rs5,14,504.

In addition fourteen non-agricultural credit societies are registered in the district, the total membership being 3,778 in 1961, the share capital Rs2,26,967, the owned capital Rs2,85,650 and the working capital Rs6,13,558. They are managed by members who are working in different departments and in educational institutions. In addition to affording credit facilities these societies have undertaken the marketing of essential commodities. In 1959-60 Rs7,91,740 was advanced to the members of these societies. In Varanasi city, there are thirteen housing societies comprising 196 members who were able to build forty-eight houses by the end of 1959.

Of the eight farming societies in the district only five are functioning. In 1961 the total membership was 182 and the share capital Rs11,679.

**Sugar-cane Union**—In Varanasi district, the Varanasi Co-operative Cane Union, Ltd, Chandauli, was registered on May 23, 1959 Its office is located at Chanduali but it operates in the whole of the district. It undertakes the survery and marketing of the sugar-cane of its members. It also arranges for the supply of improved varieties of cane seed and helps in maintaining cane seed nurseries in the fields of the members. At present it has within its jurisdiction the cane-purchasing centres at Chandauli, Majhwar, Said Raja, Dhina and Sakaldiha. In the past it

supplied sugar-cane to Rohtas Industries, Ltd, Dalmianagar (in Bihar). For some time it also supplied cane to the Ratna Sugar Mills, Ltd, district Jaunpur. It is affiliated to The Uttar Pradesh Co-operative Cane Unions Federation, Ltd, Lucknow. The main objects of the latter are to promote the common interests of the unions, to establish cordial relations between the sugar-cane unions and the sugar factories and to render guidance and assistance to the members. It also undertakes the preparation of manure mixtures, bulk purchase of manure and fertilisers, the supply on credit of improved implements and their rational distribution among the cane unions.

## General and Life Insurance

There are half a dozen general assurance companies in the city. The majority used to deal in the life insurance business but after the nationalisation of the life insurance business in 1956, they started doing general assurance work. The companies that are located in the city of Varanasi are the National Insurance Company, Ltd, New India Assurance Company, Ltd, Indian Globe Assurance Company, Ltd, Ruby General Assurance Company, Ltd, Jupiter General Assurance Company, Ltd, National Fire and General Assurance Company, Ltd, and Oriental Fire and General Assurance Company, Ltd, the last two being branches of the Life Insurance Corporation of India.

**Life Insurance**—On September 1, 1956, the life insurance business was nationalised and was taken over by the Life Insurance Corporation of India of which there are a divisional office and two branch offices in the city. In 1959, in the district, 4,765 policies were issued and the sum assured amounted to Rs2,25,29,250. In the following year 5,696 policies were issued amounting to Rs2,62,65,600. In 1961 about 270 persons were employed on its staff in the district.

## State Aid to Industries

Government aid is made available to the industries through the Uttar Pradesh Financial Corporation, Kanpur, under a liberalised loans scheme. In 1960-61, three different types of industries received loans amounting to Rs94,500 of which Rs45,000 was advanced to the leather, bones and manure industry, Rs25,000 to the industry manufacturing cycle parts and Rs24,500 to the metalware and brass industry.

## Currency and Coinage

The decimal coinage system has been in force in the district since October 1, 1958 and the people have by now become accustomed to the new coinage.

## Trade and Commerce

### Course of Trade

From the earliest times Varanasi has been an important emporium of trade and it has continued to manufacture beautiful hand-made articles through the centuries. Hemp, jute and cotton were available in abundance for the manufacture of fabrics and textiles, copper and brass utensils of daily use were made here and other cottage industries also flourished here. Varanasi was the headquarters of the extensive trade carried on in the dominions of the nawab vizir of Avadh and in the early days of British rule the city of Varanasi continued to be the chief trade centre of Avadh but its fortunes declined with the growing importance of the town of Mirzapur. The great obstacle to the development of trade was the existence of tolls and transit dues of many different kinds throughout the country. These dues were declared illegal in 1781 for all places except Varanasi, Mirzapur and Ghazipur but the trade here generally continued to be burdened with many local tolls which were exacted not only by the regular custom houses but mostly by the *amils*, zamindars and farmers. But in 1795 all tolls were relinquished, zamindari dues were abolished and duties were imposed only at the custom house of which the collector of the district was later placed in charge. The monopolies of lime and firewood for the city were also abolished, the custom house itself being closed down in 1836, when internal tolls ceased to be collected, their place being taken by duties levied only on goods coming from outside.

In the old days the imports of the district consisted mainly of piece goods, cotton, sugar, indigo, stone from Mirzapur and wood from Gorakhpur. The exports were principally to Avadh and the Deccan and included piece goods and grain from Bengal. The Ganga was the main highway of most of the trade of this region. As communications improved the surrounding districts began to import goods direct and river traffic declined, many bankers of Varanasi losing their business connected with cargoes.

With the introduction of the railways and new roads after 1850, hemp fibre (sold as jute), oil-seeds, hides, skins, bones and sugar were exported to Punjab, Calcutta and Madhya Pradesh (formerly Central Provinces) from the rural areas. The exports from the city were consequently limited to the manufactures of the place itself, the volume of trade being by no means large. The bulk of the imports to the city consisted of oil, ghee, sugar oil-seeds, cotton goods, building materials, brass and sheets of German silver and of gold and silver of which jewellery was made by the goldsmiths of the city.

With the coming of the railways factory-made goods and cloth began to flow into the markets and indigenous goods were pushed out, many cottage industries going into liquidation except the silk and brocade industries which managed to survive. In 1923 about 104 maunds of gold thread worth Rs10,00,000 and 3,541 maunds of silk yarn worth about Rs42,00,000 were imported from France, Italy, Japan, China, Kashmir and Bengal. Silk and yarn worth about Rs91,25,000 were exported in the same year.

In 1923 the district imported sulphur worth about Rs8,000 from Calcutta, 5,000 gallons of sulphuric acid worth Rs9,000 being exported to Patna, Dinapur and Allahabad and Leather worth Rs1,36,000 was imported from Madras, Bombay and Kanpur, about 40,410 pair of shoes being exported to the neighbouring districts. Brassware, which was locally made from imported sheet-brass, found markets in Europe. The two great World Wars gave an impetus to industrialization and trade. In 1951, about 46,749 persons were employed in trade and commerce in the district and this figure has increased roughly by 5 per cent during the last decade. The pattern of the trade of the district is, however, dominated by agricultural produce and goods manufactured locally by hand.

**Exports and Imports**

**Exports**—A large number of agricultural commodities are produced in the district but only a few are exported. The following commodities were exported from the district in 1957-58 :

| Commodity | | Monthly average (in maunds) |
|---|---|---|
| Dal (*kesari*) | .. | 20,000 |
| Linseed cake | . | 10,000 |
| Dal (*arhar*) | .. | 8,000 |
| Linseed oil | . | 5,000 |
| Rice | .. | 1,000 |

Only coarse rice is exported to the adjoining districts of Ballia and Azamgarh. Linseed cakes and linseed oil and *arhar* (a kind of pulse) are sent to Bihar and West Bengal. Dal (*kesari*) is exported to Bombay. Sun-hemp worth about Rs75,000 is exported every month.

Of the non-agricultural goods, the district chiefly exports cottage industry products, the markets for them being scattered all over the

world. The following industrial products were exported from the district in 1957-58:

| Goods | | Value of export (in rupees) per annum |
|---|---|---|
| Saris, brocades, silks, etc. | .. | 8,00,00,000 |
| Carpets and blankets | .. | 5,00,00,000 |
| Brassware | .. | 1,00,00,000 |
| *Surti* and *zarda* | .. | 70,00,000 |
| Agricultural implements | .. | 4,00,000 |
| Wooden toys | .. | 1,00,000 |

**Imports**—In addition to raw material for the industries located in the district, agricultural commodities and other consumer goods are also imported. The following agricultural commodities were imported (by rail) in 1957-58:

| Commodity | | Monthly average in maunds |
|---|---|---|
| Gram | . | 18,000 |
| Sugar | .. | 17,000 |
| Wheat | | 8,000 |
| Mustard seed | .. | 4,800 |
| Linseed | .. | 4,000 |
| Rice | .. | 4,500 |
| Peas | .. | 300 |

Peas, wheat and gram are produced in the district but not in sufficient quantity to meet local requirements. Sugar is imported from some districts of the Gorakhpur Division and Bihar. Oil-seeds come from other districts Rice of fine quality is imported as it is not produced in the district.

The district also imports silk yarns (pure and artificial), colours and paints, tobacco leaves, medicines, cloth (cotton, woollen and silk), machinery and machine parts, generally merchandise, building materials, electrical goods, tinned provisions, toilet goods and grocery. It has been estimated that gold thread and silver thread valued at about two crores of rupees and about 3,00,000 lb. of silk yarn are consumed annually in the district. Indigenous silk obtained from Bangalore, Bhagalpur, Kashmir and Malda is used to the extent of more than three-fourth of the total consumption,

The silver thread and gold thread industry has been facing competition from the imported variety which comes from Surat and is cheaper.

The Union Government has canalised all imports of raw silk and the State Trading Corporation is the sole medium of such imports. The Central Silk Board, which is its agent, handles the silk industry in India and supplies silk to the district through the State Government which acts through the U. P. Industrial Co-operative Association. The silk is distributed to the local silk dealers under orders of the district supply officer, Varanasi, who makes it over to the handloom weavers and other consumers.

## Trade Centres

There are a number of trade centres in the district serving as the distributing points for goods, whether imported or locally made. The city of Varanasi has many wholesale and retail markets which are the main distributing centres of the district. Each tahsil has also its own markets for the disposal of goods including the weekly or biweekly markets held in the villages, 40 in Varanasi, 13 in Chandauli, 15 in Bhadohi and 6 in Chakia.

For selling his produce, the village producer goes to the *arhatias* (wholesale commission agents), the transaction between them being known as kutcha *arhat*. The wholesale transaction between one *arhatia* and another is known as pakka *arhat*. The producer, who sells the produce to the *arhatia* has to pay to him the following charges:

| | |
|---|---|
| Octrol | 0.31 nP per bag |
| Portage to place of weighing | 0.07 nP per bag |
| Commission | 1.50 nP per Rs100 of the selling price |
| Brokerage | 0.25 nP per Rs100 of the selling price |
| For giving in charity | 0.09 nP per Rs100 of the selling price |
| Godown charges | 0.03 nP per bag per month |
| Cartage | 0.19 nP to 0.34 nP per bag |

The following charges are paid by the buyer to the *arhatia*:

| | |
|---|---|
| Brokerage | 0.25 nP per Rs100 of the selling price |
| Sales Tax | Re1.00 per Rs100 of the selling price |
| Packing charges | 0.31 nP per bag |
| Weighing charges | 0.06 nP per bag |
| Miscellaneous | 0.03 nP per bag |

## Wholesale Markets

The city of Varanasi is the central wholesale market of the district. The other important markets are those of Mughalsarai, Bhadohi and Sheopur which have developed rapidly during the last two decades. Mughalsarai owes its importance to being a very important railway junction. Public buses and Government Roadways buses connect it to other parts of the district. It had a notified area which was converted into a municipal board in 1960. Sheopur owes its importance to sun-hemp which is a commercial crop and is grown in its environs and to the oil and brick industries. The carpet industry has created in the town of Bhadohi a flourishing wholesale market.

Bisheshwarganj market in the city of Varanasi is the main wholesale market in the district. Though it is mainly an assembling market, it also serves as a distributing centre for commodities like dal (*kesari*), linseed cakes, linseed oil and sun-hemp and about a dozen commission agents operate in this market. No hard and fast rules for retail or wholesale business are adhered to, most of the wholesale dealers having their own retail business as well.

The following statement gives the octroi rates in rupees levied on some of the important articles entering the municipal limits of Varanasi:

| Type | Per maund or per rupee | Rate of octroi in rupees |
|---|---|---|
| Electric goods including fans, lights and fittings | Per rupee | 0·57 |
| Articles made of iron usually sold by weight .. | Per maund | 1·00 |
| Articles made of copper, bellmetal and tin (but not kerosene oil tins imported for packing) | Per maund | 2·00 |
| Carpets .. .. .. .. | Per maund | 6·25 |
| Cotton, jute or fabrics (such as dhotis, saris, towels, bed sheets, etc.) | Per maund | 5·00 |
| Fabrics of pure and mixed silk (but not Kashi silk), shawls, etc., machine made blankets and rugs | Per maund | 10·00 |
| Cigars, cigarettes and tobacco manufactured by European and American methods | Per rupee | 0·06 |
| Indian tobacco (manufactured or raw) .. | Per maund | 0·50 |
| Chemicals, alkalis, gums and resins, indigo, aniline and other dyes, paints and colours, scents, scented oils, perfumery, lac and tanning materials | Per rupee | 0·06 |
| Medicinal drugs, spices and *kirana* not specified elsewhere. | Per rupee | 0·57 |

[*Contd.*

| Type | Per maund or per rupee | Rate of octroi in rupees |
|---|---|---|
| Fish, meat and dry *singharas* .. .. | Per maund | 0·50 |
| Mangoes (ripe and unripe) .. .. | Per maund | 0·50 |
| Vegetable ghee, ghee or other substitutes .. | Per maund | 2·00 |
| Sugar and sugar syrup (*shira*) .. .. | Per maund | 0·50 |
| Husked rice, wheat, wheat flour, *sooji*, *maida* different kinds of pulses and other cereals, potatoes and jaggery | Per maund | 0·12 |

In 1959-60, building materials worth Rs1,53,426, medicines and chemicals worth Rs3.48,664, glue worth Rs7,272, tobacco worth Rs1,20,176, fifty maunds of handloom cloth, mill-made cloth and cotton goods worth Rs32,867, leather and leather goods worth Rs64,640, metal and metalware worth Rs26,03,368, electrical goods worth Rs1,21,133, wheat flour and *maida* amounting to 7,848 maunds, 12,582 maunds of rice and paddy, 10,475 maunds of gram and barley, 77,646 maunds of other grains, 41,537 maunds of *khandsari* sugar and granular sugar, 4,659 maunds of *gur* and *rab*, 3,686 maunds of ghee, 43,030 maunds of other eatables and molasses, 82,210 maunds of oil, 46,604 maunds of oil-seeds and other goods worth Rs8,48,146 were exported from the city of Varanasi.

The imports of the city in 1959-60 consisted of wheat, atta and *maida* (18,33,703 maunds), paddy and rice (5,12,131 maunds), gram and barley (7,56,061 maunds) other grains (7,75,875 maunds), *khandsari* and granular sugar (3,01,237 maunds), *gur* and *rab* (1,18,048 maunds), ghee (25,750 maunds) other eatables and molasses (Rs1,82,50,558), oil (68,477 maunds), oil-seeds (6,02,230 maunds), 1,12,003 head of animals, building materials worth Rs37,16,581, medicines and mixtures worth Rs26,81,647, glue worth Rs1,71,200, tobacco worth Rs5,25,222, handloom cloth and its products (7,410 maunds), mill-made cloth and its products (52,408 maunds), leather and leather goods worth Rs24,24,427, metal and metalware worth Rs1,37,24,630 and electrical goods worth Rs19,57,068.

**Mandis**—In the past a large number of *mandis* (markets) were located in the district. With the passage of time, however, the smaller *mandis* have disappeared or exist only in name. Those at Said Raja, Chakia and Naugarh show only a fraction of their former business turnover. In the Bisheshwarganj *mandi*, in the city, about 40,00,000 maunds of wheat, 20,00,000 maunds of rice, 40,00,000 maunds of gram, 50,00,000 maunds of barley and 50,00,000 maunds of paddy changed hands in 1959-60. In that year the turnover in the *mandi* in Mughalsarai was as follows:

wheat, 40,00,000 maunds, rice 20,00,000 maunds, gram 40,000 maunds, barley 3,50,000 maunds and paddy 7,50,000 maunds. In the same year about 1,00,000 maunds of wheat, 3,00,000 maunds of rice, 20,000 maunds of gram, 20,000 maunds of barley changed hands in the *mandis* of Bhadohi and Khujwan and 40,000 maunds of wheat, 70,000 maunds of rice, 50,000 maunds of gram and barley each were bought and sold in the Gopiganj *mandi*. Rice and paddy are the main commodities for sale in the Chandauli *mandi*. About 1,25,00,000 maunds of rice and 36,00,000 maunds of paddy changed hands in this *mandi* in that year. In addition *gur, khandsari*, pulses (*kesari* and *masur*), *moong, juar* and *bajra* are also sold in these *mandis*.

**Fair-price Shops**—There are 245 fair-price shops in the district. In the urban area the shops are scattered throughout the city and supply wheat, atta and sugar to persons having an income up to Rs 250 per month. Identity cards have also been issued to persons having a monthly income of over Rs250 and such persons can purchase sugar only from the fair-price shops. In town areas, 75 per cent of atta and 25 per cent of rice only are available in these shops. In the rural areas these shops supply wheat or atta gram, milo and rice. For the area under the jurisdiction of every two panchayati *adalats* there is one fair-price shop in the rural areas. *Gaon* panchayats have the authority to issue *parchis* (identity cards) to the villagers.

Where government godowns exist, imported and locally procured foodgrains are stored in them and are sold at fixed rates through the fair-price shops. The dealers of these shops, who are entitled to a commission on their sales, are nominated by the district magistrate and have to conform to the rules and instructions issued by the State Government from time to time.

**Fairs and Melas**

Only the fairs held at Barthi near Sakaldiha have some commercial importance, the rest being of a religious character taking place on the occasions of the Hindu festivals of Ramnaumi, Ramlila, Shivaratri, Rathyatra, etc. The bathing fairs of Balua and Gaura are held at the same time as the *Maghmela* at Allahabad. Where the Ganga becomes west-flowing (*pachchim-bahini*), its waters are considered to have a special sanctity. The other large fairs are those held along the Panchkosi road (which is said to mark the circuit of ancient Varanasi) an area popularly considered to be as sacred as Varanasi itself. The road, which is about fifty miles in length, begins at the Manikarnika Ghat, leads south-west to Kandwa (on the Chunar road) and goes on to the temple of Bhimchandi

Devi which is situated to the south of Raja Talab; from there it runs northwards through Chaukhandi to Rameshwar on the Varuna, which is crossed by an iron bridge; it then goes on eastwards to the Pancho Pandava tank at Sheopur and then to the Kapildhara tank and temple at Kotwa near the junction of the Varuna and the Ganga, from where it comes back to the starting place. This journey is supposed to have the effect of purification, must be performed on foot, and must begin and end with a dip in the Ganga. The last stage is from the temple of Jan Binayak to that of Kharg Binayak (near the old fort), the pilgrims scattering grains of barley in honour of Siva. Muslims congregate at Mandua Dih, about six miles from Varanasi, in honour of a local saint named Taib Shah. An important fair, the Bharat Milap of Gopiganj, is held in tahsil Bhadohi which attracts a gathering of about 10,000 people. A similar gathering is held in village Marjad Patti to celebrate the Muslim fair of Ghazi Miyan, which goes on for three days in Jyaistha. In Chakia tahsil the only fair of importance is held in Latif Shah, on the fifth day of the bright half of Bhadra in honour of Latif Shah, a celebrated Muslim saint whose tomb is situated on the further side of the Karamnasa falls. People of all communities participate in this fair. A smaller fair takes place in Chakia town also.

**City Fairs**—Numerous fairs are held throughout the year in Varanasi city which provide opportunities to numberless pilgrims to visit the city in order to bathe in the Ganga and worship in the temples near the river. The crowds are generally very large during an eclipse but they are equally formidable during the festivals of Dasahra, Ramnaumi and Shivaratri. The Ramila lasts for several days and its climax is the scene of the meeting of the brothers Bharat and Rama on the latter's return from exile, which is celebrated in many parts of the city. The chief gathering occurs at Nati Imli, which is by custom attended by the maharaja of Varanasi. The most characteristic fair is Burhwa Mangal which takes place on the first Tuesday after Holi on the river itself which is covered with boats of different kinds which are filled to capacity with people participating in the festival. Crowds also throng the banks of the river. The boats proceed upstream to Durga Ghat where the people alight to make their way to the temple of Durga, about a mile away. This fair, like the festival of Holi, is more of a carnival than a religious gathering.

**Trade Associations**

There are many trade associations in the district which safeguard the interests of their members. Generally in matters pertaining to sales tax, income tax, octroi and imports and exports, technical and legal advice is

pooled through these associations. Those which have their offices in the city of Varanasi are Sri Kashi Kapra Vyapar Mandal, Lakhi Chautra; Banaras Iron and Scrap Merchants' Association, Lohatia; Banaras Industrial and Trade Association, Gyan Wapi; Banaras Merchants' Association, Bans Phatak; Bisatwana Vyapar Mandal, Rajadarwaza; Sabun Nirmata Sangh, Choti Piyari; Kashi Electrical Contractors' and Dealers' Association, Bans Phatak; Kashi Hosiery Vyavasai Sangh, Rajadarwaza; Banaras Paper Merchants' Association, Chowk; Banaras Oil Industries Association, Ausanganj; Banaras Fruit Merchants' Union, Bisheshwarganj; Banaras Brass Merchants' and Manufacturers' Association, Thatheri Bazar; Kashi Khadya Vyapar Mandal, Bisheshwarganj and Wire and Wire Mesh Manufacturers' Association, Rajadarwaza.

The Kashi Vyapar Pratinidhi Mandal is a federation of all the trade and industrial associations functioning in the district. The dissemination of commercial and trading information is carried on mostly through newspapers in which the current market rates, etc., are published daily.

## Weights and Measures

With effect from October 1, 1960, metric weights and measures are being used in the district.

## CHAPTER VII

## COMMUNICATIONS

### Old-time Trade Routes, Highways and Modes of Conveyance

Varanasi has enjoyed a unique religious importance and from very early times scholars, monks, traders and pilgrims from far and near have flocked to it. It was commercially important as well, its location on the banks of the Ganga, which constituted the great natural route between the east and the west, making it accessible by river which was a far easier means of transit than the very imperfect roads of ancient days. This river continued to be a well-frequented highway till the beginning of this century when, with the advent of metalled roads and railways, its importance as a mode of riverine transport dwindled. Nevertheless, communication by road, though imperfect, was not entirely lacking in the past as the Mauryan imperial road from Pataliputra to the north-west and the Arabian Sea passed through Varanasi (although it is not known when this road was actually constructed). It seems to have been reduced to a mere track at the time Sher Shah set about improving it. He is said to have established serais at different stages along its course. Not long afterwards Akbar did much to improve the principal roads in his dominions and he was probably responsible for the construction of a halting place which came to be known as Mughalsarai and of similar serais at other places such as Mirzamurad and Said Raja. With a few variations, the course of the Grand Trunk Road follows the route of this old road. There were also other recognised tracks connecting Varanasi to Jaunpur, Mirzapur and Ghazipur and going from Ramnagar to Chunar but these were in a sad state, being negotiable by vehicle in the dry weather only and remaining impassable during the rains. In October, 1788, Jonathan Duncan (the British Resident at Varanasi) reported that the roads, even in the vicinity of the city, were in an impassable state due to their disrepair. In the following year the revenue collectors were ordered to get repaired the roads and highways within their limits. No cesses were to be levied for this purpose but the zamindars were required to supply labour for repairing the portions of the tracks lying within their estates. But no improvements were made and in 1793 the roads and bridges in the neighbourhood of Varanasi were in a deplorable state. Although a road fifteen feet wide was constructed from Varanasi to Calcutta, no fixed monetary allotment was made for the construction and maintenance of roads. In 1791 a bridge was erected on the Varuna, at

a cost of a lakh of rupees, to connect the civil station of Sikraur with the city of Varanasi. The terms of the Permanent Settlement (1795) required the zamindars to furnish labourers and to meet the cost of the repairs of the roads which passed through their villages. But even in 1800 there were no metalled roads in the district. Roads and ferries were in the charge of the district magistrate, the funds being provided from the town tax and the ferry receipts. The section of the present Grand Trunk Road (the name does not appear to have been used till 1837) from Sheoghatta in district Shahabad (Bihar) to Chunar was called the great military western road and was probably only a narrow track. It was widened and repaired in 1814 but five years later it was realigned and made to pass through Varanasi. In 1823 it was extended to Allahabad which was accessible till then by river (as would appear from the fact that in 1818 the sessions judge travelled by this route) and signalling towers were built along the road in 1821. Other early roads include that from Varanasi to Sakaldiha and Buxar (which was made in 1805), the Ghazipur road (realigned in 1822) and the Azamgarh road (formerly a mere path) which was constructed in 1844. Between 1847 and 1856 many improvements were made along the Grand Trunk Road by erecting serais and police outposts, laying out camping grounds and providing other facilities for travellers. The road from Babatpur to Baragaon was constructed in 1848; those from Baburi to Alinagar and Chandauli and from Alinagar to Sakaldiha being remodelled in 1861.

Till about the beginning of the present century, the Ganga bore a considerable traffic, although it suffered greatly as a navigable highway by the construction of the railways and the growing use, first observed about 1848, of the Grand Trunk Road. Till then this river had been the main artery of commerce. In 1813 it was recorded that most of the grain imported into Varanasi came by that route and again in 1828 a large fleet of cargo vessels is known to have been found in Varanasi. Boats of considerable tonnage plied on the river, particularly between Varanasi and Mirzapur, carrying stone from the quarries of Mirzapur and Chunar, timber, fuel and fodder as also grain and other commodities. In 1897 the India General Steam Navigation Company extended the steamer service from Patna to Varanasi, which was abandoned after a few years, not having proved profitable. The Gomati was navigable throughout the year by boats of a load of a hundred maunds, but by the beginning of the present century the river-borne traffic on this stream had almost disappeared. The river Varuna was seldom used for purposes of navigation, except in the immediate neighbourhood of the city for transporting *kankar*, etc., though during the rains boats of considerable tonnage might ply along its course in the district. Navigation on both the

Ganga and the Gomati was difficult in all seasons because of the many sandbanks and reefs of *kankar.*

### Modes of Conveyance

No authentic account is available of the conveyances used in the district in the early days but it seems that (in one form or another) palanquins, horses and ponies, camels, elephants and carts and carriages drawn generally by bullocks and horses were used as vehicles. The rich kept horses and elephants, whereas ekkas and tongas served the needs of the common people. Buggies and four-wheeled carriages drawn by one or two horses were also to be seen in the city. *Dolis* (litters) or *palkis* (palanquins) seem to have been more commonly used. People in the villages, however, depended largely on the bullock-cart. Side by side with the improvement in roads brought about by the construction of metalled roads which could be used throughout the year, mechanised transport also began to be used and now motor-cars, motor bicycles, bicycles, cycle rickshaws, etc., are seen plying in the city and also in the towns. As an economical and easy means of transport, the bicycle is popular among students and small traders, washermen, milkmen and others. Cycle-rickshaws are a recent addition to the list of public conveyances and, to a great extent, have pushed ekkas and tongas off the roads.

Urban Areas—In this district tongas and ekkas are generally run on hire, though they are also maintained by some private individuals for their personal use. The number of ekkas is larger than that of tongas, whereas both put together are heavily outnumbered by cycle-rickshaws. In the urban areas vehicles have to be registered with the municipal authorities which lay down standard rates of fares per hour as also for specified distances; the schedule of rates having to be displayed on the vehicle, though often in practice the fare being settled mutually between the two parties. The number of ekkas registered with the municipal board of Ramnagar, up to March 31, 1961, was ten, fifty-eight ekkas being registered with the municipal board of Bhadohi and seventy-six with the municipal board of Mughalsarai. Under the Nagar Mahapalika (municipal corporation) of Varanasi, the number of tongas and ekkas licensed up to March 31, 1961, was 148 and 236 respectively. Other conveyances include motor-cars, motor-cycles, scooters, bicycles and cycle-rickshaws, the last named being by far the most popular on account of the cheapness of the fare. For the year ending March 31, 1961, the number of cycle-rickshaws registered by the Nagar Mahapalika of Varanasi was 4,446 and that of private rickshaws 132; the municipal board of Ram-

nagar registered 239, that of Bhadohi 104 and that of Mughalsarai, 257 respectively. Of all the vehicles on the roads the number of bicycles is the largest. The Nagar Mahapalika of Varanasi registered 43,001 bicycles for the year ending March 31, 1961, the municipal boards of Ramnagar and Bhadohi having registered 862 and 1,309 respectively. The number of bicycles in use in the district is actually higher because not all those in use are registered. Taxies and luxury buses, which are generally used by tourists, are also available.

**Rural Areas**—For the village people the bullock-cart is a vehicle of multifarious uses. It is employed for different agricultural purposes as also for the conveyance of people ordinarily and also during fairs or festivals, marriages, etc. They are eminently suitable for village roads which are unfit for mechanised transport. Ekkas also serve the needs of the rural population for travelling short distances. Cycle-rickshaws have made their appearance in rural transport as well and bicycles also are now a common sight even in the villages which are far from metalled roads.

## Road Transport

**National and State Highways**—The national highways in the district are three in number, the Grand Trunk Road, the South Ganges Grand Trunk Road and the Varanasi-Balia Road. The Grand Trunk Road from Calcutta which comes to Allahabad and Delhi, traverses the district for a distance of 74 miles, 1 furlong and 206 feet, the breadth varying from 12 to 28½ feet. It enters the district on the east by the bridge over the Karamnasa and passes through Said Raja, Chandauli and Mughalsarai and goes on to the city of Varanasi, crossing the Ganga by the roadway over the Malaviya Bridge. From there it traverses the northern outskirts of the city and the southern part of the cantonments, continuing in a south-westerly direction to Rohania and then westward through Raja Talab, Mirzamurad and Tamachabad, leaving the district in the extreme south-western corner after passing through Gopiganj and Jangiganj. The road suffered a set back in importance with the construction of the railway line which closely follows its alignment, particularly in the eastern half. The south Ganges Grand Trunk Road, 5 miles and 300 feet in length and 12 feet wide, is the national highway running to Mirzapur. The Varanasi-Ballia national highway is 15 miles, 5 furlongs and 276 feet in length and 12 to 24 feet in breadth. Parts of the Grand Trunk Road and the Varanasi-Ballia road fall under the category of provincial highways. The cost of the maintenance of the national highways is borne by the Government of India, the provincial highways being maintained by

the State Government, a list of the highways maintained by the latter, which run for a mile or more within the district, being given below:

**Provincial Roads**

| Name | | Length Miles-fur.-ft. | Breadth (in feet) |
|---|---|---|---|
| Grand Trunk road | Lying within the limits of Nagar Mahapalika, Varanasi | 5 1 644 | 16 to 24 |
| Varanasi-Ballia road | | 3 4 0 | 24 to 32 |
| Malaviya Bridge diversion | Over pontoon bridge | 1 3 575 | 16 to 34 |
| Lucknow-Varanasi road | .. | 20 0 0 | 12 to 24 |
| Varanasi-Sarnath road | .. | 1 2 490 | 24 |
| Said Raja-Ghazipur road | . | 14 0 0 | 9 to 12 |
| Chandauli-Sakaldiha-Saidpur road | .. | 19 1 440 | 9 to 12 |
| Mirzapur-Jaunpur road | .. | 18 0 0 | 12 |
| Mughalsarai-Chakia road | .. | 18 1 180 | 12 |
| Latifshaha road | .. | 4 0 0 | 12 |
| Ram Bagh road | .. | 2 0 0 | 9 to 12 |
| Lanka road .. | | 2 1 42 | 9 |
| Jeonathpur road | . | 2 2 575 | 12 |
| Gopiganj-Bhadohi road .. | . | 11 5 0 | 12 |
| Sasepur-Khamaria road .. | . | 1 0 0 | 9 |
| Gopiganj-Rampur Ghat road | | 2 4 0 | 12 |
| Gopiganj Mirzapur road | .. | 4 4 0 | 12 |
| Nai Bazar road | .. | 1 4 0 | 9 |
| Chakia Bazar road | .. | 1 2 200 | 12 |
| Varanasi-Raja Talab road | | 1 6 0 | 9 |

[*Contd*

| Name | Length Miles-fur. ft. | | | Breadth (in feet) |
|---|---|---|---|---|
| **Local Metalled Roads** | | | | |
| Varanasi Azamgarh road | 10 | 0 | 0 | 12 |
| Dhanapur-Sakaldiha road | 10 | 0 | 300 | 12 |
| Amra-Kamalpur road | 6 | 2 | 220 | 12 |
| Dirahwal-Kamalpur road | 6 | 0 | 0 | 12 |
| City-Sarnath road | 2 | 1 | 244 | 12 |
| Kachwa-Kachwa Railway station road | 4 | 0 | 0 | 12 |
| Chakia-Naugarh road | 9 | 2 | 0 | 12 |
| Chakia-Ahraura road | 13 | 1 | 0 | 12 |
| Chakia-Illia road | 9 | 1 | 500 | 12 |
| Jangiganj-Dhartulsi road | 13 | 8 | 0 | 12 |

**Other Roads**—Varanasi is distinguished for a large mileage of narrow roads and lanes which are busier and carry more traffic than some of the wider roads. Almost all the ghats and temples for which Varanasi is famous and the most densely populated parts of the city are accessible by such lanes only. A typical lane in Varanasi is paved with Chunar stone slabs.

In addition to the national and state highways, the district is served by a number of other metalled and unmetalled roads, mainly under the charge of the public works department, the Antarim Zila Parishad, and the Nagar Mahapalika of Varanasi. Under the public works department there are 98 miles and 6 furlongs of other unmetalled roads, whereas the Antarim Zila Parishad, Varanasi, has under its charge 16 miles, 6 furlongs and 567 feet of metalled and about 482 miles of unmetalled roads. The Nagar Mahapalika has 34·76 miles of asphalt painted road surface, 8·90 miles of cement concrete road surface, 9·50 miles of stone-paved road surface and 16·42 miles of water-bound road surface within its jurisdiction, making a total of 68·58 miles, the length of the unmetalled roads being 6·13 miles. The forest department maintains over 87 miles of kutcha road. Many of these roads have roadside avenues. According to the report of the Divisional Evaluation Committee on Industries (published in January, 1960, the district of Varanasi has 372 miles of metalled and

898 miles of unmetalled roads, making a total of 1,270 miles. The city of Varanasi is connected with the other tahsils of the district by metalled roads. Coming from east to west the Grand Trunk Road (which is generally twelve feet in breadth, though in some places it is even twenty-eight feet wide) connects the town of Chandauli with the city of Varanasi and from here thirty-seven miles of this road lie between the city and Gopi ganj (tahsil Bhadohi). The Gopiganj-Bhadohi road connects Gopiganj with Gyanpur (the headquarters of tahsil Bhadohi), the distance between these two places being four miles. The road link between Varanasi and the tahsil of Chakia is made up of ten miles of the Grand Trunk Road and then, due south, eighteen miles of the Mughalsarai Chakia road.

**Bus Service**

**City Bus Service**—The Government Roadways started the city bus service in August, 1950. The number of buses put on the roads steadily increased with the opening of new routes. These city buses ply from Godowlia to the following places: Sheopur, Kachahri, Banaras Hindu University, Varanasi Cantonment Railway Station, Mandua Dih, Mughalsarai, Ramnagar and Sarnath and from Kachahri to Mughalsarai and Kachahri to Ramnagar. There are waiting sheds at Kachahri and Lahurabir and the total number of daily passengers on all these routes is estimated to be over 24,000. The roadways have their workshop buildings in the cantonment, near the railway station.

**Bus Service in the District**—The Varanasi-Allahabad and Varanasi-Jaunpur routes were the first to be taken up for operation by the Government Roadways in March, 1948. In October of the same year the Roadways Bus Service was introduced between Varanasi and Chilh (in Mirzapur) and, in the course of the year, between Varanasi and Azamgarh, Varanasi and Chandwak and Varanasi and Bhabua and it was also started on the Varanasi-Chakia route which had been served by private operators. The Varanasi-Gyanpur route was taken over in 1951, the entire route from Varanasi to Chakia in 1952 and the Varanasi-Tarighat and Varanasi-Ahraura routes in 1954. Government buses operate on the following routes: Varanasi to Allahabad, Gyanpur, Azamgarh (via Jaunpur and via Chandwak), Naubatpur (via Chandauli), Bhabua, Chakia, Zamania, Ahraura, Pratapgarh, Chilh and Tarighat, and between Gyanpur and Allahabad, Katchwabazar and Chilh, Katchwabazar and Varanasi, Mughalsarai and Chandauli and Chilh and Varanasi. For outstations attached to the Varanasi Roadways Depot, land has been acquired at Ahraura, Mughalsarai, Tarighat and Zamania for building purposes. The sub-stations in the district are located at Bisheshwarganj, Chakia, Mughalsarai, Chandauli, Aurai and Gopiganj. Private buses ply in the

district on about thirty-five different routes— from Varanasi to Telari, Mariahun, Tari, Kerakat (via Kalikabara), Sikhar, Baluwaghat (also via Chaubepur), Chunarghat, Ghazipur, Baraunighat, Tilanga, Eonti, Pandepur, Sadiabad and Bahariabad and between Bhadohi and Chilghat, Naugarh and Sikandarpur, Durgaganj and Chilh, Katra Konia and Bhadohi, Naugarh and Mawaia, Chakia and Naugarh, Naugarh and Ahraura, Mughalsarai and Hingutor, Mughalsarai and Saidpur, Mughalsarai and Nadi, Mughalsarai and Eonti, Mughalsarai and Dharauli, Chauri-Gopiganj, Suriawan and Gopiganj, Suriawan and Chilh, Varanasi and Dohrighat and Varanasi and Kanpur. The number of private buses operating on these routes exceeds a hundred. At Bisheshwarganj, there are two such organisations, Motor Malik Sangh and Motor Drivers' Union.

## Goods Traffic

Before the Second World War the transport of goods was largely undertaken by the railways. A great shortage of wagons was experienced during the war for transporting goods other than war material and motor-trucks were employed to overcome the difficulty which have continued to operate since then. This form of transport has the added advantage of saving unnecessary transport costs because the goods can be loaded at the sending end and delivered at the receiving end. The carriage of goods through private carriers is in vogue in the district and the number of permit holders of such vehicles is forty-three. The rate of freight is two pies per maund per mile (calculated according to the registered pay load of the vehicle) to be paid both for the outward and inward journeys. In certain cases a detention charge of twenty rupees per day is imposed.

## Railways

Northern Railway—The first line to be constructed in the district was the government undertaking later known as the East Indian Railway which was worked by a company. The first acquisition of land for the railways was made in 1854 and the section from Dinapore to Mughalsarai was opened for traffic towards the end of 1862, as also the branch (belonging to the Oudh and Rohilkhand State Railway) from the latter place to the bank of the Ganga opposite Varanasi. After independence both the branches came to form part of the Indian Railways and have been renamed Northern Railways. The section from Mughalsarai to Mirzapur was opened on January 1, 1864. The main line enters the district at Harnatand in pargana Narwan, a mile from the Zamania railway station in Ghazipur. It then runs in a west-south-westerly direction to Mughalsarai with railway stations at Dheena, Sakaldiha and Kuchman. From Mughalsarai it continues towards Mirzapur, leaving the district just beyond the

station of Jeonathpur on the southern borders of pargana Ralhupur. To the same system belongs the chord line from Mughalsarai to Gaya, which closely follows the Grand Trunk Road, passing through the stations of Ganjkhaja, Chandauli, Majhwar and Said Raja and leaving the district at Naubatpur where it crosses the river by a bridge. This line was opened for traffic on March 1, 1900. Formerly the line from Mughalsarai to Varanasi cantonment was open to passenger trains only. Between the junction and the river there is a station at Bechupur, the branch terminating on the banks of the Ganga at Rajghat where a bridge of boats was maintained, which was abandoned on the completion of the Dufferin bridge in October, 1887. The reconstruction of this bridge was taken in hand in 1942 and it was formally opened in 1947, having been renamed the Malaviya Bridge. There is a double railway line over the bridge and close to the bridge-head is the Kashi railway station from where the line runs to the Varanasi cantonment, a distance of four miles—this section having been constructed in 1883. The Varanasi cantonment railway station is an important halt for pilgrims on the Northern Railway. It is also a junction station of the Northern and North Eastern Railways, the jurisdiction of the former terminating at Mughalsarai. This station was formerly the terminus of the system which then comprised the loop line running to Jaunpur, Faizabad and Lucknow leading north-west from Varanasi, and traversing the district for a distance of some eighteen miles with railway stations at Sheopur, Birapatti, Babatpur and Khalispur. It was opened on January 5, 1874. For effecting a more direct communication with Lucknow, a new main line from Varanasi cantonment to Lucknow, by way of Pratapgarh and Rae Bareli, was opened on April 4, 1898. It runs almost due west from Varanasi and has a length of nineteen miles in the district with railway stations at Lohra Chaukhandi, Uparwar and Kapsethi in tahsil Varanasi and Parsipur, Bhadohi, Mourh, Suriawan and Sarai Kansrai (in tahsil Bhadohi) and leaves the district at village Hardua, a mile distant from Sarai Kansrai. Thus there is a direct rail connection from Bombay and Delhi to Calcutta *via* Varanasi cantonment and Mughalsarai for all mail and express trains. The Bombay Mail runs to Calcutta *via* Mughalsarai. The Kashi Express (formerly called the Bombay Express) has been diverted to run from Varanasi *via* Mughalsarai to Bombay to provide a direct route to Bombay from Varanasi. In area the railway station of Mughalsarai is the biggest railway junction between Delhi and Calcutta. The district has ninety-nine miles of broad gauge lines, the Northern Railway being one such line with twenty-one railway stations.

**North Eastern Railway**—There is yet another line belonging to a third system, which is the metre gauge line (formerly called the Bengal

and North Western Railway, later known as the Oudh and Tirhut Railway and now renamed the North Eastern Railway) connecting the district with Gorakhpur, which was completed in March, 1899. This line enters the district at Rajwari on the Gomati in pargana Katehar and then runs south-east for sixteen miles with railway stations at Rajwari, Kadipur, Sarnath, Varanasi city and Varanasi cantonment. Formerly the line terminated at Varanasi city which was connected with the cantonment by a metre gauge link. This metre gauge system has been extended as far as Allahabad city with railway stations at Mandua Dih, Balapur, Hardattpur, Raja Talab, Nigatpur (all in Varanasi tahsil) and Katka, Madho Singh, Ahimanpur, Gyanpur Road and Jangiganj (all in tahsil Bhadohi) and leaves the district at village Kharagpur, three miles off Jangiganj. Madho Singh is an important junction on this line from where a branch of the same line connects Mirzapur with stations at Mirzapur Ghat and Chilh. Onwards to Rajwari, there is a bifurcation at Aunrihar junction, one line leading to Gorakhpur and the other turning to Katihar *via* Ghazipur and Ballia. There is thus a direct metre gauge connection from Katihar *via* Chapra and Ballia and from Gorakhpur to Allahabad *via* Varanasi cantonment. The mileage covered by the metre gauge line is fifty-nine, the number of railway stations being sixteen. The total mileage covered by the broad and metre gauge lines is 158 miles and the number of railway stations in the district is thirty-seven.

**Sheds for Goods**—The Varanasi city station on the North Eastern Railway has a large goods-shed. The goods traffic lines of both the Northern and North Eastern Railways at Varanasi cantonment have been extended to Mandua Dih which has a separate broad gauge line as well as a metre gauge line. The Mandua Dih station building was constructed afresh in 1956 with a big platform and a goods-shed. Mughalsarai, on the Northern Railway, is a very important junction station with an extensive yard and a goods-shed.

### Waterways, Ferries and Bridges

**Waterways**—The Ganga is the most important river in the district for the transport of goods, although the water-borne traffic on it has been adversely affected by the construction of roads and railways. Big boats still ply on this river, specially between Varanasi and Mirzapur. In former times the river afforded the chief means of transport and traffic was heavy as far as Allahabad but now only commodities like stones, fire-wood fodder and certain heavy goods are transported by it. The river Gomati passes through Varanasi before it merges into the Ganga on the borders of the district. The navigability of the Ganga has almost ceased now

chiefly because of the insufficient flow of water, as is the case with the Varuna except during the rainy season. The Ganga and the Gomati are also not easily navigable because of the presence of many sandbanks and reefs of *kankar*, etc., in their courses, the height of the banks (which makes towing impossible) and the tortuous course of these rivers. The collection of tolls through traffic on these rivers was sanctioned in 1867, the rates being revised in 1887. The collecting stations were originally at Varanasi and Mirzapur but the latter was given up as being unremunerative in that very year. At first the income from these tolls was adequate but due to the decline in the river-borne trade from about 1890 onwards, losses were sustained and as there was a further decrease in the receipts the system was abolished in 1902 and an annual licence system for the ferries controlled by the district board was introduced instead.

**Ferries**—Under the control of the district board (now known as the Antarim Zila Parishad) there are fifteen ferries over the Ganga, of which the most frequented are those at Ramnagar, Balua and Kaithi; five over the Gomati; five over the Varuna, in the immediate vicinity of Varanasi; nine over the Karamnasa (the toll at Magraur Ghat being stopped during 1959-60 due to the construction of the bridge) and four on the Chandraprabha river in tahsil Chakia. The income accruing to the Antarim Zila Parishad from this source is considerable, the total for the year 1955-56 being Rs71,581 as against an annual average of Rs11,000 for the five years ending in 1906. During 1958-59 the ferries under the Antarim Zila Parishad, Varanasi, were auctioned for Rs76,265 and during 1959-60 for Rs71,221. The public works department maintains two ferries over the Gomati, one at Mohana and the other at Chandwak, the latter having been leased for Rs31,700 per year. Toll on the Mohana Ghat is collected by the public works department during the rainy season only. It seems that no direct control was exercised over the ferries in the early days by government, through the right to maintain boats (which in all probability were owned by hereditary boatmen) for the transport of passengers and goods was leased to private persons. On February 11, 1817, the collector of Varanasi assumed charge of all the ferries across the Ganga and began to collect for government the tolls levied on the passage of persons and property. Fakirs and other indigent persons were allowed to cross free of toll (as in times past) and free transit by the Ramnagar ferry of the family, servants and dependants of the maharaja of Banaras was also permitted by government. The ferries continued to function (with an interruption from 1823 to 1829) under the management of the collector till the formation of the district board but the old system of leases was re-adopted due to its being more convenient and this method is still in existence, the ferries being auctioned singly or in groups from year to year.

**Bridges**—The only bridge over the Ganga is the Malaviya Bridge at Rajghat (formerly known as the Dufferin Bridge) and elsewhere the river has to be crossed by ferries. Access to Ramnagar is had by crossing the Malaviya Bridge or by boats from Dashashwamedh Ghat, Assi Ghat or Nagwa. Before the construction of the Malaviya Bridge the river at Rajghat was also crossed by a pontoon bridge but this was possible only from November 15 to June 15 each year.

There is a rail-cum-road bridge (300 feet in length) on the Karamnasa at Naubatpur at mile 394 of the Grand Trunk Road (national highway route No. 2). There are six bridges on the Varuna. One is at Rameshwar on the Panchkoshi road. The second is an iron bridge on the river on the loop line of the Northern Railways near Sheopur on which there is no public traffic. The third, called the Varuna Bridge, is near the civil courts and connects Orderly Bazar with the main city but it was badly damaged by the heavy floods of 1943 and consequently a new bridge was built by the government at a cost of nearly eight lakhs of rupees. It is at a distance of about seventy-five feet from the old bridge and carries a daily traffic of about 1,800 vehicles and 300 pedestrians. The height of the new bridge has been increased by twenty-five feet and the abutments and piers have been founded on fourteen wells nearly fifty to sixty feet below the low-water level. It has three spans of eighty feet each and its overall length is 300 feet. The roadway is of reinforced concrete slabs resting on beams of the same material supported on pillars sprung from a reinforced concrete open spandrel arch. The space between the slab and the arch has been kept open so that a more severe flood than that of 1943 can pass through without much obstruction. The roadway over the bridge is twenty feet wide with five feet wide sidewalls for pedestrians. This bridge also carries water-supply pipes as well as electric cables. Work on the bridge was commenced in December, 1943, and was completed in August, 1945. The fourth bridge on the Varuna is the Chauka Ghat bridge (about a mile from Varanasi) which connects the city with Pandepur, Pisanhariya and the district jail. The fifth is at Nakkighat and provides the shortest route to Sarnath from the city. It was constructed by the irrigation department of the State and was opened for traffic in connection with the 2,500th Buddha Parinirvan Jayanti celebrated on May 24, 1956. The sixth and the last is the iron bridge on the metre gauge railway between the Varanasi city and Sarnath railway stations.

The Nand river is bridged on the Jaunpur road at Phulpur on the road leading to Kerakat *via* Sindhora at Garthama, on the road to Azamgarh at Cholpur, while a fourth carries the railway line over the stream some two miles from Phulpur railway station. In pargana Majhwar, the Garai is bridged on the road from Chakia to Mughalsarai near Baburi

but elsewhere this river and its tributary the Chandraprabha have to be crossed by fords or ferries. The bridge on the Gomati at Kaithi (on the road to Ghazipur) is a temporary structure of boats and is replaced by a ferry during the rains. There is a bridge on the river Morwa (in tahsil Bhadohi) mid-way on the road from Gyanpur to Bhadohi. There is also a bridge of the public works department on the river Karamnasa at mile 2 of the Chakia-Illia road. It is a balanced cantiliver bridge with five spans and a roadway of fourteen feet. Tax is realised from the traffic but pedestrians and cyclists are exempt. This bridge was opened for traffic in August, 1958.

### Airways and Aerodromes

There is an aerodrome at Babatpur at a distance of about fourteen miles north-west of Varanasi along the Varanasi-Jaunpur road. The air-port started functioning in 1917 under the directorate of civil aviation, Government of India. Four services are operated by the Indian Airlines Corporation providing direct service between Delhi and Calcutta and connecting Varanasi with importing cities like Lucknow, Allahabad, Patna and Agra.

### Tourist Facilities

Before the advent of the railways the old time serais served the people by providing shelter and other facilities. Till the beginning of this census there existed a number of serais chiefly under private management) on all the principal roads, but with the change of times and improvements in the means of communications they have ceased to exist as an institution. Besides a number of lodging houses in the city there are more than thirty dharmasalas for pilgrims and other travellers, some of which are the Bagala, Chhanno Manno, Bhudhia, Desharnath Pandey, Harsundari, Sundari, Tulsi, Manni Bai, Panchayati, Sri Krishna, Kanpurwala, Lucknowala, Rewa Bai, Halwai, Keshawa, Rang Mahal, Golhar, Kesarwani, Radha Krishna, Sheo Datt Rai, Lachhi Ram, Satua Baba and Barnawal.

Clark's Hotel and Hotel de Paris are hotels of the western type and are situated in the cantonment area. The Central Hotel and Banaras Lodge are located near the Dashashwamedh Ghat. There are a number of other small hotels and eating houses of less importance among which mention may be made of the Kanchan, the Hindu Bhojnasaram, the Marwari, the Punjabi, the Kanhaiya Vishram Mandir, Palace and Quality. Both the Central and State Governments have their tourist organisations in Varanasi which provide different types of facilities such as guides, transport, lodging and boarding and tourist literature. A rest-room can be

had on nominal charges and arrangements for launches for river excursions are also made. A hostel for people of the low-income group (tourist bungalow Class II) is being constructed by the State Government near the Varanasi cantonment railway station. It will have seven single, three double and three more rooms (each to accommodate three persons), besides a lounge, a dormitory, a restaurant, baths, storerooms, etc.

The Banaras Transport Company arranges for taxies, etc., for visitors and tourists. Approved guides are available for conducting visitors to places of interest in and around the city. A tourist hutment and a student's dormitory also exist at mile 13 of the Chakia-Naugarh road (the approach being by an unmetalled motorable road about a mile in length). The natural falls of the Chandraprabha river nearby are a beautiful sight and well worth a visit.

**Dak Bungalows and Inspection Houses**—There are a number of inspection houses, rest houses and dak bungalows which are maintained by different departments of government. They are meant chiefly for the use of their own officers but officers of other departments as well as members of the public or tourists are given accommodation if it is available. The public works department maintains six inspection houses at Babu Sarai (at mile 444 of the Grand Trunk Road), at Kaithi (at mile 17 of the Varanasi-Ballia road), at Lalanagar (at mile 456 of the Grand Trunk Road), at Gyanpur (five miles on the Gyanpur-Bhadohi road), at Chandauli (at mile 403 of the Grand Trunk Road) and at Danganj (at mile 14 of the Varanasi-Azamgarh road)

Under the Antarim Zila Parishad, Varanasi, there were three inspection houses at Alinagar (two miles from Mughalsarai), at Naubatpur (eighteen miles from Mughalsarai) and at Raja Talab (ten miles from Varanasi cantonment) but the last two have been made over to the public works department. In addition to these there are six canal inspection houses maintained by the irrigation department which are meant only for government officers on duty and fall under the Chandraprabha division. One is near the Chandraprabha dam (thirteen miles south of Chakia), one is near the Naugarh dam (about thirty miles south-east of Chakia), one is near the Latif Shah reservoir on the Karamnasa river (about three miles from Chakia), another is in Sahabganj (on the right bank of the Karamnasa, about six miles north-east of Chakia), the fifth is in Kamalpur (near the Dhanapur distributary, about fifteen miles north-east of Chandauli) and the last is in Mathela (also near the Dhanapur distributary, about ten miles north of Chandauli on the Chandauli-Sakaldiha-Ajgara road). Chakia is about thirty miles and Chandauli

about twenty miles from Varanasi and both these places are connected with Varanasi by good metalled roads. There is a circuit house in the city of Varanasi which offers the facilities of board and lodging to government officers and others of specified categories entitled to stay there on payment of the prescribed charges. It is maintained by the public works department and allotment of accommodation is made by the district magistrate.

## Posts and Telegraphs and Telephones

The early history of the post-office in the Varanasi district is very obscure. It seems that in the beginning the only organised post was that maintained for official correspondence between Varanasi and Calcutta, the line of runners being afterwards extended to Mirzapur and Allahabad. The police were usually employed for the interior, this being the origin of the district dak which was different from the imperial post. By the Indian Post Office Act 1837 (Act XVIII of 1837, uniform rates of postage were instituted and the lines along the main roads were developed. In 1847 the operations of the district dak were considerably extended. By the Post Office Act, 1866 (Act XIV of 1866) the district dak system was amalgamated with that of the imperial post in the district although the process of amalgamation was slow and the district post continued to exist till 1906. Till then Varanasi had two head offices, each with a separate post-master under a single superintendent. The Varanasi city head office merely dealt with the city proper and had five independent sub-offices, while the rest of the district was included in the circle of the Varanasi cantonment office in which there were seven sub offices and fourteen branch offices. In July, 1907, however, the city head office was reduced to the status of a sub-office and that in the cantonment was made the head office for the entire area. The status of the city sub-office was again changed which became the head office of the district. A new building was constructed in Bisheshwarganj, the head office being shifted to it in 1938, the city office again being reduced to the status of a sub-office. Since 1947 there has been a quicker development of postal services in the district. Besides the head post-office at Bisheshwarganj), the district has sixty-six sub-offices (including the urban and rural areas) and 150 branch offices in the rural areas (as listed in Table XV of the Appendix). In the city the mail is carried in mail vans to and from the railway station. Runners carry the bulk of the mail in the interior of the district. The railway mail service exists for the conveyance of mails where railway lines exist. Most of the villages in the district have a daily frequency of service, but in others the post is delivered only twice or three times a week. The postal circle of tahsils Chakia and Gyanpur was previously

under the Allahabad postal division but was transferred to the district of Varanasi from January 1, 1956. In respect of these services the district is under the charge of a senior superintendent of post-offices.

**Telegraph Offices**—There are twelve telegraph offices in the city at Aurangabad, Banaras Hindu University, Bengali Tola, Bhelupura, Chetganj, Varanasi city, Dashashwamedh, Kamachha, Kashi railway station, Varanasi Kachahari, Lanka and Shivala. In Varanasi there is a central telegraph office in the cantonment and a district telegraph office at Bisheshwarganj excluding which there are in all thirty telegraph offices in the district, the remaining ones being at Aurai, Bhadohi, Chakia, Chandauli, Dhanapur, Gopiganj, Gyanpur, Jakhini, Mughalsarai, Ramnagar, Sarnath, Isipatan, Sewapuri, Sheopur, Suriawan, Ozh, Said Raja, Khamaria and Sakaldiha. Facilities for sending telegrams in Hindi are available at the two district and central telegraph offices and at seven other telegraph offices in the city (Aurangabad, Banaras Hindu University, Varanasi city, Varanasi Kachahari, Bengali Tola, Chetganj and Shivala). Bhadohi, Gopiganj, Gyanpur and Mughalsarai are the other places in the district where this facility exists.

**Telephone Service**—In 1925 telephone facilities were extended to the city of Varanasi, the initial start being made with 29 connections, the telephone exchange was accommodated in the premises of the post and telegraph buildings in the cantonment area and the service was restricted to local calls. By 1928 the number of connections rose to 98 and in the next year went up to 146. Ten years later there were 171 connections and in 1944, in order to afford better service, non-multiple boards were replaced by multiple ones.

1948 is a landmark in the telephone service in Varanasi. On account of the demand for more telephone connections in Godowlia and the contiguous areas, a second telephone exchange was installed with a 300 line multiple board and by 1951 this board had to be extended by 300 lines and by 1954 it was extended still further by 400 lines. In November, 1960, the number of connections was 1,293. As the demand for more telephones was very pressing, in that month an automatic service was instituted, the exchange being located in the post and telegraph department's own building at Beniabagh, the manual exchanges being closed down, that in the cantonment being retained for long distance service. By August, 1961 the number of connections rose to 2,000 registering a rise about 50 per cent. There are forty-nine public call offices in the district, forty being in Varanasi city and nine others in Ramnagar, Sarnath, Aurai. Khamaria,

Ozh, Sewapuri, Parsipur, Suriawan and Chakia, the last seven also having facilities for transmitting and receiving long distance calls within the country. In 1927 Varanasi was connected for trunk call service to Lucknow and Patna and through Lucknow to Kanpur and Allahabad and two years later trunk service became available for Bombay, Calcutta, Delhi and Agra. Direct trunk outlets are also available with Bhadohi, Gopiganj, Mughalsarai, Kanpur, Allahabad, Mirzapur, Azamgarh, Ballia, Jaunpur, Buxar, Ghazipur and Saidpur.

### All India Radio

A broadcasting station of All India Radio was established in Varanasi city late in the year 1962.

# CHAPTER VIII

## MISCELLANEOUS OCCUPATIONS

The district of Varanasi according to the census of 1951 is among the less perdominantly agricultural district of Uttar Pradesh, the percentage of people engaged in agricultuie being 59·7 as against 74·2 per cent in the whole State. Of the total population of the district in 1961 about 22·0 per cent is made of workers engaged in agricultural pursuits, the percentage of workers being 28·3 of the total rural population of the district. A considerable portion of the village population pursues other occupations like pottery, gold and silver smithery, grocery, blacksmithery, carpentry, etc., as a secondary means of subsistance. The census of 1951 reveals that of the total urban population, 4·7 per cent is comprised of people who are employed in industries, transport and domestic service and often return to their villages during the sowing and harvesting seasons. According to the 1961 census, 15·1 per cent of the total population of workers is employed in non-agricultural occupations as follows: 1·2 per cent in transport, storage and communications; 2·3 per cent in trade and commerce; 0·3 per cent in mining, quarrying, forestry, fishing, hunting, activities connected with live-stock, plantations, orchards and allied spheres; 4·9 per cent in household industry; 1·8 per cent in manufacturing other than household industry; 0·1 per cent in construction (roads, etc.); and 4·2 per cent in other services such as law, teaching, medicine, engineering, etc. Such people live mostly in the city of Varanasi and employ the services of barbers, dhobis, gardeners and domestic servants who comprise a fair proportion of the urban population.

There are many offices of the Central and State Governments and of local bodies and banks and educational institutions, firms, business concerns and other establishments in the district and the number of persons employed in them on March 31, 1961, was as follows:

**State Government Offices**

| | |
|---|---|
| Commissioner's office .. .. .. | 46 |
| Collectorate .. .. .. | 458 (457 men, 1 woman) |
| Land record office .. .. .. | 5.5 |
| Land reforms office .. .. .. | 40 |
| Relief and rehabilitation .. .. | 813 |

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| | | |
|---|---|---|
| Collection office | 375 | |
| District planning office | 439 | (416 men, 23 women) |
| District agriculture office | 121 | |
| District live-stock office | 85 | |
| District panchayatraj office | 35 | |
| Prantiya rakshak dal office | 19 | |
| Office of the registrar (co-operatives) | 238 | |
| Social welfare office | 40 | |
| Harijan welfare office | 8 | |
| District supply office | 60 | |
| District election office | 15 | |
| District employment office | 17 | |
| Director of industries office | 61 | |
| Divisional forest office | 130 | |
| Office of the senior superintendent of police | 2,010 | |
| Office of the district and sessions judge | 147 | |
| Central prison | 175 | (174 men, 1 women) |
| District jail | 76 | |
| Subjail, Gyanpur | 32 | (29 men, 3 women) |
| Sales tax office | 81 | |
| Office of the district registrar | 60 | |
| Plan protection centre | 14 | |
| Office of the commandant, V battalion Pradeshik armed constabulary, Ramnagar | 1,283 | |
| District medical officer of health | 192 | (112 men, 80 women.) |
| Irrigation works circle | 1,125 | |
| Rihand Hydro-electric sub-division I | 59 | |
| Office of the executive engineer, P. W. D. | 192 | (104 men, 88 women) |
| Office of the chief engineer (local self-government) | 57 | |
| Government co-operative training institute | 9 | |
| Chandauli polytechnic, Varanasi | 52 | |
| Batuk Prasad Khattri Government polytechnic | 96 | |

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| | |
|---|---|
| Office of the excise commissioner | 53 |
| Regional tourist office | 10 |
| Office of the deputy regional food controller (Gorakhpur region) | 68 |
| Office of the civil surgeon | 14 |
| District statistics office | 12 |
| Mental hospital | 96 |
| Fisheries department | 14 |
| Office of the commandant, military education and social service training | 17 |
| U. P. Government roadways | 654 |
| District information office | 24 |
| Office of the prohibition and social uplift officer | 19 |
| Varanaseya Sanskrit Vishvavidyalaya | 330 |

## Centre Government Offices

| | | |
|---|---|---|
| Eastern Railway (Dinapur division) establishment | 5,609 | (5,546 men, 63 women) |
| North-Eastern Railway establishments | 3,118 | (3,109 men, 10 women) |
| Central excise circle | 71 | |
| Income tax office | 51 | (50 men, 1 woman). |
| Office of the chief commercial superintendent (Mint House) | 577 | |
| Postal division under post and telegraph Department | 744 | |
| Government central weaving institute | 43 | (42 men, 1 woman) |
| Press information bureau | 13 | |
| Tourist information office | 6 | |
| Field publicity office | 8 | |
| Senior marketing development office | 28 | |
| The locomotive component works project | 791 | |
| Weavers service centre all-India handloom board (Ministry of Commerce and Industry) | 34 | |

Those employed in the local bodies in the district were as follows:

| | |
|---|---|
| Antarim Zila Parishad, Varanasi | 2,654 |
| Swasthya Vibhag Nagar Mahapalika, Varanasi | 2,466 |
| Nagar Mahapalika, Varanasi | 1,946 |
| Municipal board, Ramnagar | 137 |

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| | |
|---|---|
| Municipal board, Mughalsarai | 149 |
| Municipal board, Bhadohi | 95 |
| Town area committee, Gopiganj | 18 |
| Town area committee, Gangapur | 7 |
| Town area committee, Chakia | 17 |
| Town area committee, Gyanpur | 12 |

The Central and State Governments and also the local bodies offer various amenities and benefits to their employees such as provident fund (contributory and general), free medical treatment, dearness and house allowances and loans, free accommodation (to certain classes of employees), etc. The Railways provide residential quarters on low rents, free uniform, concessional tickets for travel on the railways and free education (up to class V) for the children of all railway employees.

Government servants are not restricted from forming associations or unions for safeguarding their service interests as recognised by the authorities. The following are the associations which have been set up in the city of Varanasi:

> Indian Administrative Service Officers' Association; Provincial Civil Service Officers' Association; Judicial Officers' Association; Indian Medical Association; and the Ministerial Subassociation; collectorate (affiliated to the U. P. Collectorate Employees' Association). There is also an association of the clerks of the courts of honorary magistrates and the employees and labourers of the North Eastern Railway have also formed a union of their own.

## Learned Professions

**Education**—In 1951 the number of teachers employed in the Banaras Hindu University, the Varanaseya Sanskrit Vishvavidyalaya and other degree colleges, was 1,019 (924 men, 95 women) and the number employed in schools was 5,335 (4,996 men and 339 women). The number of teachers in the district as a whole has gone up considerably since 1951 due to the opening of new institutions and on March, 1961, there were 363 teachers (including 40 women) in the intermediate colleges, 113 (including 12 women) in normal schools and 162 (including 2 women) in the education department. In 1961 there were 648 teachers (men and women) in the fourteen constituent colleges of the Banaras Hindu University, the number in the Varanaseya Sanskrit Vishvavidyalaya being 64 of which 2 were women.

The institutions make their own contribution to the provident fund contributed by the teachers of the colleges and schools. To protect and promote their service interests the teachers have formed associations. The amenities and pay scales in government institutions are usually better than those in private or aided institutions.

The Banaras Hindu University has residential quarters which are allotted to its employees, its own hospital and two dispensaries which provide medical facilities to the employees.

**Medicine**–In March, 1951, the number of people employed in the medical profession was 3,144 including 140 registered practitioners (119 men and 21 women), 20 dentists, 14 compounders, 2 nurses (women), 2 midwives, and 497 other persons employed in various hospitals and dispensaries. The figures do not include such employees as scavengers. In 1961 the number of *vaids* was 1,040, of *hakims* 251 and of homoeopaths 1,357.

Private doctors usually do not charge for consultation and generally dispense their own prescriptions in their own dispensaries. The Indian Medical Association has a branch at Varanasi of which 126 registered medical practitioners are members.

**Law**–In March, 1960, the number of members of the bar association of Varanasi was 502, including a woman and 80 *mukhtars*.

**Engineering**–The offices of the engineering department have their own engineers and overseers. The district also has a number of private engineers, draughtsmen and overseers whose services are employed by private persons and concerns.

**Domestic Servants**–In urban areas domestic servants are employed by those who are well off; in rural areas also only well-to-do families can afford to engage people for doing house-work and for the grazing and tending of cattle, etc. Such servants hail mostly from the hills or the rural areas and are paid in cash or kind or in both, the employer usually providing accommodation as well. The pay varies according to the economic standing of the employer and the needs of both parties. Usually much-needed servants like *kahars* are paid thirty rupees per month without food and fifteen rupees with food. lodging and clothes being provided in some cases. There are other types of domestic servants who are employed on a part-time basis. In 1951 the number of domestic servants was 7,944 (5,565 men and 2,379 women), the number of watermen was 153 (11 men and 142 women), there were 1,167 motor drivers and cleaners and 70 gardeners.

**Barbers**—In 1951 there were 4,303 barbers (including 646 women). Barbers have played an important role in Hindu and Muslim families as it is customary for them to perform certain functions on various social and ceremonial occasions like births, marriages, deaths, etc., but with the changing times they are not as much in demand as they were in the past. Hair cutting saloons have been set up in the city, particularly in the bazar area where the charges are six to twelve naye paise for a shave and 30 to 50 naye paise for a hair-cut. Pavement barbers are also still very common and are to be found in the bazars of the city and on the side-walks of the main roads in the towns and in villages as well.

**Washermen**—In 1951 the number of dhobis in the district was 30,510 (2,491 men and 1,019 women) and the number of laundries (which employed 395 men and 329 women) was 724. Most of the dhobis live either in the city and towns or in the neighbouring rural areas, the usual rate charged for laundering a hundred clothes being eight rupees or six to twelve naye paise per garment, about half this amount being charged for smaller garments.

Rising prices have led to a good deal of washing being done at home, the clothes also being ironed in the house or by people who go from house to house with a mobile ironing unit, their charges being six to ten naye paise for ironing a garment.

**Tailors**—A large number of tailor's shops are to be found in the city and in some of the small towns there are a few such shops in the bazar areas. The number of tailors in the district in 1951 (including darners) was 21,692 (20,943 men and 749 women). Hand sewing and embroidery have become expensive and are not as sought after as in the past In rural areas tailoring is a simple matter which is limited to the cutting out and sewing of ordinary garments such as *kurtas*, shirts, coats, pyjamas, etc.

**Other Occupations**—In 1951 other occupations claimed a large number of persons. There were then in the district 164 grass cutters, 22 carpenters, 1,420 glass bangle makers, 1,259 cobblers, 3,067 *dhunias*, 315 *patwas*, 483 fishermen, 466 makers of ropes, twine string, etc., 511 basket makers, 1,591 tonga owners, 632 ekka owners, 309 makers of disposable leaf plates and bowls, 305 milkmen, 588 wood-cutters, 1,574 potters, 392 dancers and singers, 420 blacksmiths, 284 sweet meat sellers and 434 family priests.

The wages or incomes of most of these people vary according to their skill and capacity and they are paid in cash or in kind or in both.

# CHAPTER IX

## ECONOMIC TRENDS

### Livelihood Pattern

In the census report of 1951 the following eight broad livelihood classes, four of which are of the agricultural and four of the non-agricultural category, appear:

**Agricultural classes**

I Cultivators of land wholly or mainly owned and their dependants.

II Cultivators of land wholly or mainly unowned and their dependants

III Cultivating labourers and their dependants

IV Non-cultivating owners of land and their dependants; agricultural rent receivers and their dependants

**Non-agricultural classes engaged in**

V Production other than cultivation

VI Commerce

VII Transport

VIII Other services and miscellaneous sources

The statement below gives the percentage distribution of the total population of the rural and urban areas and of Varanasi city according to the different livelihood classes :

| Description | Agricultural classes | | | | | Non-agricultural classes | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Total | I | II | III | IV | Total | V | VI | VII | VIII |
| Total .. | 59·7 | 41·5 | 11·3 | 5·8 | 1·1 | 40·3 | 15·1 | 8·1 | 3·1 | 14·0 |
| Rural .. | 74·4 | 52·0 | 14·0 | 7·4 | 1·0 | 25·6 | 10·3 | 3·9 | 1·9 | 9·5 |
| Urban .. | 4·7 | 2·3 | 1·0 | 0·1 | 1·3 | 95·3 | 33·0 | 23·9 | 7·6 | 30·8 |
| Varanasi city .. | 3·3 | 1·7 | 0·1 | 0·1 | 1·4 | 96·7 | 34·4 | 24·5 | 6·3 | 31·5 |

It will be seen that almost 60 per cent of the population derives its livelihood from agricultural occupations. This proportion is in striking contrast to the pattern of the urban population of which only 4 per cent belongs to the agricultural classes while 74·4 per cent belongs to the rural population. Class I (of the livelihood pattern mentioned above) represents the highest percentage of population (41·5) in all the tracts mentioned in the statement.

The rest of the population (40 per cent) depends on non-agricultural occupations. In urban areas about 96 per cent depends on non-agricultural means while 25·6 per cent is engaged in such pursuits in the rural areas. Of this category the highest percentage of population (15·1) falls under class V (production other than cultivation), the next highest percentage (14·0) under class VIII (other services and miscellaneous sources), 8·1 per cent under class VI (commerce) and 3·1 per cent under class VII (transport). This classification groups people according to their individual occupations and not according to the establishments in which they work. Thus all railway employees are not classified under class VII (transport): those employed in the manufacture, assembly and repair of railway equipment have been classified under class V (production other than cultivation) and those employed in construction work under class VIII (other services).

In the census of 1951, out of the total population of the district non-earning dependants have been classified as being 56·7 per cent, their percentage of the agricultural population being 51·5 and of the non-agricultural 59·8. It will be observed that in the main such workers are women who render useful domestic services. This category also includes other persons performing house work or other domestic or personal services for members of the same family if the latter do not earn an income either in cash or kind. The male non-earning dependants are mostly children. 2,53,908 persons (75,915 males, 1,77,993 females) or 12·8 per cent of the population are earning dependants. Their proportion is 16·5 per cent in the agricultural classes but in the non-agricultural classes it is only 7·5 per cent (of the non-agricultural population). This is mainly due to the fact that agriculture provides a large scope for the participation of women and children in the family holdings, who constitute the majority of earning dependants in the villages. The remaining 6,03,834 persons (4,97,435 males, 1,06,399 females) or 30·5 per cent of the population are self-supporting, their proportion (32·7 per cent) being slightly higher in the non-agricultural than in the agricultural classes (29·0 per cent) mainly because the proportion of males of working ages ranging from 15 to 54 (who constitute the bulk of self-supporting persons) is higher in the non-

agricultural than in the agricultural classes. The proportion of self-supporting females is also higher in the non-agricultural than in the agricultural classes due to better opportunities of employment for them in classes V (mainly cottage industries) and VIII (mainly services and general labour) as compared with classes I and II which constitute the bulk of the agricultural population. Of the 2,60,597 self-supporting persons belonging to the non-agricultural classes 5,255 persons earn their livelihood through non-productive sources. Of the remaining 2,55,342 self-supporting persons, 11,943 (or 4·7 per cent) are employers, 69,571 (or 27·2 per cent) are employees and 1,73,828 (or 68·1 per cent) are independant workers. On an average a self-supporting person maintains two non-earning dependants.

The distribution of the population according to the principal livelihood classes as given in the census of 1951 is shown in Table X-i of the Appendix.

In the census of 1961 the population has not been divided into agricultural and non-agricultural categories but into those of workers and non-workers. The population under the category 'workers' has been further sub-divided into the following nine livelihood classes:

I Cultivator

II Agricultural labourer

III Mining, quarrying, forestry, fishing, hunting, activities connected with live-stock, plantations, orchards and allied spheres

IV Household industry

V Manufacturing other than household industry

VI Construction (of roads, etc.)

VII Trade and commerce

VIII Transport, storage and communications

IX Other services

The distribution of the population according to the above livelihood classes is given in Table X-ii of the Appendix. The following statement, however, gives the percentage distribution of total workers and non-workers of the total population of the rural and urban areas and of

Varanasi 'town group' (which includes areas under the limits of the municipal corporation, the railway colony, the Banaras Hindu University and the cantonment) under different classes of workers and non-workers:

| Tract | Workers (percentage) | | | | | | | | | | Non-workers (percentage) |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | Total | Class | | | | | | | | | |
| | | I | II | III | IV | V | VI | VII | VIII | IX | |
| District (total) | 37·0 | 15·5 | 6·4 | 0·3 | 4·9 | 1·8 | 0·4 | 2·3 | 1·2 | 4·2 | 63·0 |
| Rural .. | 38·5 | 19·9 | 8·4 | 0·3 | 3·9 | 1·1 | 0·2 | 1·1 | 0·7 | 2·9 | 61·5 |
| Urban (including Varanasi 'town group') | 32·0 | 0·7 | 0·1 | 0·2 | 8·5 | 3·8 | 0·3 | 6·2 | 3·2 | 8·5 | 69·0 |
| Varanasi 'town group' | 32·0 | 0·5 | 0·1 | 0·2 | 5·2 | 3·6 | 0·3 | 6·2 | 2·7 | 8·7 | 68·9 |

Classes I and II (which are concerned with agricultural pursuits) are comprised of about 59 per cent of the total workers in the district or 5,17,200 persons of whom 99·2 per cent is in the rural and 0·8 in the urban areas. The next higher percentage of total workers in the rural and urban areas falls in Class IV (household industry), it being 10·0 per cent in rural areas and 26·6 per cent in urban areas. In the class of 'other services' almost an equal number of workers finds employment in both rural and urban areas, the minimum number being in Class VI (construction).

## General Level Of Prices And Wages

### Prices

No authentic records are available which deal with the prices of food-grains prevailing in early days in the district of Varanasi. The average rates during the first half of the nineteenth century were, however, much lower than those prevailing at present, wheat being sold at about a maund for a rupee and barley and gram each at sixty seers for a rupee. In September, 1803, prices were thirty and twenty-six seers for wheat and gram respectively. In 1813 and 1819 prices were again high, wheat selling at twenty-one seers, a rate which was considered to be unusual, the

abnormal rise being attributed to the shortage of supply following on the decrease of water in the Ganga which prevented the passage of large boats up the river. In November, 1820, the price of wheat was twenty-nine seers for the rupee, gram sold at thirty-one and barely at fourty-two seers for the rupee. In June, 1835, the rates were thirty-one seers for wheat. twenty-three for gram and forty-two for barley. The annual returns of prices, maintained from 1861 onwards, present a fair idea of the prevailing level of average prices at successive periods. About 1860 generally the principal food-grains were slightly more dear in Varanasi than in the State as a whole. The prices were comparatively lower during the first five years of the decade ending 1870 but in the second half prices rose abnormally owing to a famine and unfavourable seasons. The average prices in that decade were 14·5 seers to the rupee for rice, 16·5 for wheat, 22·4 for barley, 21·9 for *bajra* and 19·6 for gram. The floods of 1871 and the Bengal famine of 1874 were responsible for the unusual rise in the prices in the next five years. There was another famine in 1877 78 but it did not affect the price level of the second half of the decade ending 1880. After 1874 the average continued to be distinctly low. The rates for the ten years ending 1880 were 14·66 seers for rice, 16·07 for wheat, 21·9 for barley, 19·6 for *bajra* and 18·8 for gram so that the general tendency to rise was not very clearly marked. From 1881 to 1885 crops were very good throughout the State and the prices attained a lower level than at any time since 1857. From 1886 onwards the prices all over northern India went up in spite of plentiful harvests. It would seem that the rise was due to the rapid fall in the price of silver and to a sudden and extensive increase in foreign trade. These factors raised the value of agricultural produce and the improved means of communication brought about a far more general equalisation of prices in the different trade centres than had been experienced previously. The decade from 1881 to 1890 was a period of extremes but the average prices were lower than those in the past twenty years as high prices prevailed only at the end of the decade. Rice was 16·26 seers to the rupee, wheat 16·64 seers, barley 23, *bajra* 22·24 and gram 22·3 seers. The opening years of the decade from 1891 to 1900 were extraordinarily wet resulting in widespread deterioration of crops. In addition came one of the worst famines on record, sending prices up to an unexampled height. The famine did not touch the district or even its borders but its effects were reflected in the local markets. The price of rice had risen to 11·07 seers, of wheat to 12·72 seers, of barley to 16·79 seers, of *bajra* to 15·52 and of gram to 16·78 seers. Conditions, however, improved rapidly at the end of the decade and from 1899 onwards the harvests were of unusual excellence which resulted in a fall in prices and brought general relief to the district.

The averages for the five years ending 1906 were 11·39 seers for rice, 13·58 seers, for wheat and 18·71 seers for gram. The prices went up in the years that followed and the average prices per rupee for the period from 1907 to 1918 were 8·04 seers for rice, 9·77 seers for wheat and 13·3 seers for gram. In 1919, as a result of the First World War, the prices suddenly went up and they registered a rise of 41·4 per cent in the case of rice, of 40·1 and 51·1 per cent in those of wheat and gram respectively, the prices being 8·34 seers a rupee for rice, 3·97 seers for wheat and 6·8 seers for gram. This price level continued to prevail during the following year after which a slight and gradual fall was recorded till 1923 when rice was sold at 7·1 seers, wheat at 8·8 seers and gram at 13·3 seers for a rupee. There was no marked variation in the prices in the ensuing years but they recorded a sudden fall in 1930 owing to a worldwide economic depression and in 1931 they stood at 10·0 seers for rice, 14·2 seers for wheat and 17·4 seers for gram per rupee. The collapse in the price level was general in the whole country. The factors which contributed to depress the price level still further were the contraction of currency, depression in trade and abundant supplies of food-grains. The greatest sufferers were the cultivators and landlords. No marked improvement was visible before the middle of the year 1936 when an upward swing which, however, was rather hesitant began but the recovery lasted only till 1937. From the closing months of this year a marked decline in prices again set in. The main cause of this fall was a collapse in speculative activities, the average prices standing as follows: rice 11·1 seers, wheat 11.1 seers and gram 16.0 seers for a rupee. The price level went up with the declaration of the Second World War in 1939 and the markets evinced a rising tendency which continued in the ensuing years and in 1941 the prices were: rice 8·5 seers, wheat 9·6 seers and gram 11·1 seers for a rupee. The rise in prices in 1941 was also due to the scanty rainfall which adversely affected the production of early rice and miscellaneous *kharif* crops with the result that there was an increased demand for wheat and barley even among the cultivators. The dealers withheld their stocks of grain in order to profiteer. This tendency could not be checked even though they were given a warning and prices continued to soar. In order to arrest this trend, district reserves were maintained and partial rationing (in order to supply certain grains to about 25 per cent of the population of the headquarters town) was introduced on January 15, 1944. But even these measures failed to bring down the price level and in 1944 the prices were as follows: rice 2·75 seers, wheat 3·25 seers and gram 5·0 seers for a rupee, the rise over the pre-war prices of 1938 being 302·8 per cent for rice, 251·1 per cent for wheat and 220 per cent for gram. Total rationing (when commodities could be bought only from government

ration shops) was introduced in January, 1945, and remained in force for nearly three years, being discontinued in May, 1948. During this period the prices in the rural markets, though normally controlled, were often much above the controlled rates and showed a rising trend. The prices per rupee of rice, wheat and gram prevailing in 1947 were 1·25 seers, 1·25 seers and 1·75 seers respectively. After the abolition of total rationing prices went up abnormally from June, 1948, onwards. Hence partial rationing was re-introduced to help the people whose monthly income was a hundred rupees or less. Wheat was not easily available in the markets of the rural areas. The rising trend of prices re-asserted itself in 1949 as a result of which total rationing was re-introduced from September, 1949, but it was again terminated in June, 1952. Immediately after this prices went up a little but began to descend from September, 1952, the fall being most marked in 1955; the rates per rupee then were 2·5 seers for rice, 3·12 seers for wheat and 4·12 seers for gram, the fall being 39·9 per cent for rice, 31·9 per cent for wheat and 37·8 per cent for gram in comparison with the prices prevailing in 1952. After 1955, prices started rising rapidly and the upward trend continued till July, 1956, when, to arrest the rising trend, forty fair price shops were opened in the city, where imported wheat at the rate of 2·62 seers per rupee could be bought. On account of heavy and incessant rains and floods in the rural areas the crop was destroyed to a large extent. To provide food-grains at lower rates to the rural population, twenty-five flood-relief shops were opened in the district and the number of shops in the town was increased to sixty. In addition, four fair price shops were opened in the urban area of Mughalsarai, four in Ramnagar, two in Gyanpur and four in Bhadohi. Even these measures could not bring the position under control and on account of a hail-storm in February, 1957, the position deteriorated still further. The number of shops had, therefore, to be increased to seventy-four in the city and to fifty-seven in the rural areas. The flood-relief shops in the rural areas were converted into fair price shops from August 1, 1957. In 1959 there were 108 fair price shops in the city, 19 in the other towns and 118 in the rural areas. These shops provided some relief to the population of the district besides arresting the rise in prices. In 1960 the rates per rupee in the open market were 1·62 seers for rice, 2·25 seers for wheat and 3·00 seers for gram compared with the rates per rupee in the fair price shops which were 2·25 seers for rice, 2·62 seers for imported wheat and 3·25 seers for gram.

The retail prices in rupees per maund of rice, wheat and gram avail able in the open market from 1938 to 1960, are given in the following statement :

## Retail Prices in Rupees per Maund in the City of Varanasi

| Years | Food-grains: Rice | Food-grains: Wheat | Food-grains: Gram |
|---|---|---|---|
| 1938 | 3·16 | 2·90 | 2·32 |
| 1939 | 3·62 | 3·26 | 2·62 |
| 1940 | 3·87 | 3·81 | 3·12 |
| 1941 | 4·56 | 4·16 | 3·59 |
| 1942 | .. | .. | .. |
| 1943 | .. | .. | .. |
| 1944 | 14·5 | 12·3 | 8·0 |
| 1945* | 15·3 | 12·8 | 8·0 |
| 1946* | 20·6 | 20·0 | 16·0 |
| 1947* | 32·0 | 32·0 | 22·8 |
| 1948* | 32·0 | 26·6 | 16·0 |
| 1949* | 25·6 | 22·8 | 15·6 |
| 1950* | 33·6 | 29·1 | 22·8 |
| 1951* | .. | .. | .. |
| 1952 | 20·6 | 18·8 | 15·6 |
| 1953 | 25·6 | 18·8 | 15·3 |
| 1954 | 18·8 | 15·0 | 11·4 |
| 1955 | 16·0 | 12·8 | 9·7 |
| 1956 | 20·0 | 17·7 | 14·5 |
| 1957 | 26·6 | 17·7 | 14·5 |
| 1958 | 29·1 | 26·6 | 16·0 |
| 1959 | 26·6 | 21·4 | 16·3 |
| 1960 | 24·6 | 17·7 | 13·3 |

*Prices for years marked with asterisks relate to rural areas

**Wages**

**Urban Wages**—The wages mentioned below are confined only to the urban areas and cover only selected classes of wages like those paid to the casual labourer (or *mazdoor*), porter, domestic servant, chowkidar, herdsman, gardener, wood-cutter, carpenter, blacksmith, tailor, motor driver, midwife, washerman, barber, and scavenger. The common wage for a casual labourer is Rs1.50 per day. The wages of a porter vary from Re 1.00 to Rs 1.50. Domestic servants are usually paid by the month and their wages range from ten to fifteen rupees when food is also given and thirty rupees when it is not. A chowkidar is paid from thirty to forty rupees a month. The gardener's is another occupation which is paid for at monthly rates, a whole-time worker being paid forty to sixty rupees but when part-time service is rendered, the wages paid by each individual employer range from ten to twenty rupees a month. The wages of a wood-cutter for converting a maund of wood into fuel work out to twenty-five naye paise. For grazing cattle, a herdsman earns from one to three rupees a month. Skilled labourers, like carpenters and blacksmiths, are engaged on daily rates. They usually get from Rs 1·25 to Rs 1 per day. Motor drivers are paid by the month. For driving a car or truck the minimum wage is sixty rupees a month, whereas the maximum varies up to a hundred rupees in the case of a car and up to Rs 150 for a truck, which is the highest monthly wage paid. The usual tailoring charges for making a man's shirt are Rs 1·50 and that for a woman's blouse 75 naye paise. Midwives earn from thirty to sixty rupees which is a scale laid down by government. Laundering charges range from six to twenty-five naye paise per cotton garment or from five to ten rupees for a hundred clothes. For a shave a barber's charges range from twelve to fifty naye paise and for a hair-cut from thirty-seven to seventy-five naye paise. A scavenger earns nearly thirty-five rupees a month whereas the monthly rate for cleaning a latrine once a day varies from one to two rupees.

**Rural Wages**—Methods of payment in the rural areas vary, differing from occupation to occupation and from village to village. The conservative nature of village folk, the lack of transport and other forces influence wages. Occupations such as carpentry, blacksmithery, well-sinking, tailoring, herding and grazing are paid for at piece rates. Persons who render different types of community services, such as barbers (who perform more varied services for their patrons than the name would disclose) scavengers, washermen and the like are usually paid in kind. Where, however, the competitive factor has emerged due to the influence of industrialisation, cash wages tend to establish themselves. Payment in

kind, specially when made in grain, creates the impression that in fixing the quantity the need of the labourer and his family has been taken into account (as tradition demands that sufficient grain be given) but such is not the case in practice. The wages in kind of the unskilled labourer are hardly competitive and are largely governed by convention.

A common feature of most of the unskilled occupations is the casual and seasonal nature of employment as compared with the more or less permanent employment forthcoming in urban areas. This is due partly to the seasonal character of the occupations and partly to the limited demand for a particular type of work in the villages. Consequently more than one occupation is followed not infrequently by one and the same person or class of persons. Thus all agricultural occupations, such as ploughing, etc., are done by the same group of workers.

For agricultural occupations wages are mostly paid in one or more of the following forms: daily or monthly in cash or grain, daily refreshments in the form of drinks, parched grain, bread, one or two full meals, etc., and six-monthly payments at the time of the harvest or annual payments. The last two are usually confined to the classes of workers working more or less throughout the season such as ploughmen, carpenters and blacksmiths who carry out repairs to ploughs and other implements from time to time. They are, therefore, also given six-monthly payments in grain at a fixed rate per plough but they do not receive any daily or monthly wages in addition. Reapers and threshers are generally paid in kind. Carpenters, blacksmiths, well-sinkers, tailors, oilmen and herdsmen usually work on contract and are paid by the piece. Those who render help at the time of marriages receive additional customary payments in cash, grain and/or clothing. The following statement, which is an extract from the *Rural Wages in Uttar Pradesh, 1944*, gives in detail the modes of payment in vogue for different occupations in the district:

| Occupation | Method of payment | Period of payment |
|---|---|---|
| Weeding | Cash or grain; cash and grain | Daily |
| Reaping | Cash or grain | Do. |
| Irrigation | Do. | Do. |
| Transplantation | Grain | Do. |
| Ploughing | Cash or grain or land | Annually |
| Blacksmithery | Cash or grain | .. |
| Barber's job | Grain | .. |
| Washing clothes | Do. | Six-monthly |

Sometimes wages (in cash or grain) are combined with supplementary wages, which in times of scarcity and when the prices of food-grains are high even in the villages, are of help to the labourer. These supplementary wages usually consist of one or more of the following: a cooked meal or uncooked food-stuffs (with or without salt), parched or boiled grain, sweet drinks of jaggery or sugar-cane juice, *mattha* (whey), butter-milk, tobacco, tea, etc.

The working hours of agricultural labourers are not fixed rigidly. They include a rest interval of at least an hour's duration, though in a fairly large number of cases it is of two hours' duration. Working hours are usually from sunrise to sunset. The statement given below gives the average working hours and rest intervals for some of the occupations of the district:

| Occupation | Working hours | Rest interval (in hours) |
|---|---|---|
| Weeding . . | 10 | 1 |
| Reaping .. .. | 10 | 1 |
| Ploughing .. .. | 10 | 2 |
| Blacksmithory . | 10 | 1 |
| Carpentry . | 10 | 2 |

Men workers receive a higher wage than women workers who are employed for lighter work such as weeding, threshing, etc. Child workers receive a different wage. They are employed mostly in weeding but in all cases their wages are lower than those given to an adult.

In 1809 coolies and labourers received five pice, women three pice, watermen 7·5 pice per day and carpenters eight rupees per month. During the period 1851-1900, the approximate rise in wages ranged from 20 to 40 per cent. In 1901 the monthly rate for the services of an able-bodied labourer (that is, for unskilled work) was Rs 3·75; five years later the rate went up to Rs 4·25. In 1901 an artizan was paid Rs 5·62 per month as compared with Rs 7·50 in 1906. A skilled labourer (a carpenter or a blacksmith) received more than this, though the payment was generally made for piece work. The wages of unskilled labour in 1911 remained more or less the same as in 1906 although a rising tendency was visible. In 1916 the wages for unskilled work rose to Rs 5·15 and

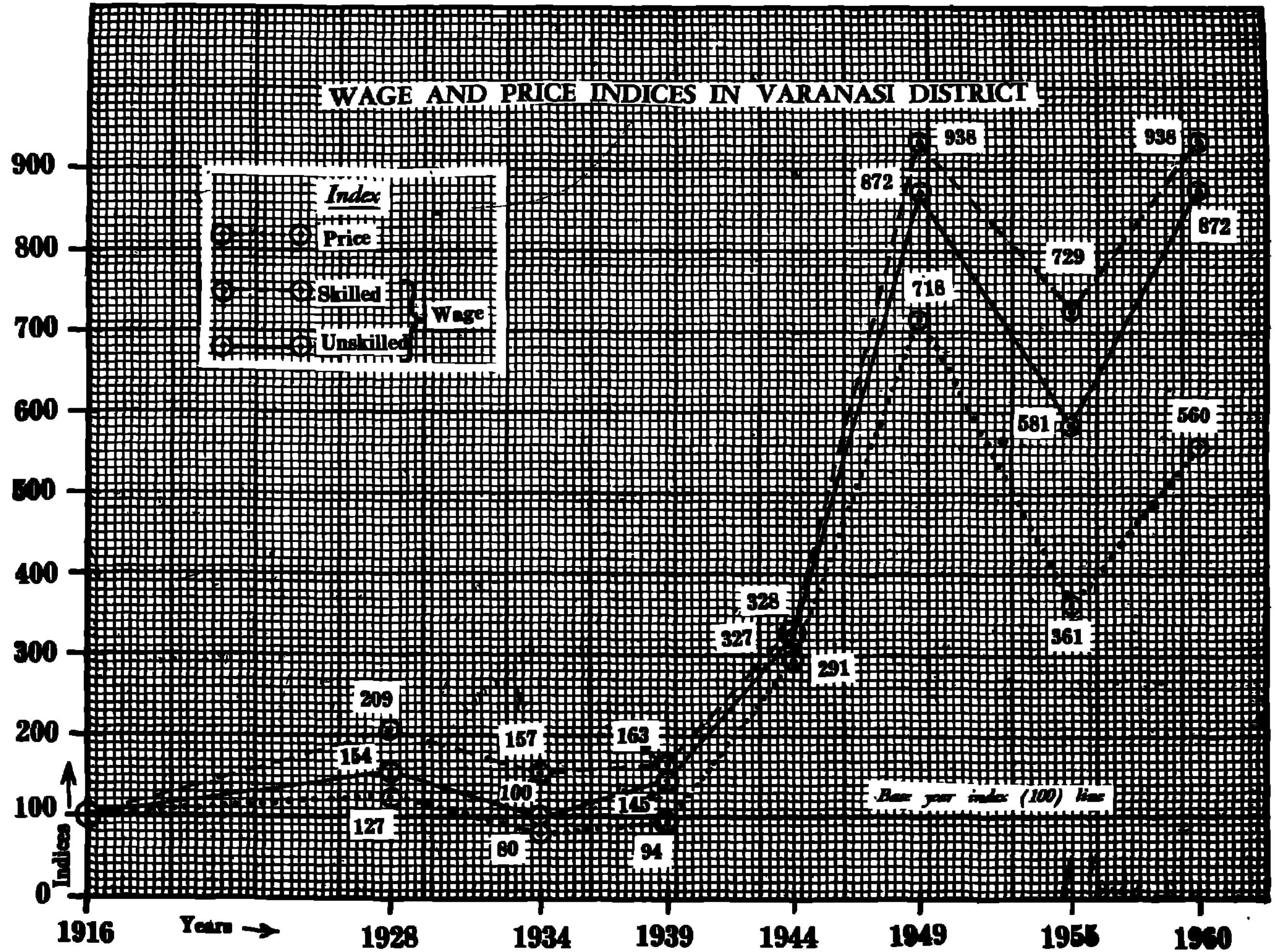
in 1928 they had achieved the phenomenal rise of 54·7 per cent. In the following years (owing to the worldwide economic depression of 1930) the wages of unskilled labour came down with the general fall in prices and stood at Rs 7·03 per month, the fall being about 13·3 per cent compared with the wages of 1928. In 1939 they again went up, reaching the level of 1928. With the outbreak of the Second World War in September, 1939, the rise continued, being Rs 16·87 per month in 1944, which meant a rise of about 125 per cent over the wages of 1939 and of about 350 per cent over the wages of 1901. In 1949 wages rose to the unprecedented height of Rs 45 per month. They came down in 1955 and in 1960 again went up to the level of 1949.

An approximately similar trend has been followed by the wages of the skilled labourer (such as the blacksmith), the monthly wages being Rs 15 in 1928, Rs 11·25 in 1934, Rs 23·4 in 1944, Rs 67·5 in 1949, Rs 52·3 in 1955 and Rs 67·5 in 1960.

### Relative Rise in Prices and Wages

The correlation between prices and wages of August of the years 1916, 1928, 1934, 1939, 1944, 1949, 1955 and 1960 is given in the following statement and graph No. I. In regard to prices the indices are based on unweighted arithmetical averages of the prices of wheat, barley, gram, *juar*, *bajra*, other coarse grains, *arhar* and salt :

| Year | Indices | | |
|---|---|---|---|
| | Price | Wage | |
| | | Unskilled labour | Skilled labour (blacksmith) |
| 1916 . | 100 | 100 | 100 |
| 1928 .. | 127 | 154 | 260 |
| 1934 | 80 | 100 | 157 |
| 1939 . | 94 | 145 | 163 |
| 1944 .. | 201 | 327 | 328 |
| 1949 . | 718 | 872 | 938 |
| 1955 .. | 361 | 581 | 729 |
| 1960 .. | 560 | 872 | 938 |



WAGE AND PRICE INDICES IN VARANASI DISTRICT
Index
Price
Skilled
Unskilled
Wage
900
800
700
600
500
400
300
200
100
0
Indices
1916
Years
1928
1934
1939
1944
1949
1955
1960
938
872
729
718
581
560
938
872
328
327
291
361
209
154
127
157
100
80
163
145
94
Base year index (100) line

This statement indicates that prices fluctuated at different periods. The highest level, that of the First World War was, however, recorded about the year 1925 and is indicated by the 1928 indices. In 1930 a worldwide economic depression set in and after four years there was a precipitous crash, the index number of prices coming down to 80. Afterwards prices began to recover and reverted gradually to the pre-war level but the breaking out of the Second World War in September, 1939, resulted in a sudden rise and in 1949 the index level rose by 663·8 per cent over the 1939 index. In 1955 prices came down by 49·7 per cent but in 1960 they again went up approximately one and a half times.

The statement also indicates that in 1928, while prices were rising, wages also rose but in a different proportion. With the fall of the price indices in 1934 wages of both skilled and unskilled labourers stepped down and this fall was again not proportional to the fall in the price indices. The indices of unskilled labour touched the base level of 1916 whereas a 57 per cent rise was recorded by the indices of skilled labour. The effects of the war are visible in the indices of the year 1944. The indices of skilled and unskilled labour reached a still higher level and the two indices stood at an almost identical figure. After this the wage indices followed the same trend as the price index but in different proportions.

## General Level Of Employment

In the district, the proportion of population depending on agriculture for its livelihood was 59·7 per cent in 1951. The fact is that the agricultural proportion has been increasing ever since 1901 when the figure stood at 56·1 per cent. It was 57·6 per cent in 1911 and 57·8 per cent in 1921. After 1951 the process was apparently arrested. The actual number of persons who depended on agriculture increased to 11,56,176 in 1951 from 4,94,899 in 1901 or by 133·6 per cent, while the cultivated area recorded only a small increase. This led to the progressive fragmentation and subdivision of holdings and pressure on impoverished soil and an accompanying decline in village arts and handicrafts. The cumulative result has been a fall in the proportion of workers and a corresponding rise in dependency. The proportion of workers in the total population in 1951 was only 43·4 per cent (agricultural 25·9 per cent, non-agricultural 17·5 per cent) as against 54·4 per cent (agricultural 31·0 per cent, non-agricultural 23·4 per cent) in 1901. The proportion of non-earning dependants consequently increased from 45·65 per cent (agricultural 25·16 per cent, non-agricultural 20·49 per cent) in 1901 to 56·65 per cent (agricultural 32·55 per cent, non-agricultural

24·10 per cent) in 1951. These features are an index of increasing un employment and underemployment. The census of 1951 reveals that out of the total population of 19,78,634 in the district only 8,57,851 persons were gainfully employed and 11,20,255 were non-earning dependants. The census of 1961 does not classify the dependants as earning and non-earning and gives only the number of non-workers which is about 63 per cent of the total population of the district, the percentage in rural and urban areas being 61 and 68 respectively.

A persistent shortage has been experienced of bus drivers possessing five years' driving experience, typists, matriculates and graduates belonging to the Scheduled Castes, stenographers proficient in English and Hindi typing and shorthand, cooks, mechanical fitters, spinners, domestic servants, masons and motor mechanics.

## Employment Exchange

The employment information bureau, attached to the district soldiers' sailors' and airmen's board was serving the district prior to March 1, 1949, when it was converted into the district employment exchange. Till the end of the year 1946, facilities for finding employment were available only to demobilized persons and discharged war workers. In order to meet the growing demand for the extension of facilities to other categories of employment seekers also, the employment exchange was thrown open to all seeking employment.

The following statement presents a comparative view of the work done by the employment exchange in the district:

| Year | No. of candidates registered for employment assistance | No. of vacancies notified to the exchange | No. of persons placed in employment | No. on Live Register |
|---|---|---|---|---|
| March 1949 to February 1950 | 6,401 | . | 1,337 | 1,490 |
| March 1950 to February 1951 | 6,091 | . | 1,209 | 1,598 |
| 1957 . | 14,389 | 760 | 1,710 | 6,680 |
| 1958 .. | 18,339 | 934 | 1,776 | 7,557 |
| 1959 .. | 20,187 | 1,226 | 1,832 | 8,540 |
| 1960 .. | 16,179 | 1,924 | 1,004 | 8,504 |

The above figures indicate that large numbers of employment seekers and employers have begun to utilise the services of the employment exchange. With the increased co operation from employers and the public, a greater number of persons was given employment assistance.

**University Employment Bureau**

The university employment bureau was set up on June 1, 1959 by the State Government under the overall supervision of the vice chancellor, Benaras Hindu University.

The bureau generally aids and advises university students, while they are still pursuing their studies, in all matters concerning employment and the choice of a career. It makes available to them information relating to careers, competitive examinations, training facilities and various courses of studies of a specialised or professional nature offered by other universities and technical institutions both in India and abroad.

The bureau registers and submits names of suitable and willing students to fill up vacancies in the public or private sectors. All students (present as well as past) of the Banaras Hindu University are eligible for registration with the bureau. The bureau primarily registers such university students who by virtue of their qualifications are eligible for employment assistance in respect of vacancies requiring highly qualified academic, scientific or technical personnel. By the end of December, 1960, it had registered 322 candidates in the callings of geologist, administrative officer, agricultural officer, Ayurvedic doctor, lecturer, language teacher, librarian, statistician, archivist, curator, accountant, inspector and clerk, whereas 176 vacancies had been notified to it. 283 submissions of registered candidates have been made in respect of the notified as well as the advertised vacancies. 1,300 students (past and present) have visited this bureau who were given the necessary vocational guidance. Besides publicising and circulating vacancies the bureau also issues bulletins for the guidance and information of university students.

## National Planning And Community Development

Prior to the introduction of the First Five-year Plan in April, 1951, the work of development was carried out in the rural areas of the district through 'better living societies' which functioned in different rural development zones and centres. In 1941-42 these societies served 105 villages of the district and Gram Sudhar Panchayats were also formed and began serving as village agencies for rural development work. The societies and panchayats took part in managing village affairs and organising constructional works of public utility such as the paving of lanes,

construction of long approach roads and water supply projects. The panchayats also framed rules to enforce decisions particularly in respect of reduction in ceremonial expenses, settlement of disputes, removal of social evils and promotion of co-operative efforts for village uplift. As a result of this, in that year, 400 disputes were settled amicably and Rs 26 was realized in fines from recalcitrants.

After the introduction of the First Five-year Plan the district was divided into twenty-two and a half development blocks under the national extension service scheme, each development block covering a population ranging from about 16,000 to 1,38,000 and 43 to 124 *gaon sabhas*. The block was to remain in the national extension service stage for about three years before entering into the intensive development stage. After about one and a half years in this stage, it passed into the normalised or post-intensive development stage. The blocks have now been re-classified into Stage I and Stage II of five years' duration each with a pre-extension phase of one year preceding Stage I. The following statement gives the names, dates of inauguration, population and the number of *gaon sabhas* in each block:

| Tahsil | Name of block | Actual or likley date of inauguration | Stage on September 1, 1961 | No. of gaon sabhas | Population (according to 1961 census) |
|---|---|---|---|---|---|
| Chakia | Chakia | October 2, 1956 | I | 92 | 67,223 |
| .. | Naugarh | April 1, 1963 | Shadow | 43 | 22,528 |
| .. | Shahabganj | April 1, 1960 | I | 72 | 52,461 |
| Chandauli | Barahani | October 2, 1959 | I | 92 | 77,845 |
| .. | Chahania | July 1, 1957 | I | 98 | 79,512 |
| .. | Chandauli | October 2, 1956 | I | 95 | 79,017 |
| .. | Dhanapur | April 1 1959 | I | 83 | 78,275 |
| .. | Niamtabad | April 1, 1958 | I | 100 | 91,740 |
| .. | Sakaldiha | April 1, 1962 | Shadow | 102 | 92,561 |

[*Continued*

| Tahsil | Name of block | Actual or likely date of inauguration | Stage on September 1, 1961 | No. of gaon sabhas | Population (according to 1961 census) |
|---|---|---|---|---|---|
| Gyanpur | Aurai .. | January 26, 1954 | II | 123 | 98,469 |
| ,, | Bhadohi .. | April 1, 1962 | Shadow | 124 | 91,521 |
| ,, | Digh .. | October 2, 1961 | Do. | 101 | 80,770 |
| ,, | Gyanpur . | October 2, 1956 | I | 111 | 84,006 |
| ,, | Suriawan . | October 2, 1962 | Shadow | 111 | 83,443 |
| Varanasi | Arazilines . | January 26, 1954 | II | 124 | 1,13,747 |
| ,, | Baragoan . | October 2, 1960 | Pre-extension | 89 | 86,071 |
| ,, | Chiraigoan | April 1, 1957 | I | 98 | 90,978 |
| ,, | Cholapur | October 2, 1961 | Shadow | 93 | 84,446 |
| ,, | Harahua | October 2, 1962 | Do. | 89 | 79,354 |
| ,, | Kashi Vidya pith | January 26, 1955 | II | 94 | 93,538 |
| ,, | Pindra | July 1, 1957 | I | 108 | 1,03,181 |
| . | Sewapuri .. | April 1, 1961 | Pre-extension | 93 | 77,623 |

To co-ordinate the activities of the different development departments and to avoid overlapping and duplication of effort, the resources of the development departments (like agriculture, co-operative, panchayat, animal husbandry and Prantiya Rakshak Dal) were pooled, the administrative control being centralised at the district level under an additional district magistrate (planning) or the district planning officer. This officer works under the over all control and supervision of the district magistrate. Each development department continues to have its own specialists in certain subjects. Previously there was an advisory body known as the district planning committee at the district level for guiding these activities, which has since been merged into the Antarim Zila Parishad

of which the district magistrate was till recently the president and the additional district magistrate (planning) or the district planning officer the chief executive officer. Now instead there is a non-official (elected) *adhyaksha* (president). The committee consists of all the legislators in the district, five members of the erstwhile district board and a representative from each block besides the heads of offices of different development departments. The committee meets every month and is responsible for drawing up the plan for and carrying out development activities in the district.

At the block level there is a block development officer who is the chief executive officer of the block and the main co-ordinating authority of the activities of the different departments. He is assisted by four assistant development officers each of whom is a specialist in one of the following subjects: agriculture, co-operative, panchayats, social education and animal husbandry. In the development blocks which have completed two years there are assistant development officers who look after the work of women's social education, industries and rural engineering. In addition, there is also provision for a medical officer, a sanitary inspector, a health visitor and four midwives in such blocks. The block is divided into ten circles, each in the charge of a village level worker who is trained multipurpose hand. He is the pivot of the whole scheme and executes all programmes at the village level. There is a block development committee which consists of all the *pradhans* of the *gaon sabhas* and group level workers working in the block. The legislators residing in or representing any portion of the block are also *ex officio* members of this committee which has a non-official and elected *pramukh* (president) and two elected *up-pramukhs* (vice-*presidents*), the block development officer being the *ex officio* secretary. The committee meets once a quarter and is responsible for preparing the plan for the block and carrying out different development activities. It has two sub-committees known as *kalyan upsamiti* and *krishi evam utpadan upsamiti* which are elected by the block development committee. The *up-pramukhs* are their *ex officio* chairmen, the assistant development officers concerned being their secretaries.

The activities, targets and achievements of the First and Second Plan periods have been dealt with in different chapters of this volume. The following paragraphs give an account of the activities of the information department, Prantiva Rakshak Dal and panchavat raj department which have not been dealt with elsewhere.

**Information Department**—There is a district information centre in the city and four tahsil information centres located at Chakia, Said

Raja, Ramnagar and Gyanpur town, all being under the control of the district information officer, Varanasi. In addition to these there are ten other information centres (under the planning department) located at Gopiganj, Aurai, Arazilines, Chiraigaon, Niamtabad, Pindra, Chakia, Chahania, Chandauli and Kashi Vidyapith. Here people can read books on popular subjects, magazines and newspapers, etc., and can listen in to radio programmes. These centres also organise cultural programmes and seminars on important topics. Under the community listening programme 293 radio sets, 34 during the First Plan period and 259 during the next, were distributed by the end of March, 1961.

**Prantiya Rakshak Dal**—The aim of this body is to prepare villagers for self-defence and to promote physical culture and organise socio-cultural programmes in the rural areas. There are a district organizer and 17 block organizers in the district. During the First Plan period the district unit constructed 25 children's parks and arranged 781 sports meets, 322 wrestling bouts, 87 defence societies and 103 development camps. The number of persons trained in the use of arms was 686 and 4,234 persons participated in different development activities. By the end of the Second Five-year Plan 31 children's parks had been constructed, 900 sports meets held, 456 wrestling bouts organised, 140 defence societies formed and 158 development camps arranged for. During this period 667 persons were trained in the use of arms and 5,341 persons participated in different development activities.

**Panchayat Raj Department**—During these two Plan periods, by the end of March, 1960, about 22 miles of pakka roads, 746 miles of kutcha roads, 64 bridges, 1,179 Gandhi *chabutras* (platforms) and 477 panchayat *ghars* (houses) had been constructed and 2,640 street lanterns installed The panchayats levied Rs 13,10.732 as tax during this period out of which Rs 9,18,651 was collected.

## CHAPTER X

## GENERAL ADMINISTRATION

The district of Varanasi forms part of the revenue division of Varanasi which is one of the eleven administrative areas into which the State of Uttar Pradesh is divided. A commissioner holds charge of the division and his headquarters is in Varanasi city. He is the link between the districts under him and the government and is responsible for the orderly administration as well as the planned development of those districts.

### District Subdivisions

For purposes of general and revenue administration the district of Varanasi has been divided into six subdivisions—Varanasi North and Varanasi South (which comprise the tahsil of Varanasi), Chandauli East and Chandauli West comprising the tahsil of Chandauli). Gyanpur (in tahsil Bhadohi) and Chakia (in tahsil Chakia). The last two are residential subdivisions each being the headquarters of a subdivisional officer, the headquarters of the first four being in the city of Varanasi. The tahsil of Bhadohi has only one pargana, that of Bhadohi; the tahsil of Chakia also has only one pargana which is known as Kara Mangraur. The tahsil of Chandauli is made up of the nine parganas of Barah, Barhwal, Dhus, Mahaich, Majhwar, Mahuari, Mawai, Narwan and Ralhupur. The tahsil of Varanasi is composed of ten parganas: Athgawan, Jalhupur, Katehar, Kolasla, Pandrah and Sultanipur which are in the Varanasi North subdivision) and Dehat Amanat, Kaswar, Sheopur and Ramnagar (in the Varanasi South subdivision). Varanasi city being included in this subdivision for purposes of revenue administration and forms a part of pargana Dehat Amanat

### District Staff

The district is in the charge of a district officer who is the pivot of the district administration. As a district officer he has control over all matters of policy, the working of all departments of administration under him and the maintenance of law and order. He is the president of the District Soldiers', Sailors' and Airmen's Board, Varanasi. As district magistrate he performs the duties and exercises the powers conferred on a district magistrate under the Code of Criminal Procedure and other special Acts. As a collector one of his most important duties

is to collect government revenue and other dues recoverable as arrears of land revenue, to maintain the land records and to help the rural population in times of natural calamities. He is also responsible for the execution of all planning schemes in the district and as chairman of the district planning committee it is his duty to co-ordinate the functions of all nation-building departments in the district.

There are three additional district magistrates (one being permanent and two temporary) to assist the district magistrate and collector.

The district officer has under him, besides the city magistrate, six subdivisional officers with whose help he runs the district administration, each holding charge of a subdivision. Each tahsil (which is in the charge of a resident tahsildar who is assisted by *naib* tahsildars) is subdivided into parganas and each pargana into *lekhpal* circles. All these subdivisions have been made for purposes of revenue administration.

The following statement furnishes information regarding the number of persons working under the district magistrate:

| | Permanent | Temporary | Total |
|---|---|---|---|
| Additional District Magistrate (Executive) | 1 | 1 | 2 |
| Additional District Magistrate (Judicial) | | 1 | 1 |
| Additional District Magistrate (Planning) . . | . | 1 | 1 |
| City Magistrate .. | 1 | . | 1 |
| Deputy Collectors and Assistant Collectors in charge of subdivisions | 6 | .. | 6 |
| Deputy Collector (probationary) . . | . | 1 | 1 |
| Treasury Officers .. . . | 1 | 1 | 2 |
| Tahsildars (one in each tahsil) . .. | 4 | .. | 4 |
| *Naib* tahsildars .. .. .. | 6 | 14 | 20 |
| Collection Officer<br>District Land Reforms Officer<br>Land Records Officer | Powers delegated to Subdivisional officers. | | |
| Judicial Officers .. . .. | 3 | .. | 3 |
| Regional Transport Magistrate . .. | 1 | .. | |

[Continued

| | Permanent | Temporary | Total |
|---|---|---|---|
| Special Railway Magistrate (stipendiary) .. | | 3 | 3 |
| Special Railway Magistrate (honorary) | | 1 | 1 |
| Honorary Special Magistrates (1st Class) .. .. | | 5 | 5 |
| District Supply Officer/Town Rationing Officer/ Rent Control and Eviction Officer | | 1 | 1 |
| Area Rationing Officer .. .. .. | | 2 | 2 |
| District Relief and Rehabilitation Officer .. | | 1 | 1 |
| Special Land Acquisition Officers .. .. | | 2 | 2 |
| Forest Settlement Officer .. | | 1 | 1 |

Law and order in the district is maintained with the help of the police force which is under the charge of a senior superintendent of police who is assisted by an additional superintendent and an assistant and four deputy superintendents. For purposes of police administration the district has been divided into five circles and twenty-six *thanas*, the former under the charge of deputy or assistant superintendents of police and the latter under station officers. Below the subinspector there is a head constable and under him several constables whose number varies according to the size and amount of work in the *thana*

The administration of justice is one of the important wheels of the administrative machinery of the district and is conducted by the judiciary. The highest judicial court in the district is that of the district and sessions judge. As district judge his is the highest civil court in which appeals lie against the decisions of the civil judges (in respect of cases up to the value of Rs 10,000) and against those of the munsifs. As sessions judge his is the highest criminal court in the district, which hears appeals against the decisions of magistrates. Appeals against the orders of the district and sessions judge lie with the high court of judicature at Allahabad.

**Other District-level Officers**

The other district-level officers who are administratively under the control of their own heads of departments and whose offices are in the city of Varanasi are the following:

Agriculture Engineer

Assistant District Panchayat Raj Officer

Assistant Engineer, II Subdivision, Electrical and Mechanical Division

Assistant General Manager, Government Roadways

Assistant Mechanical Engineer

Assistant Registrar, Co-operative Societies

District Social-cum-Harijan Welfare Officer

Civil Surgeon

District Agriculture Officer

District Employment Officer

District Industries Officer

District Inspector of Schools

District Live-stock Officer

District Medical Officer of Health

District Organiser, Prantiya Rakshak Dal

District Statistical Officer

Executive Engineer, Chandraprabha Division

Executive Engineer, Flood Division

Executive Engineer, Irrigation

Executive Engineer, Public Works Department, Provincial Division

Executive Engineer, P. W. D. Temporary Division

Executive Engineer, Local Self-Government Engineering Department

Executive Engineer, Tube-wells

Fisheries Warden

Inspector of Sanskrit Pathshalas

Probation Officer

Reformation Officer

Rescue Officer

Sales Tax Officer

Subdivisional Officer, Hydel III Division

Sugar-cane Inspector

Superintendent, Beggars' Home

Superintendent, Central Prison

Superintendent, District Jail

Tourist Officer

The Commandant, Pradeshik Armed Constabulary and the Divisional Forest Officer have their offices in Ramnagar.

## Officers of the Government at the Regional Level

The following officers of the State level have their headquarters at Varanasi:

Commissioner, Varanasi Division

Deputy Development Commissioner, East

Deputy Inspector General of Police, Varanasi Range

Joint Director of Industries

Deputy Director of Education

Deputy Director of Agriculture

Deputy Registrar, Co-operative Societies

Assistant Excise Commissioner

Regional Prohibition and Social Uplift Officer

Inspectress of Girls' Schools

Superintending Engineer, Irrigation

Regional Tourist Officer

Subregional Transport Officer

Deputy Regional Food Controller

Additional Regional Conciliation Officer

## Central Government Offices

Ministry of Finance—Income-tax Department—The administrative head of the department for Uttar Pradesh is income-tax commissioner who has his offices at Lucknow. He is assisted by four inspecting assistant commissioners, one being in charge of the Varanasi range (with headquarters at Varanasi). There is also an appellate assistant commissioner for Varanasi who deals with the appeals arising out of the assessments made by the income-tax officers of Gorakhpur, Jaunpur, Varanasi and the project circle, Varanasi. The district of Varanasi is divided into three circles—the income-tax officers' circle, Varanasi, which is divided into five wards each being in the charge of an income-tax officer; the project circle which comprises all the districts falling in the range of the inspecting assistant commissioner of Varanasi and which deals with the assessment of contractors and is in the charge of an income-tax officer; and the special survey circle which deals with the survey and assessment of new assessees and is in the charge of an income-tax officer. There are five income-tax inspectors, two in the income-tax

officers' circle, Varanasi and the special survey circle each, and one in the project circle. They do outdoor survey enquiries and assist the income-tax officers in the work of assessment.

**Central Excise**—The superintendent of central excise, with his headquarters at Varanasi, is in charge of the Varanasi circle which comprises the districts of Varanasi, Ghazipur and Mirzapur. There are three multiple range offices at Varanasi, one being located at Nawab-ki-Deori and the other at Sigra. They are supervised by a deputy superintendent (who is assisted by inspectors, sepoys and a clerk). There are also three isolated ranges situated at Mughalsarai, Bhadohi and Sahupuri under the control of an inspector (assisted by a sepoy) who makes assessments of those commodities which are subject to central excise duties. He also checks the records relating to the licensees within his jurisdiction. The department deals with the duties levied on tobacco, vegetable, non-essential oil, soap, electric fans, electric motors, aluminium, cotton fabrics, art silk, silk fabrics, package tea, copper and its alloys, soda ash, ceramics, glass, glassware and woollen yarn and with the air customs at the Babatpur airport.

**Ministry of Transport and Communication**

**Posts and Telegraphs Department**—The senior superintendent of post offices, assisted by an assistant superintendent, is in charge of the postal division of Varanasi (with its headquarters at Varanasi) which comprises the district of Varanasi and Ghazipur. The telegraph service is looked after by the divisional engineer of telegraphs and the telephone system is in the charge of a subdivisional officer (phones).

**Ministry of Irrigation and Power**—The executive engineer (Rihand dam) and the engineer-in-chief, locomotive component works, have their offices in the district. The latter is assisted by a deputy chief mechanical engineer, an executive engineer (civil), an assistant electrical engineer and several other officers. The officers of the civil engineering department are responsible for the construction of workshops and stores of a specialised nature. The deputy chief mechanical engineer is assisted by two assistant mechanical engineers in matters concerning the proposed set-up of the mechanical engineering section, the setting up of a temporary foundry and a super-heater tube shop, etc. A technical training school has been set up to train apprentices in various trades in order to meet the demand for skilled workmen for the proposed workshops.

**Railways**—Each of the Northern and Eastern Railways, with their headquarters at Lucknow and Dinapur respectively, is administrated by a divisional superintendent.

Varanasi is the headquarters of the executive engineers of the Northern Railway. In Varanasi there is also the headquarters of the Varanasi region of the North Eastern Railway. The office of the district traffic superintendent of the North Eastern Railway is situated in the canton ment and the office of the chief commercial superintendent is located in the Mint-house buildings in the city.

**Army**—Varanasi has been a military station since the last quarter of the eighteenth century. In 1857 there were three regiments here of the Indian infantry in addition to a small body of artillery. For years afterwards the garrison comprised a wing of British infantry, an Indian regiment and a battery. Later the force was reduced to the smallest possible proportions and as a rule consisted of two companies of British troops and an Indian infantry regiment, the artillery section being removed altogether. Before the merger of the Banaras state with the State of Uttar Pradesh in 1949, an irregular force was maintained by the maharaja of Banaras which performed guard duties at his residences at Ramnagar and elsewhere or police and other activities in his state.

Now the office and the barracks of the military personnel stationed in the district are situated near the Varanasi cantonment railway station and are under the charge of a commanding officer.

# CHAPTER XI

## REVENUE ADMINISTRATION

### Land Revenue Administration

#### Historical Background

Details regarding the fiscal history of the district in ancient times are not forthcoming but it is likely that the same system that prevailed in other parts of northern India was also applied to this region. Usually the Hindu king claimed ownership in the land and realized about one-sixth of the produce direct from the cultivators. In return he was expected to provide peace and security for his subjects. The early Muslim sultans of Delhi seem more or less to have continued this system except that perhaps the proportion of the revenue (as compared with the produce) was increased and a Muslim governor was appointed in the Varanasi region. For the greater part of the fifteenth century this region was included in the Sharqi kingdom of Jaunpur and was in the charge of a governor of the Sharqi sultans. It appears that when Bahlol Lodi annexed Varanasi to his kingdom in 1479 there were a number of rebellious petty Hindu chieftains among whom the greater part of the land was divided, Babur conquered Varanasi but his son, Humayun, lost it to the Afghans and this region seems to have come under the sway of Bihar Khan (son of Darya Khan) who was the patron of Sher Khan Suri (later called Sher Shah) who himself was a jagir holder in Shahbad (in Bihar) and held pargana Barah (then known as Tanda) in this district. Sher Shah subsequently acquired the whole region of Varanasi and when he became the king of Delhi it probably formed a subah of his empire. It is possible that his early experiments in land reform and the revenue system were made in the parts (including Varanasi) that formed the nucleus of his original jagir. The district came into the hands of Akbar about 1559 and probably formed a part of the subah of Jaunpur but after 1584 it came to be a separate sirkar in the subah of Allahabad. From the *Ain-i-Akbari* it appears that the whole of the tahsil of Chandauli belonged to the sirkar of Chunar, the *mahals* composing it being almost the same as the parganas which exist today except that Barah was known as Tanda and that the boundaries of the *mahals* have undergone many changes. The cultivated area of the parts included in the district prior to the merger of the state of Banaras with Uttar Pradesh in 1949 was in Akbar's time 46,448 bighas (or 27,870 acres), the revenue being 25,19,037 dams in

addition to 50,432 dams for certain other charges, the total being about Rs 64,237. Almost the whole of the Banaras sirkar of those days is included in the present district except pargana Bealsi (which is now in district Jaunpur) and a portion of the land (which is now in the district of Mirzapur) between the Ganga and the southern border of what used to be pargana Kaswar Raja. The present parganas of Dehat Amanat, Jalhupur and Sheopur formed the then *mahal* of Haveli Banaras which paid a revenue of 17, 34, 721 dams, the cultivated area being 31,657 bighas. The *mahal* of Katchar covered the lands of the present parganas of Katehar and Sultanipur, the cultivated area being 30,496 bighas and the revenue 18,74,230 dams. The *mahal* of Pandrah was coextensive with the present day pargana of that name, the cultivated area being 4,611 bighas and the revenue 8,44,221 dams. The present pargana of Athgawan was then known as the *mahal* of Harhua, the revenue being 7,13,426 dams for an area of 13,098 bighas. The *mahal* of Kaswar Raja had a cultivated area of 41,185 bighas and carried a revenue of 22,09,160 dams. *Mahal* Afrad, lying chiefly in the present day Parganas of Kaswar, Dehat Amanat and Katehar, had a cultivated area of 10,655 bighas, the revenue being 8,53,226 dams. The present pargana of Kolasla, then known as the *mahal* of Kolah, formed part of the sirkar of Jaunpur the land under cultivation being 24,231 bighas and the revenue 13,63,332 dams. The rest of the territory comprising the present district of Varanasi, which was also a part of Akbar's empire, was made up of the following parganas: Barah, which paid a revenue of 1,88,010 dams; Mahaich, the cultivated area of which was 7,950 bighas yielded a revenue of 3,90,609 dams; Mahuari, the cultivated area of which was 1,878 bighas with a revenue of 2,27,067 dams; Majhwar which paid a revenue of 5,19,817 dams for a cultivated area of 9,312 bighas; Dhus, the cultivated area of which was 1,274 bighas which contributed a revenue of 2,35,611 dams; Bhadohi, which had a cultivated area of 73,252 bighas and was responsible for paying a revenue of 36,60,918 dams; and Mangraur, the revenue of which was 9,24,000 dams

Akbar actually improved upon Sher Shah's system of revenue administration. The principles on which the system was based were broadly the correct measurement of the land and of the cultivated area, the classification of the soil, the calculation of the average yield and the assessment of the revenue in terms of the average price of the produce. The revenue could be paid either in cash or in kind at the option of the payer and it was ordinarily one-third of the produce.

This system continue till about the close of the first quarter of the eighteenth century when Saadat Khan, the first nawab vizir, settled

down in Avadh as a semi-independent ruler. The sirkars of Varanasi, Jaunpur and Ghazipur were surrendered to him by Murtaza Khan (to whom the charge of these districts had been given by the emperor soon after 1719) for an annual payment of seven lakhs of rupees. Saadat Khan in his turn leased the charge to Mir Rustam Ali for eight lakhs of rupees, who retained it still 1738 but being indolent by nature he relied largely on Mansa Ram, one of his officers, who was the zamindar of Thitharia (the old name of Gangapur) in pargana Kaswar and who became the virtual ruler of these three sirkars, obtaining in 1739 for himself (in the name of his son, Balwant Singh) the amildarship of the sirkars of Varanasi, Jaunpur and Chunar. After his death Balwant Singh obtained a sanad from the emperor conferring on him the title of raja, the zamindaris of *mahals* Kaswar, Afrad, Katehar and Bhagwat and the lease of the three sirkars. From this time onward the nawab vizirs of Avadh assessed in a lump sum the amount to be paid to them by the raja for the province of Varanasi as a whole. The raja and his successors strove to eliminate any intermediate tenures of whatever form and to institute instead a purely cultivating tenancy. There were thus no intermediaries of the type of proprietary tenure holders between the raja and the cultivators, the raja's revenue collectors and agents being the only intervening element.

Balwant Singh strengthened his position and in 1748 seized the fort and the pargana of Bhadohi as well. After the battle of Buxar in 1764. he made peace with the English who compelled the emperor to confirm him in his possessions in return for which he had to contribute eight lakhs of rupees to the English for maintaining their army. By the treaty of Allahabad (1765) the English made Shuja-ud-daula, the nawab vizir, agree that Balwant Singh should continue in possession of the territories that were under him. He died in 1770 and with the consent of the English and the nawab vizir his illegitimate son, Chait Singh, stepped into his shoes, to whom the province of Varanasi was made over for an annual revenue of Rs 22,48,449. But in 1775 the next nawab vizir, Asaf-ud-daula, ceded to the East India Company the province of Varanasi including "all the districts dependent on the Raja Chet Singh". Chait Singh, however, retained control of the revenue administration and, as long as he paid the stipulated amounts to the East India Company, he was not interfered with. He continued to follow the policy of his father as far as his relations with the zamindars were concerned which was followed by Raja Mahip Narayan when he was put in charge in 1781, though the revenue due to the English was nearly doubled by them. To meet this excessive demand he had to extort

money from his people and his *amils* were left practically free to impose on the cultivators whatever terms they pleased and every conceivable kind of cess was rigorously exacted.

When Jonathan Duncan was appointed Resident of Varanasi in 1787 he left the raja to manage the revenue administration of the province of Varanasi but in the following year he took it over himself proposing to establish a permanent settlement. The raja was at first reluctant to implement the scheme but eventually he withdrew his objections and the working out of the settlement was begun. Duncan's original idea to have all the lands of the province properly measured was found to be impracticable but had it been undertaken it would have obviated much of the injustice that was inflicted on the people. Up till now the demand for each pargana, and often for groups of parganas, had been regulated by competition, as it was the practice to put them up annually to auction and to farm them out to the highest bidder. Now the assessment of each *mahal* was to be determined first and the aggregate assessment of all the component *mahals* of a pargana was to be the assessment of the pargana. The raja's share was to be half the ascertained rental, after deducting ten per cent paid to the *amils* for collection and other sums on account of bankers' dues. The raja was to pay to the East India Company forty lakhs of rupees as the revenue for the province. The regular demand thus determined was substituted for the unchecked system of extortion which had prevailed hitherto. It was found that the land in many parts of the province had deteriorated and required lenient treatment. Therefore, although a fairly heavy demand was imposed in some cases with the object of stimulating cultivation, deliberate reductions from the rentals of 1779-80 (which had been taken as the general basis of the settlement) were made in the depressed tracts. But the arbitrary adoption of the rent-roll of a particular year necessarily meant inequality. In pargana Mawai the rents had fallen by fifty per cent in the interval that had elapsed while in Sheopur and Katehar many persons held land at privileged and quite inadequate rates. In the case of Mawai no reduction was allowed while in that of Sheopur and Katehar except for small plots held at favoured rates the rents were levelled up to those obtaining for similar land in the neighbourhood. In order to decide the disputes in revenue matters that arose between the tenants and the zamindars or between the latter and the officials in charge of the collection of revenue, a tribunal of two members was constituted under the immediate supervision of the Resident, one nominated by him and the other by the raja.

The landholders had almost disappeared but there was some difficulty in the case of those who remained. In the pargana of Jalhupur, for instance, there were only two villages—Jalhupur and Mustafabad—in which the zamindars were legally entitled to engage and consequently the majority of the estates had to be given in farm till the rightful owners could establish their claim in the civil courts. The farming of revenue was also resorted to where the landholders refused to engage, such cases being common. Thus the settlement was effected with three different classes, two-thirds of the province being settled with zamindars, one-fourth with the farmers of revenue and the remainder with the cultivating communities.

In the beginning engagements were taken for a period of four years in the parganas of Barah, Dhus, Mawai, Mahuari, Narwan, Barhwal and Kolasla. In certain deteriorated tracts five years' leases with a gradual increment were given subject to the *amils'* consent. In 1789 ten years' leases were given in the parganas which had not been settled already or in which the *amils* had resigned their engagements. In 1792 this decennial settlement was applied to the entire province. The revenue was not changed except in the parganas of Dhus and Narwan where a fresh assessment had to be made on account of their special condition.

**Permanent Settlement of 1795**

In 1792 it was decided that the assessment would remain unaltered during the lifetime of the lease holders and by the Banaras Permanent Settlement Regulation, 1795, together with its supplement and the Benares Family Domains Regulation, 1795, the decennial engagements were made perpetual and the settlement became permanent and unalterable. The terms of this arrangement were set forth in Regulations I, II and XXVII of 1795. The lease holders and their representatives were now to discharge and perform the specified conditions and in all cases were bound to conform to any subsequent law regarding themselves, their share holders, their tenants, the administration of justice and the succession to estates. The old zamindars who had been dispossessed prior to 1775 were given the option to recover possession. The total revenue as assessed for the Varanasi and Chandauli tahsils was Rs 7,82,100. No detailed settlement was made in the case of the pargana of Gangapur and the area covered by those *taluqas* which now form part of the pargana of Kaswar, chiefly out of consideration for the raja (as the tract had always been regarded as his family zamindari and was included in the sanad granted to Chait Singh in 1776 and also in Warren Hasting's agreement of 1773). Gangapur was at that time held by Rani Gulab Kunwar, the widow of Balwant Singh, and the other tracts had been granted by

the raja in jagir to his dependants. The amount originally assessed at Rs 1,27,114 (in Gaurshahi rupees) was now reduced to Rs 1,25,160 (in Sikka ruppes), the difference being due to the difference in value of the two coinages. The separation of the raja's demesne from the rest of the district took place gradually. The agreement of October 27, 1794 laid down that all causes relating to revenue or charity that arose regarding the personal property of the raja were to be heard and settled in the raja's court and by his officers, while in appeals the raja was to be advised by the collector of the district. In 1795 this officer was given powers to redress complaints in revenue matters and the raja or his principal officer was to hear complaints as to exactions and breaches of agreements in the matter of land held in tenant right, appeals lying to the collector of the district. Hitherto the rents had been colleced as in ordinary zamindari lands but now special courts were instituted for settling such disputes.

The permanent settlement was only an assessment of the revenue and not a regular settlement of the type that was made in other districts after 1858. No survey was made nor was any record of rights of the landowners prepared: the status of the cultivators was not determined, nor were even the boundaries of estates demarcated. Nevertheless the landholders now came to know definitely the demand due from them to the government and that any increase of cultivation meant an increase of income to themselves. On the other hand the settlement was in many respects inequitable; a large proportion of the estate was owned by numerous co-sharers but the revenue was settled only with two or three of them who were arbitrarily chosen and who alone were recorded as proprietors, the rights of the community as a whole being ignored. In 1795 landowners were given an *option* to pay their revenue direct into the treasury. It was also laid down that in case of default the *lambardars* should be dispossessed and direct collections be taken from the co-sharers and tenants and that resort should be had to sale only when these methods had failed. This law remained in force till 1830. In spite of this, sale by auction seems to have been the sole process employed for the realisation of balances. The *amils* and other government officials were not permitted to purchase lands auctioned in default of the payment of land revenue. In the earlier days of the settlement the *amils* were in the habit of collecting the revenue from the owners of fractional shares in the village but this practice was forbidden in 1808 when tahsildars were appointed on fixed salaries in the place of the *amils* and were directed to collect the revenue only from the *lambardars*. In 1809 the province was placed under the board of commissioners at Fatehgarh and the revenue establishment was reorganised as a result of which only twelve tah-

sildars were left in the entire province of Varanasi, the great majority of the parganas paying their revenue direct into the government treasury through a special officer appointed for the purpose.

### Operations of 1833-41

One of the defects of the permanent settlement was that the assessment had been made by *mahals* which in many cases were not conterminous with villages but often included groups of villages which had been settled at a lump sum with one or two persons who were left to arrange for the collection of rent and the payment of revenue by the co-sharers and no inquiries were made into the rights and interests of the subordinate proprietors. When the revenue fell into arrears the estates were transferred by lease, sale or otherwise either to co-sharers or to outsiders, often resulting in great confusion as in many cases the subordinate co-sharers continued to hold on to their rights. Although such a state of affairs demanded the preparation of a definite record of rights, it was not till 1833 that operations with this object in view were commenced with the preparation of papers for pargana Mahuari. Three years later the assessment of the alluvial *mahals* and the resumed revenue-free holdings throughout the district was revised. In 1841 the records of parganas Kolasla, Pandrah and Sultanipur were compiled and those of the remaining parganas were completed in the following year. All the villages were also surveyed and field maps prepared. Besides the demarcation of boundaries the operations included the compilation of records of proprietary rights and tenant holdings. In the case of the former, however, the old system of taking engagements from heads of families for *mahals* or groups of villages was still in vogue and the names of co-sharers were in many cases omitted. There was no revision of the revenue and the permanent settlement was left intact. Nevertheless, due to the assessment of such alluvial and resumed *muafi* lands as had not been assessed previously, there was an increase of Rs 26,691, (by far the largest amounts being obtained in the parganas of Sheopur and Pandrah) but this amount suffered a reduction of Rs 16,746, as with the exception of Rs 42 in Athgawan (remitted on account of land taken up for the Jaunpur road) a large portion of pargana Narwan was transferred to Ghazipur and a small area of Dhus to the Mirzapur district.

The benefits derived from this preparation of records were not lasting as there were numerous inaccuracies in the records and as no attempts were made to keep the papers up to date. Alterations in holdings were hardly ever recorded and often tenants' names remained on the registers for even thirty years after their death. New rights which had sprung up as a result of legislation were never entered and rents were enhanced or

diminished while the record remained unchanged. Similarly the proprietary register was not properly maintained and year after year copies of previous returns were merely filed. It was only in 1874, when the rent-rolls of twelve villages in pargana Kolasla were examined, that the inaccuracies came to light and a revision of records was recommended. In 1880 the old maps were also found to be useless and it was decided that a professional survey be made.

## Revision of 1882

From March 21, 1882, a revision of certain aspects of the settlement was undertaken and survey operations were started as well. The settlement papers prepared at this time included the records of proprietary and tenant holdings, the general statement of areas and the distribution of the revenue, the last being required only in the complex *mahals* in many of which it had already been accomplished. Although the assessment of the revenue was left unchanged, the total showed a considerable reduction on that collected in 1840. There had been an increase of Rs 3,051, owing mainly to the transfer of six villages from the Jaunpur district to pargana Pandrah in 1877, while small sums were obtained in the parganas of Katehar and Jalhupur on account of alluvial increments and in those of Barhwal and Mahuari, on account of the resumption of some plots of revenue-free land. On the other hand there had been a decrease of Rs 24,263 of which Rs 10,828 was on account of land acquired for public purposes, Rs 9,258 because of remissions on account of *malika na allowances* to the maharaja of Banaras in pargana Kolasla, Rs 3,893 represented the revenue of villages given to Sir Dinkar Rao in 1884 in exchange for some territories out side the district and Rs 281 was for remissions in pargana Kaswar Sarkari (granted to Rani Indar Narayan Kunwar). The revision of records necessarily involved much litigation and during the course of the operations 53,466 cases were decided, the majority being in connection with proprietary and cultivating rights. The settlement was declared closed on March 31, 1886, the average cost of the revision being Rs 238 per square mile, exclusive of Rs 164 on account of the survey operations. The total revenue of this area was Rs 8,91,613 in 1906, the decrease mainly being due to the acquisitions of land by government. The incidence of revenue at that time was Rs 1-5-3 per acre of the entire area and Rs.1-10-7 per acre of the cultivated area, the highest rate being that in the parganas of Pandrah and Athgawan and the lowest in parganas Barhwal, Majhwar and Narwan. The revenue represented about 60·2 per cent of the declared rental which was only the cash rental of the land held on cash rents and did not take into account the rent-free lands and lands held on payments in kind.

## Subsequent Changes

Taking the average rate paid by all classes of tenants as an all-round rate for each tahsil, the revenue came to be about 42·5 per cent of the rental in 1906. Pargana Mahaich was transferred to tahsil Chandauli in 1923, in which a regular settlement was made for forty years in 1942, the revenue of the pargana being Rs 62,109 in 1943. Before 1911, Bhadohi formed part of district Mirzapur and the maharaja of Banaras was the zamindar of most of its villages. In 1911 he acquired the status of a ruling chief and decided to revise the record of rights in Bhadohi. In December of the same year preliminary operations began and the settlement closed in September, 1916. No resurvey was found necessary but the village maps were corrected and brought up to date. The result of the revision was an increase of Rs 1,30,911 in the revenue demand over the assessment of Rs 7,01,002 in 1912 and was 18·67 per cent of the existing rent-roll The cost of the settlement came to Rs 1,35,500. The cultivated areas of *taluqa* Naugarh and of villages Lehra and Chaubasia in Pattis Manjhli, were surveyed in 1295 *Fasli* (1887-88), followed by a partial revision of records but the classification of the soil was not made, no assessment circles were formed and the records were not prepared properly. There had been no regular settlement in district Chakia (of the Banaras state) before March 10, 1939, when it was declared to be under survey and settlement operations Of 619 villages covering an area of 1,43,421 acres, the correction of maps was carried out only in 89 villages which had an area of 8,166 acres and the remaining 530 villages with an area of 1,35,255 acres were resurveyed. The work of attestation was completed on September 30, 1941. The rental demand was Rs 3,75,948 in 1347 *Fasli* (1939-40), which was now fixed at Rs 1,00,812 and brought in an increase of Rs 24,864. The operations took three years to complete and the total cost amounted to Rs 2,20,373. The merger of the erstwhile Banaras state with Uttar Pradesh took place on October 15, 1949, since when it has been a part of the district

## Alluvial Mahals

Under the permanent settlement most of the villages along the Ganga were permanently settled but in certain cases culturable land was made alluvial by the stream and was assessed temporarily. In pargana Ralhupur two villages Katesar and Kodopur (immediately south of Ramnagar), an accretion of forty acres was observed in 1870, which was added to the villages, the revenue demand for this portion being seventy-five rupees. At the revision in 1882 of the settlement separate alluvial *mahals*, with an area of 411 acres, were demarcated and assessed at Rs 108, the area being increased to 718 acres and the revenue to Rs 115 in 1905-06. The

alluvial land in the adjoining village of Dumri had an area of a hundred acres and was made a distinct *mahal* in 1900, being assessed at a revenue of seventy-five rupees. Gaura Gangbarar, with an area of 291 acres, was first demarcated in 1840 but was found to have disappeared in 1903. Barthara Gangbarar was permanently settled in 1812 but due to further accretions a new *mahal*, Barthara Pantari, was constituted in 1842, which had an area of 35 acres but which decreased to 6 acres in 1873. It increased to 28 acres in 1883 and to 250 acres in 1895 but in 1899 it again decreased to 42 acres. There was an alluvial *mahal* known as Mawakkalpur Gangbarar in pargana Jalhupur) which was first demarcated in 1852 and several such villages also existed in Katehar The portion of Kaithi at the junction of the Ganga and the Gomati was separately demarcated in 1854, the area being 538 acres and the revenue Rs 725 in 1903. In 1880 four *mahals* on the Gomati (in the villages of Bandha Kalan, Tikuri, Lakhmisenpur and Dhundha) having an area of 116 acres were demarcated. At present there are seventy-five such villages in tahsil Varanasi, fifty-seven in tahsil Chandauli and forty eight in tahsil Bhadohi, all being located along the river Ganga In the last named tahsil these villages are known as *tari* villages. Prior to the abolition of zamindari, octennial settlements were made in these villages. The Zamindari Abolition and Land Reforms Rules provided for an annual survey of these areas during the *rabi* season but a revision of the rules requires that these villages be settled quinquennially

### Cesses

In 1835 was imposed the road cess by agreement with the landholders to relieve them of their responsibility of maintaining public roads passing through their estates. The acreage rate (a fixed amount per acre on each holding) came into existence under Act XVIII of 1871, which was superseded by Act III of 1878, the amount collected in the tahsils of Varanasi and Chandauli in 1906 being Rs 55,232. Till 1871 the chowkidars were paid in terms of rent-free grants of land when cash wages were introduced and the rent free grants of land resumed by government, the amount fixed as revenue on such land which amounted to Rs 28,615 for the district (including Rs 3,158 for the area then forming tahsil Gangapur) being treated as a cess and kept distinct from regular demand In Gangapur tahsil the system of payment to the rural police was revised in 1877 when the jagirs were resumed by government and settled either in perpetuity or for a number of years. The income was subject to a deduction of 25 per cent to cover the cost of collection and was credited to the family domains local rates fund of the raja of Banaras. The zamindars also exacted dues from their tenants on account of village ex-

penses but which were appropriated by them. So general had this practice become that at the revision of the settlement in 1882, such payments were consolidated with the rental. Then there were miscellaneous and occasional demands such as market dues and contributions made for weddings and other ceremonials performed by the landlords and though they were not legally recoverable they were firmly established in almost every village by customary sanction. In 1905-06 the cesses paid in addition to land revenue amounted to Rs.1,13,220, being about 14 per cent of the gross revenue in the tahsils of Varanasi and Chandauli. With the abolition of zamindari in the district between 1952 and 1954 the local rate (cess) has become a part of the land revenue payable by each *bhumidhar* or *sirdar*.

## Zamindari Abolition

In the beginning of 1938-39 there was a sharp rise in the prices of food grains in the tahsils of Varanasi and Chandauli which continued during the Second World War, affecting the agriculturist advantageously; there was a corresponding rise in the rents of non-occupancy tenants which benefited the landlords. The latter tried to eject the old tenants in order to let out the land at higher rents to new tenants from whom they could also extract *nazrana* (premium). When the Congress took up the reins of government in 1937, the United Provinces Tenancy Act, 1939 (U. P. Act No XVII of 1939) was passed to provide security for the tenants. As a result all the statutory tenants and certain non-occupancy tenants acquired hereditary rights, restrictions were imposed on the landlords on the ejectment of tenants, rent rates were fixed, forced labour and *nazrana* were prohibited and the landlords were barred from further acquisition of *sir* (as defined in the above-mentioned Act). This Act did not apply to the tahsils of Chakia and Bhadohi as they formed part of the Banaras state where the U. P. Land Revenue Act, 1901, (with slight modifications) remained in force till the passing of the Banaras State Tenancy Act, 1919. In spite of this the relations between the tenants and the zamindars continued to be embittered as many of the demands of the former still remained unsatisfied. It was realised that without a complete transformation of the existing structure of the tenure system the economic conditions of the agriculturists could not be improved.

No steps could, however, be taken in this direction till the passing of the U. P. Agricultural Tenants (Acquisition of Privileges) Act, 1949, which provided that on payment of ten times the rent of the holding the tenant could acquire immunity from ejectment and could pay only half of the original rent. Such monies were placed in a fund called the

zamindari abolition fund. As a result 41,592 persons in the district acquired these privileges in an area of 36,198·4 acres, by June 30, 1952, a sum of Rs 1,03,16,741 had been collected in the fund. The Act was, however, not enforced in tahsils Chakia and Bhadohi as they formed part of the Banaras state which had its own tenancy laws.

The next step was the passing of the U. P. Zamindari Abolition and Land Reforms Act, 1950 (U. P. Act No. I of 1951), which replaced the multiplicity of tenures existing in the district by only three types, the *bhumidhar*, the *sirdar* and the *asami*. As elsewhere in the State, a *bhumidhar* in this district is a peasant proprietor having permanent, heritable and transferable rights in his holding. He has also the right to use the land for any purpose and is not liable to ejectment. All landholders (except those suffering from certain disabilities) who had *sir* (not sublet) in their possession automatically became *bhumidhars* of the land in their possession and began to pay revenue direct to government. A *sirdar* also has a permanent and heritable interest in his holding but can use his land only for agriculture, horticulture and animal husbandry. He has, however, the option of acquiring *bhumidhari* rights at any time by paying government a sum equal to ten times his annual land revenue, whereupon his land revenue is also halved. An *asami* is either a lessee of a disabled *bhumidhar* or a *sirdar* or is a tenant of the *gaon sabha* in respect of land the character of which changes

There was another type of tenure, the *adhivasi*. Every tenant who was a tenant of *sir* which belonged to a bigger but disabled zamindar or to a smaller proprietor who was not disabled and every occupant of land in which superior rights existed and who was recorded as an occupant in 1356 *Fasli* (1948-49 A. D.) became an *adhivasi* and had the right to hold the land for five years. This tenure was of a transitional nature and the *adhivasis*, of whom there were 1,19,600 in 1954, gradually became *sirdars*. In 1961 the number of *bhumidhars* in the district was 9,17,928, that of *sirdars* was 7,36,313 and that of *asamis* was 1,620. The zamindars were no more the intermediaries between the tillers of the soil and the State, the latter now realising the revenue direct from the cultivators. The total amount of compensation due to the intermediaries in the district as assessed till October 31, 1956, was Rs 41,62,566·37.

The entire *sir* land not sublet and the groves of the intermediaries were deemed to have been settled with them as *bhumidhars*. The new tenure holders (*bhumidhars* and *sirdars*) have been made jointly and severally responsible for the payment of the land revenue assessed on the entire village. Zamindari was abolished in the district on July 1, 1952, except in pargana Kaswar of tahsil Varanasi (where it came to an end on

September 30, 1952), in the *manzuri* villages of tahsil Bhadohi, in the *manzuri* and *na-manzuri* villages of tahsil Chakia, in pargana Ramnagar of tahsil Varanasi (where it was abolished on July 1, 1953), in the *na-manzuri* villages of tahsil Bhadohi (where it was abolished on July 1, 1954) and in the remaining villages of tahsil Chakia (where it came to an end on November 22, 1954). The Act, however, did not apply to the urban areas in the district. The zamindari abolition area and the non-zamindari abolition area in the district on July 1, 1952, were 6,86,473 acres and 4,28,122 acres respectively. At the end of 1367 *Fasli* (1959-60 A. D.) the revenue demand of the district was Rs 23,10,997-72.

This Act marks the culmination of the process of evolution of tenancy legislation in the district.

Another change introduced by it relates to the establishment of *gaon samajs*. A *gaon samaj* is a corporate body consisting of all the adults of the village. All the land in the village, whether culturable or otherwise (except land for the time being comprised in any holding or grove) and forests within the village boundary, vest in the *gaon samaj* as also do all tanks, ponds, fisheries and water channels. It has the right to all miscellaneous sources of income like *sayar*[1]. It functions through a land management committee which has powers to sell certain trees or the produce thereof, to bring the land under planned utilization and to manage *abadi* sites, *hats* or bazars, fairs, etc. It can also admit new tenants on the land vested in it or on land falling vacant.

There are 2,266 *gaon samajs* in the district, 928 in tahsil Varanasi, 204 in tahsil Chakia and 567 in each of the tahsils of Chandauli and Bhadohi.

There are seven co-operative farming societies in the district, four in tahsil Varanasi, one in tahsil Bhadohi and two in tahsil Chandauli. Six candidates from this district also received training at the Co-operative Farming Institute Rampur, up to April 15, 1961.

**Collection of Land Revenue**—As there are no intermediaries now, the collection of land revenue is made direct by government and under the integral collection scheme in the district the actual collection work is now done by 164 *amins* whose work is supervised by fourteen *naib* tahsildars. In addition there are four regular tahsildars and six regular *naib* tahsil-

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[1] *Sayar* The average receipts derived from natural products such as fruit or fish (but excluding stone and *kankar* quarries and the fruit of groves of timber trees) were added to the rental of the cultivated area at the time of the settlement and are taken into consideration in assessing the land revenue demands.

dars. The ultimate responsibility for the collection of land revenue is that of the collector of the district who is assisted in this work by the sub-divisional officers.

### Survey, Settlement and Re-settlement

The first settlement after the abolition of zamindari is to take place in the district at any time not earlier than forty years from the date of vesting, and the intervals between the succeeding settlements will again be of forty years' duration, except in the case of precarious and alluvial areas. If there is a substantial decline in the price of agricultural produce, which may continue for sometime, an interim revision may be taken up.

### Land Reforms

**Relation between Landlord and Tenant**—In olden days there was no intermediary between the king and the cultivator, the revenue being collected direct by the king's officials. Under the sultans of Delhi the surviving Hindu chiefs and those Muslims who were given jagirs or assignments of land seem to have acquired the status of intermediaries but no details are available regarding the relationship that existed between the peasants and these feudal lords and there was no permanency of tenure. Under the Mughals the demand for land revenue was made in cash, the grain rents being commuted on the basis of current prices. The most notable feature of this assessment, as introduced by Raja Todar Mal, was that it was a *raiyatwari* settlement but the rights and interests of the cultivators were ignored. During the eighteenth century, however, a tendency towards the growth of semi-feudal interests became apparent. Viewing the relationship between the tenants and the landlords during the mediaeval period as a whole, it will appear that the fate of the peasant was either in the hands of the farmer of revenue or the king's assignee who usually extracted the maximum that he could without paying any heed to the cultivator's lot. These conditions led to the emergence of middlemen who later became known as zamindars.

The province of Varanasi was ceded in 1775 to the East India Company by the nawab vizir of Avadh when it was held by Raja Chait Singh on condition that he paid a fixed annual sum. On his expulsion an agreement was made with his successor, Mahip Narayan Singh, the revenue fixed being almost doubled. To meet this excessive demand, the raja imposed such severe cesses that the locality was threatened with ruin, the *amils* being allowed to exact from the cultivators as much as they could.

When the British took over the revenue administration of the ceded portion of the district in 1788, the remaining portions (which came to be known as the family domains of the raja and later as the Banaras state) began to be administered separately by the raja himself. The Banaras Family Domains Regulation of 1795 was promulgated to curb the activities of the raja in the jagir *mahals* of Bhadohi and Kara.Mangraur and in his zamindari of Gangapur the collector of Banaras was empowered to give redress to *malguzars* and *raiyats* who were complainants in revenue matters, provision also being made for special courts, the raja and his dewan being empowered to hear complaints as to exactions of revenue or breaches of agreement regarding land held in tenant rights (though appeals lay to the collector of Banaras). By Regulation VII of 1826 a superintendent was appointed to hear appeals in tahsil Gangapur but the post was abolished in 1843. A superintendent was again appointed two years later, the raja being invested with summary powers and a deputy collector being lent to him for revenue and civil work. In 1853 the collector of Mirzapur was made superintendent and in 1862 the office reverted to the commissioner of Varanasi. By Act XIV of 1881, the maharaja was given the powers of a collector with the rights to delegate such powers to his principal revenue officer, Indian commissioners were appointed with limited powers and posts of tahsildars were created in the subdivisions of the family domains. No detailed settlement was made in the old pargana of Gangapur or in other *taluqas* which were included in the area now constituting the pargana of Kaswar. By the Banaras Family Domains Regulation of 1828, torture, etc., to enforce the payment of rent in the family domains of the raja (consisting of that part of pargana Kaswar Raja which was the raja's family zamindari, of the jagirs of Bhadohi—now the subdivision Gyanpur—and of Kara Mangraur which now forms the present Chakia subdivision) had become punishable. In these areas Raja Udit Narayan Singh (Mahip Narayan Singh's successor) asserted the principle that the raja was the sole proprietor of the soil. The position was that the raja became superior proprietor, persons who claimed to be sub-proprietors became *manzuridars,* persons paying a fixed sum to the raja became *muqarraridars* and persons holding sub-proprietary interests (without paying revenue) became *muafidars.* The villages where such rights existed were called *manzuri* villages and the rest were called *na-manzuri* villages. The proprietors and sub-proprietors could hold, cultivate, mortgage and lease out their lands, giving rise to four types of cultivation—*sir, khudkasht, thekedar's* and mortgagee's. Besides these proprietors, there were fixed-rate tenants and occupancy tenants having a heritable and transferable interest in the land. All other cultivators were either non-occupancy tenants or rent-free grantees or tenants

of *sir* or tenants under rent-free grantees or sub-tenants. By the Banaras Family Domain Act of 1904 (U. P. Act No. III of 1904) a special provision was made in respect of the family domains of the raja of Banaras for the assessment and realisation of rates on land held by tenants, which was an additional burden. In the pargana of Kaswar Raja the operation of the Banaras Family Domains Regulation, 1795, and the Banaras Family Domains Regulation, 1828, ceased by agreement between the raja and the British Government, the raja accepting the position of landholder under the ordinary law; the Pargana of Kaswar Raja Act, 1911, (U. P. Act No. I of 1911) incorporated the laws then in force, except that the practice followed by the raja of ejecting certain tenants by notice or revenue process came to an end. In March, 1911, the pargana of Kaswar Raja was brought under the Varanasi district for revenue purposes. By the Pargana of Kaswar Raja Act, 1915, (U. P. Act VI of 1915), the provisions of the North-Western Provinces Tenancy Act, 1901 (Act II of 1901) were made applicable to this pargana. The raja became the ruling chief with the title of 'Maharaja of Banaras' for the areas in parganas Bhadohi and Kara Mangraur. He adopted the North-Western Provinces Tenancy Act, 1901, (U. P. Act II of 1901) and the U. P. Land Revenue Act, 1901 (U. P. Act No. III of 1901), but later he enacted the Banaras State Tenancy Act, 1949, by which he recognized six classes of tenants—permanent tenure-holders and fixed-rate, occupancy, ex-proprietary, hereditary and non-occupancy tenants, the interest of the first three being transferable without condition and heritable according to personal law, a position superior to that enjoyed by sub-tenants in the tahsils of Varanasi and Chandauli which were directly administered by the British; the interest of the remaining three was heritable according to personal law but was not transferable.

On October 15, 1949, the Banaras state (comprising the tahsils of Chakia and Bhadohi) was merged with the tahsils of Varanasi and Chandauli, the tenancy laws applicable to them becoming enforceable in the two areas added.

As regards the rest of the district, in 1788 the British took over the revenue administration of the district and in 1795 the Banaras Permanent Settlement Regulation, 1795, was passed. The principal concern of the East India Company was to realise as much revenue as possible to enable it to carry on its wars of conquest as well as to give large dividends to its share holders. The status of the cultivators was not determined by this permanent settlement which was merely an assessment of revenue. The zamindars and other actual proprietors whose land was held in *amani* could get back their land on the condition that they agreed to the payment of the revenue assessed in accordance with the Regulation.

In tahsils Chandauli and Varanasi there were share holders with proprietary rights, proprietors of specific areas, inferior proprietors, *thekedars*, mortgagees of proprietors' rights and revenue-free proprietors. The Bengal Rent Act, 1859 (Act X of 1859), which was applicable here, classified the tenants as fixed-rate tenants, tenants with simple rights of occupancy and tenants-at-will. The North-Western Rent Act (Act XVIII of 1873) recognised ex-proprietary tenancies as well. According to the North-Western Provinces Rent Act of 1881 (as amended by Act XIV of 1886) the term tenant included the terms *thekedar* (a lessee of proprietary rights) and *katkindar* (a sort of *thekedar*). The rights of permanent tenure holders and fixed-rate tenants were heritable and transferable but the rights of occupancy or ex-proprietary tenants were transferable only to co-sharers subject to certain conditions. The rate of rent was determined in accordance with custom or practice to enable any class of persons to hold land at a rate favourable to the landlord. The tenants-at-will had no right except to cultivate the land till the termination of their agreement with the landholder. The most powerful weapon in the hands of the person entitled to receive rent direct from the cultivator was that he could recover his rent by distress and sale of standing produce. The North-Western Provinces Tenancy Act of 1901 continued the provision of distraint and retained the same classes of tenancy as before but afforded the following facilities to the tenants: in respect of certain classes of land a tenant who had held the same land continuously for a period of twelve years was given the right of occupancy; the interest of ex-proprietary, occupancy and non-occupancy tenants were made heritable but successions was restricted; the ex-proprietary and occupancy tenants were authorised to sublet their holdings for a period of five years and the non-occupancy tenants for the period of a year. The Agra Tenancy Act of 1926 did away with the registration of leases in the case of non-occupancy tenants, most of whom were given statutory rights. A person who had held land for over three years could become a statutory tenant. The U. P. Tenancy Act, 1939, (U. P. Act No. XVII of 1939) was more favourable to the tenants, the law in respect of devolution being made more elaborate and restrictions being imposed on ejectment. The provision of distraint was abolished, statutory tenants were made hereditary tenants and the zamindars' rights in cultivated land were further curtailed.

However, no reform could benefit the cultivators materially unless the whole structure of the tenure system were changed and the body of persons interposed between the State and the cultivators eliminated, a measure taken with the passing of the U. P. Agricultural Tenants (Acquisition of Privileges) Act, 1949, which was followed by the U. P. Zamindari Abolition and Land Reforms Act, 1950 (U. P. Act No. I of 1951). The

last-named Act and its successive amendments have abolished all the intermediaries taking the cumbersome yoke of landlordism off the tenants' shoulders and have simplified the complexity and multiplicity of land tenures.

### The U. P. Bhoodan Yagna Act, 1952

With the object of obtaining gifts of land for redistribution among landless persons, Acharya Vinoba Bhave initiated in 1951 a movement in Uttar Pradesh and the State Government passed the U. P. Bhoodan Yagna Act, 1952 (U. P. Act No. X of 1953). Land to the extent of 5,899·29 acres has been donated in this district for this purpose, of which 3,689·24 acres were redistributed to landless persons.

### Imposition of Ceiling on Land Holdings

To provide land for landless agricultural labourers and to distribute the land more equitably, the Uttar Pradesh Imposition of Ceiling on Land Holdings Act, 1960 (U. P. Act No. I of 1961) was enforced in the district in 1961. According to the Act, the ceiling area of a tenure is forty acres of 'fair quality' land (the hereditary rate of which is above six rupees per acre) but where the number of members in a family is more than five, eight acres of such land, subject to a maximum of twenty-four acres, is added for each additional member. The ceiling area, however, does not include land used for certain purposes. The land of a *bhumidhar* comprised in the holding of his *asami* and the land of a government lessee comprised in the holding of his sub-lessee (up to the limit of the ceiling area applicable to such *asami* or sub-lessee) is not taken into account in determining the ceiling area of the *bhumidhar* or the government lessee. All the surplus land (land held by a tenure-holder in excess of the ceiling area applicable to him) vests in the State Government, the tenure holder being entitled to receive and be paid compensation.

## Administration Of Taxes Other Than Land Revenue

The other main sources of the income of the State are excise, sales tax, stamp duties, registration and taxes on motor vehicles.

### Excise

Excise revenue is derived chiefly from the sale of country spirit, *tari*, opium and hemp drugs. Originally excise was a branch of the land revenue administration and the collection of taxes on the distillation and sale of spirituous liquors was made by the *amils* of the raja of Banaras but in 1789 the *abkari mahal*, as it was then called, was separated from the *mal* (land revenue) though the agency of collection remained the same. At that time a regular tax on the manufacture and sale of spirits was introduced in the city, which was applied to the rural areas in 1793. The

administration of excise was taken over by the Resident and was regulated under Regulation XLVII of 1795 which applied to liquors and drugs and also prescribed a machinery for the prevention of illicit distillation and smuggling. It was followed by other enactments: Regulation VI of 1800 made *tari* an excisable commodity; Regulation X of 1813 consolidated all the existing ordinances and provided for the establishment of government distilleries with a still-head duty, passes for the export of liquor, tests for its strength and licences for its vend. The distillery area embraced the country within a radius of eight miles and outside this area, in the rural tracts, the collector of the district had the option of permitting outstills to function under the control of *daroghas* or of leasing parganas or other definite tracts annually to contractors. At the same time special regulations were laid down for the sale of liquor and the grant of licences in the cantonments; under Regulation XIII of 1816 a government distillery was started at Chetganj, on the outskirts of the city, which was rebuilt in 1862 and was abandoned in 1887 when it was converted into a municipal conservancy godown, a new distillery being opened at Chauka Ghat on the banks of the Varuna. The district was divided into high and low rate areas, the former including the city and its suburbs for which the still-head duty was higher than for the latter which comprised the outlying parganas. In the city, country spirit was sold in sealed pint and quart bottles and its consumption in the licensee's premises was prohibited. In 1880 there were 136 liquor shops, in 1890 there were 145 and in 1906 there were 98 of which 87 were licensed for retail sale. The next important step was the enactment of the Excise Act of 1910 which still governs the excise administration in the district. It regulates the transport, import, export, manufacture, sale and possession of intoxicating liquors and drugs and the excise revenue derived from duties, fees, taxes and fines. The administration of the excise department in Varanasi is under the charge of the collector of the district, though the actual work is delegated to the district excise officer who is under the control of the excise commissioner of the State. The district is divided into five preventive excise circles, each under the charge of an excise inspector. The senior excise inspector in charge of circle I is assisted by two junior excise inspectors, one being responsible for the work relating to foreign liquor, denatured spirit, etc. and the other for looking after the work relating to the *tari* shops and petrol pumps of the circle. In addition, an excise inspector is in charge of bonded warehouses and another of mixing depots. A superintendent of excise superintends the work of the excise inspectors of the district and assists the district excise officer. There are also four *tari* supervisors, one each in circles I, III and V and one for circles II and IV.

**Liquor**—Liquor is not distilled in the district. Country spirit is supplied by the Dyer Meakin Breweries, Ltd, Lucknow, under the contract supply system. There is no bonded pharmacy in the district but there are five non-bonded though licensed pharmacies in Varanasi city for stocking rectified spirit and manufacturing homoeopathic and Ayurvedic medicines.

The total consumption of country liquor in the district, during the five years ending 1957-58, was 68,159 gallons on an average per year, the figure for the last of these years being 79,317. There are fifty-nine country liquor shops and twelve foreign liquor shops in the district.

**Opium**—The control of opium production and its sale seem to have been first regulated by Regulation X of 1813 but it was only under Regulation XIII of 1816 that the opium agency was placed on a sound footing and the local sale of the drug was restricted to the excise department. The Excise Act of 1910 superseded all previous Regulations in the case of opium as well. In 1950-51 its consumption was 3,291 seers, which decreased to 2,576·50 in the following year and in 1952-53 it decreased still further to 2,037 seers. In the next year the consumption increased to 2,383 seers but it decreased to 1,686 seers in 1954-55. In 1955-56 it was 1,440 seers. After April 1, 1956, the sale dwindled, being restricted to permit holders registered as addicts and in 1956-57, 1957-58 and 1958-59 it was 1,017 seers, 73½ seers and 56·5 seers respectively. In 1959-60 and 1960-61 it further decreased to 14·09 seers and 5·69 seers respectively. There is no opium shop in the district and the permit holders receive their quota from the Sadar treasury and the sub-treasuries of Chandauli, Gyanpur and Chakia.

**Hemp Drugs**—The hemp drugs that are consumed in the district are bhang, ganja and charas. In the nineteenth century the same regulations applied to these drugs as to other excisable commodities but in practice the right to sell hemp drugs was given to a single contractor. During the decade 1896—1905, the average annual sale of these drugs amounted to 10,778 seers of bhang, 2,196 seers of ganja and 1,294 seer of charas. In 1900, in lieu of the annual auction sales, the triennial contract system was introduced. On April 1, 1922, the contract supply system was introduced in the district. Bhang and ganja are issued from the warehouses to licensees. Bhang shops are settled under the auction system and ganja shops under the surcharge system. The use of charas has been banned in the district, as elsewhere in the State, since 1946. There are forty-seven bhang shops and eight ganja shops in the district. In 1953-54 the consumption of bhang in the district was 16,400 seers which decreased to 15,585 seers in 1954-55, to 14,147 seers in 1955-56 and to 10,887 seers in

1956-57. In 1957-58 it increased to 11,531 seers but in 1958-59 it again decreased to 10,635 seers. In 1959-60 it increased to 12,611 seers and to 13,308 seers in the next year. The consumption of ganja in 1953-54 was 451 seers which decreased to 395·75 seers in 1954-55, to 392·25 seers in 1955-56, to 20·50 seers in 1956-57, to 17·25 seers in 1957-58, to 13·25 seers in 1958-59, to 12·75 seers in 1959-60 and to 10·50 seers in 1960-61.

**Tari**–*Tari* and *sendhi* are liquors which are extracted from the toddy palm and the date-palm respectively but as such trees are not common in the district these drinks are not consumed in large quantities here.

*Tari* shops lying within the municipal and cantonment areas and within a belt two miles wide around this tract are settled under the auction-cum-tree tax system and the rest under the tree-tax system. There are twenty-five *tari* shops in the district, the average retail rate of *tari* per bottle being Re 00·16.

**Cocaine**--Up to 1900 the use of cocaine was practically unknown in the district but it was introduced by weavers who had contacts with Bombay. Most of it was imported from Germany and was adulterated with bicarbonate of soda. No case of addiction to cocaine has come to light for several years.

**Revenue**–The total excise revenue of the district in 1954-55 was Rs 21,12,225. It decreased to Rs 15,35,755·69 in 1955-56 and increased to Rs 18,45,688·56 in the next year. In 1957-58 it decreased to Rs 11,78,990·07 and in 1958-59 it again increased to Rs 12,08,256·30. It increased further to Rs 31,76,871·00 in 1958-59 and to Rs 38,10,897·37 in 1960-61.

## Sales Tax

In this district sales tax is levied under the Sales Tax Act, 1948, the original Act having undergone many amendments. The amendment for 1954 lays down that every dealer shall be taxable at single and multiple points according to the commodities concerned, at the rate of two, five or six naye paise, if the annual turnover is Rs 12,000 or above.

Varanasi comes under the jurisdiction of the assistant commissioner, sales tax, Allahabad range, and the district is in the charge of a sales tax officer. The district is divided into two sectors, each under a sales tax officers. In sector I this officer, being senior most, looks after the general administration of all the sectors in the district as well. He is assisted by two assistant sales tax officers. The jurisdiction of this sector extends to Kotwali raod, Chowk ward, Jaitpura ward, Adampura ward, tahsil

Chakia and tahsil Bhadohi. The net collections from 1953-54 to 1960-61 were as follows:

| Year | State | Central |
|---|---|---|
| | Rs | Rs |
| 1953-54 | 5,25,619.10 | .. |
| 1954-55 | 11,65,522.00 | .. |
| 1955-56 | 11,87,714.55 | .. |
| 1956-57 | 19,94,626.56 | .. |
| 1957-58 | 18,87,092.25 | 27,266.61 |
| 1958-59 | 18,66,751.35 | 95,232.62 |
| 1959-60 | 24,91,534.44 | 1,01,689.89 |
| 1960-61 | 28,21,812.56 | .. |

In sector II, the sales tax officer who is in charge is assisted by two assistant sales tax officers. The sector comprises Bhelupura ward, Dasaswamedh ward, Chetganj ward, tahsil Chandauli and tahsil Varanasi.

The net collections in this sector were as follows:

| Year | State | Central |
|---|---|---|
| | Rs | Rs |
| 1953-54 | 5,90,592.95 | .. |
| 1954-55 | 6,68,103.89 | .. |
| 1955-56 | 8,03,763.08 | .. |
| 1956-57 | 11,96,983.25 | .. |
| 1957-58 | 14,86,379.50 | 72,250.91 |
| 1958-59 | 12,58,343.04 | 1,70,411.82 |
| 1959-60 | 16,51,771.90 | 2,21,115.56 |
| 1960-61 | 27,46,314.28 | .. |

An additional sales tax officer has been temporarily posted to dispose of pending cases. There is a special investigation branch under the charge of still another sales tax officer.

### Stamp Duties

Stamps were unknown in the pre-British period. The present system arose with Regulation XXXVIII of 1795 when fees were levied on the institution of civil suits. Regular stamp duties came into existence with Regulation VI of 1797, which was followed by several enactments. Regulation X of 1829, the parent of the present stamp laws consolidated all the previous laws.

The income from stamps includes fines and penalties imposed under the Stamp Act. The average of the receipts for the five years ending 1960-61 was Rs 16,56,369·6 per year, of which Rs 8,79,494·8 was derived from judicial stamps and Rs 7,76,874·8 from non-judicial stamps. Stamps are sold through licensed stamp vendors who are controlled by the district magistrate and there were sixty-six such vendors in the district in 1960-61, their supplies being received from the treasury and the tahsil sub-treasuries.

## Registration

In 1795 an office for registration of wills, etc., was established in Varanasi, the jurisdiction of the registrar being the same as that of the civil judge. In 1803 and 1812 the scope of the department increased. Before 1894 the family domains of the raja formed a separate registration district with the deputy superintendent as registrar but in that year all the offices of the domains were transferred to the judgeship of Mirzapur, except the office in Gangapur which was transferred to the judgeship of Varanasi. Before this Gangapur had been treated as a sub-district with the maharaja's tahsildar as sub-registrar who was paid a fixed allowance by the government. There are six sub-registrars in the district, one each at Varanasi, Chandauli, Gangapur, Gyanpur, Bhadohi and Chakia with the district judge as registrar. The district judge, Varanasi, is *ex officio* district registrar of the Varanasi revenue district.

The income from and the expenditure on registration from 1954-55 to 1959-60 were as follows:

| Year | Income | Expenditure |
|---|---|---|
| | Rs | Rs |
| 1954-55 .. .. | 2,21,361·44 | 68,430·02 |
| 1955-56 .. .. | 99,393·25 | 50,070·06 |
| 1956-57 .. .. | 1,64.476·40 | 66,906·75 |
| 1957-58 .. .. | 3,51,657·58 | 72,250·59 |
| 1958-59 .. .. | 5,16,172·00 | 79,319·13 |
| 1959-60 .. .. | 5,50,665·81 | 93,276·65 |

## Tax on Motor Vehicles

All motor vehicles are liable to taxation under the U. P. Motor Vehicles Taxation Act, 1935, as amended by the U. P. Act No. XL of 1958. The district of Varanasi is in the charge of the *sahayak pradeshik parivahan adhikari* (assistant regional transport officer) whose office is in Varanasi. For the purpose of the issue of road permits under the Motor Vehicles Act,

1939 (as amended in 1956), Varanasi lies within the jurisdiction of the *pradeshik parivahan adhikari* (regional transport officer), Allahabad Kshetra, Allahabad. The net collections in the district from this source in 1959-60 were Rs 11,18,200·12.

**Income-tax**

This is one of the most important of the Central Government taxes. The district of Varanasi is divided into three circles, each in the charge of an income-tax officer. Circle I consists of five wards, A, B, C, D, and E each in the charge of an income-tax officer. The second circle is a project circle comprising the districts of Varanasi, Azamgarh, Jaunpur, Mirzapur, Allahabad, Faizabad, Sitapur and Gonda, which fall within the range of the inspecting assistant commissioner. The third circle is a special survey circle which deals with the assessment of new assessees. In addition there are five income-tax inspector to assist the income-tax officers. There is also an inspecting assistant commissioner of income-tax and an appellate assistant commissioner, the former dealing with the administrative and inspection sides and the latter with the appeals arising out of the assessments made by the income-tax officers. The figures of collection for the years from 1947-48 to 1958-59 are given below :

| Year | Under Rs. 5,000 | | Over Rs. 5,000 | | Total | |
|---|---|---|---|---|---|---|
| | Number of assessees | Amount of tax (in Rs.) | Number of assessees | Amount of tax (in Rs.) | Number of assessees | Amount of tax (in Rs.) |
| 1947-48 .. | 742 | 85,360 | 1,363 | 11,70,569 | 2,105 | 12,55,929 |
| 1948-49 .. | 716 | 78,650 | 1,324 | 18,95,158 | 2,040 | 19,73,808 |
| 1949-50 .. | 654 | 70,080 | 1,234 | 17,39,952 | 1,888 | 18,10,932 |
| 1950-51 .. | 875 | 95,620 | 1,850 | 28,54,164 | 2,725 | 29,49,784 |
| 1951-52 .. | 973 | 1,17,370 | 1,959 | 37,15,234 | 2,932 | 38,33,604 |
| 1952-53 .. | 1,028 | 1,30,956 | 2,042 | 25,23,040 | 3,070 | 26,53,966 |
| 1953-54 .. | 832 | 1,03,350 | 1,749 | 16,05,713 | 2,581 | 17,19,263 |
| 1954-55 .. | 987 | 89,700 | 1,681 | 15,79,625 | 2,468 | 16,69,325 |
| 1955-56 .. | 1,511 | 1,13,520 | 4,115 | 47,36,723 | 5,626 | 48,50,243 |
| 1956-57 .. | 945 | 92,800 | 2,025 | 28,06,172 | 2,970 | 28,98,972 |
| 1957-58 .. | 1,036 | 1,21,000 | 2,273 | 58,52,000 | 39,309 | 59,73,000 |
| 1958-59 .. | 1,482 | 1,45,000 | 2,674 | 32,67,000 | 4,156 | 34,12,000 |

The variation in the total number of assessees from 1947-48 to 1958-59 is due to the elimination of non-taxable infructuous cases and the addition of new cases. In 1949-50 the number of assessees went down to 1,888 as a result of the taxable limit being raised to Rs 5,000 in the case of Hindu undivided families.

# CHAPTER XII

# LAW AND ORDER AND JUSTICE

## Law and Order

Being a religious and tourist centre, Varanasi attracts huge crowds throughout the year, creating at times difficult situations for the authorities concerned with the maintenance of law and order. The abolition of zamindari gave rise to misgivings in the minds of the people living in the rural areas and to a dangerous agrarian atmosphere which might have been one of the reasons why the number of murders and riots was high from 1950 to 1952.

The strikes by the employees of banks, mills, the municipal board and the Sansar Press as well as by students and railway coolies, the general elections of 1952 and 1957 and the agitations of the Harijans in 1956 for entry into the Vishvanath temple imposed a heavy burden on the resources of the magistracy and the police but these were the only major disturbances that took place in the district during the last decade. The demand by the Hindu Mahasabha in 1958 and 1959 for the restoration to the Hindus of the Gyan Wapi mosque which had been erected after the demolishing of an old Hindu temple on that site (probably during the reign of Aurangzeb) and the activities of associations like the Jamat-i-Islami and the Jamait-e-Ulama-i-Hind in 1959 roused communal feelings but due to the timely vigilance of the authorities no untoward incident occurred.

### Crime

Statement I (at the end of this chapter) gives the number of cognizable and non-cognizable crimes reported to the police and the results of action taken by the authorities. The figures of only the important crimes will be found in statement II (also at the end of this chapter). A brief account of the crimes which were committed in the district in the period under review is given below.

**Murders**—The average number of murders committed was about thirty-nine per year, most of the cases being crimes of passion and those connected with property. The cases of women drowning themselves in wells (often with infants) occur with frequency and seem to be the results of domestic disputes.

**Dacoities**—The number of dacoities committed averaged about eight per year, the perpetrators being mixed gangs of dacoits of Allahabad, Jaunpur, Kanpur and of the districts of Varanasi and Mirzapur.

**Robberies**—The average number of robberies committed was about ten per year, the cases being of a trivial nature.

**Riots**—The average number of riots was about sixty-four per year. The abolition of zamindari, which strained the relations between the ex-zamindars and their tenants, brought about an increase in the number of riots in the rural areas. There were no communal or industrial riots in any part of the district.

**Thefts**—The average number of thefts committed was about 908 per annum, the highest number being 1,047 in 1951.

**Burglaries**—The average number of burglaries committed was about 647 per year, the highest number being 1,011 in 1951.

**Kidnapping**—The highest number of cases of kidnapping was 27 in the rural areas and 10 in the city of Varanasi in 1954. The annual average number of kidnappings in the rural parts of the district was about 16 and that in city of Varanasi was 6 during the eleven years ending 1957. In 1960, the number of cases reported was 36 and 18 were pending from the previous year, 9 of those accused being convicted and 14 acquitted.

**Sex Crimes**—The average number of cases of rape committed during the nine years ending 1960 was about 4 per year, the highest number being 7 in 1957.

## Organisation Of The Police

Before the advent of British rule in Varanasi there was no police force in the district in the modern sense of the term. Some kind of watch and ward was maintained in the city under the authority of the kotwal but the staff employed was inefficient and the supervision unsystematic. In the rural areas the farmers and landholders were held responsible for the maintenance of order (being answerable to the revenue collectors for the performance of their duty) and were also liable to make good the losses arising from crimes occurring within their spheres of influence. By 1781 the British had instituted a system of night watches by the police. In that year there were for this purpose five stations, each manned by a number of chaprassis and *harkaras* (messengers) and a trumpeter who made the rounds at night, constables being posted at streets and alleys, liquor shops, ghats and other places. These officers were empowered to take

into custody all disturbers of the peace, delivering them up in the morning to the authorities concerned. The number of persons employed for this work was over five hundred. To assist the personnel there was a separate force of detectives or spies (generally drawn from the Soiris) whose special work was the tracing and recovering of stolen property. The kotwal and his deputy also made rounds to supervise the work of the night patrol and were authorised to punish those found neglecting their duties. The *harkaras* had to report to the authorities all accidents occurring at night in the town, this also being the duty of the watchmen engaged by private individuals to guard the areas where they lived, which in many parts of the city had no thoroughfares and could be shut off by folding gates at the entrance. The chaprassis made rounds in the day time as well to make enquiries about undesirable characters like gamblers, thieves, pick-pockets and other disturbers of the peace. On receiving intelligence of any impending affray, whether by night or day, the police had to proceed to the spot to check the disturbance. The *harkaras* also had to report cases of natural deaths and the officers of the Kotwali had to attend to the prevention of fires, etc.[1] A special allowance was given to the *amil* of Sheopur for the provision of chowkidars in the civil station of Sikraur. Regulation XVII of 1795 gave these arrangements the force of law and introduced several reforms. In the rural area the zamindars were bound to report crime and to hand over suspected persons to the *amils* (afterwards called tahsildars) who passed them on to the district magistrate. In the city of Varanasi the old system of wards and police circles was maintained and in each *muhalla* one of the residents was made responsible for the peace of the locality, as were the *bhatiaras* for their serais and the Doms at the burning-ghats (who helped in the disposal of dead bodies) for reporting all cases of suspicious death. In 1803 a provincial battalion of regular police was constituted and four years later the tahsildars were relieved of their police duties and the management of the police was transferred to the district magistrate, under whom a separate rural police force was instituted, the entire area being divided into definite circles. The landowners continued to be responsible for the prevention of crime and for reporting offences, as also for remunerating the village chowkidars who were paid either in cash or by the grant of land. No change was made in the city but the power of the police was increased by bringing private chowkidars under the control of the kotwal. By Regulation III of 1809 a separate force was formed for the cantonment under the management of the military officer commanding it. In 1810 a superintendent of police was appointed for the Varanasi Division. In

[1] Saletore, G. N.: *Banaras Affairs* (1778-1810), Vol. I, pp. 125—127.

1816 and 1817 certain other regulations were passed to improve the organisation of the police. By the Police Act of 1861 (Act V of 1861) the police administration of the district was placed on a sound footing. The city and rural police were amalgamated into a single body under the control of the superintendent of police, the municipal police force was formed separately for beat duties in the city, provision was also made for appointing chowkidars in the towns administered under the Bengal Chaukidari Act, 1856 (Act XX of 1856) and a fresh distribution of circles was effected. The city was divided into seven *thanas* (some including portions of suburban areas) in addition to the police stations in Sikraur and the cantonment. In the rural areas there were twelve police stations besides eleven outposts. This set-up, with slight variations continued for many years. The general control over the police, so far as law and order and crimes were concerned, was to be exercised by the district magistrate and the responsibility of the recruitment, discipline and maintenance of the force was to rest with the superintendent of police. The police administration of the district is still governed by the Act of 1861 with certain modifications such as the introduction of the posts of senior superintendents and additional superintendents of police.

**District Executive Police**

For purposes of police administration the district of Varanasi is in the Varanasi range which is under the charge of a deputy inspector general of police with headquarters at Varanasi.

The police of the district is under the control of the senior superintendent of police, who is assisted by an additional superintendent (in charge of the rural police), an assistant superintendent and four deputy superintendents.

Broadly speaking, the police force of the district can be divided into four divisions—the civil police, the armed police, the intelligence unit and the prosecution unit.

Civil Police—There were 3 permanent inspectors, 87 subinspectors (60 permanent and 27 temporary), 132 head constables (3 being temporary) and 1,056 constables (24 being temporary) in the civil police at the end of 1960.

The duty of the civil police is to maintain law and order and to investigate crime in the district which has been divided into five circles, each under the charge of an assistant or deputy superintendent of police. These circles have been subdivided into twenty-six *thanas*.

The city circle, which consists of the police stations of Kotwali, Chowk, Dashashvamedh, Bhelupur, Chetganj, Cantonment, Adampur and Ramnagar, is under the charge of the deputy superintendent of police (city): circle I consists of the police stations of Said Raja, Chakia, Naugarh, Chandauli and Mughalsarai and is under the charge of a deputy superintendent of police who is known as circle officer I; circle II, which consists of the police stations of Balua, Dhanapur, Chaubepur and Cholapur, is under the charge of a deputy superintendent of police known as circle officer II; circle III, which consists of the police stations of Rohania, Mirzamurad, Baragaon and Phulpur, is under the charge of an assistant superintendent of police known as circle officer III and circle IV, which consists of the police stations of Gopiganj, Aurai, Bhadohi, Gyanpur and Suriawan, is under the charge of a deputy superintendent of police known as circle officer IV. The circle officers are assisted by three inspectors.

The twenty-six police *thanas* have one or more outposts attached to some of them. Each of these *thanas* is under the charge of a station officer who is assisted by one or more second officers, a head constable, a *moharrir* (clerk constable) and a number of constables. It is the duty of the station officer, with the assistance of his staff, to maintain law and order, investigate offences and collect intelligence relating to political, communal, agrarian and industrial troubles within his jurisdiction. Each *thana* is divided into several beats, two to four constables manning each for purposes of patrolling, collection of intelligence, serving of summons and warrants and execution of miscellaneous orders issued by courts and police officers. The following statement shows the number and names of the *thanas* in each tahsil and the outposts attached to them:

| Tahsil | Thana | Outpost |
|---|---|---|
| Bhadohi | Aurai | Khamaria |
| | Bhadohi | Bhadohi |
| | Gopiganj | Gopiganj<br>Ooj |
| | Gyanpur | |
| | Suriawan | |
| Chakia | Chakia | Illia |
| | Naugarh | |

[Continued

| Tahsil | Thana | Outpost |
|---|---|---|
| Chandauli .. | Moghalsarai .. .. | Kura Bazar |
| | | Railway Colony, Mughalsarai |
| | Baluar .. .. | Sakaldiha |
| | Chandauli .. .. | Baburi |
| | Dhanapur | |
| | Said Raja .. . | Dhina |
| Varanasi .. | Adampur .. .. | Adampur |
| | | Hanumanphatak |
| | | Rajghat |
| | | Sarnath |
| | | Trilochan Mahadeo |
| | Baragaon .. .. | Harahua |
| | Bhelupur .. .. | Assi |
| | | Bhelupur |
| | | Durgakund |
| | Cantonment .. | Nadesar |
| | | Cantonment |
| | | Orderly Bazar |
| | | Sheopur |
| | Chowk .. .. | Manikarnika |
| | | Chowk |
| | | Piaryi |
| | Chaubepur | |
| | Chetganj .. .. | Chetganj |
| | | Nati Imli |
| | | Sheo Rampur |
| | Cholapur .. .. | Mundaho Bazar |

[Continued

| Tahsil | Thana | Outpost |
|---|---|---|
| Varanasi .. | Dashashvamedh .. | Aurangabad |
| | | Dashashvamedh |
| | | Luxa |
| | | Mandua Dih |
| | Kotwali .. .. | Jaitpura |
| | | Kotwali |
| | Mirzamurad .. .. | Kapsethi |
| | Phulpur .. .. | .. |
| | Ramnagar .. .. | Ramnagar |
| | | Jalilpur |
| | Rohania .. .. | Raja Talab |

Further, there are two other distinctive groups,—the watch and ward police and the investigating staff in the city. The former is attached to the outposts (each of which is under the charge of a head constable or a subinspector) and is responsible for night patrolling, traffic control, collection of intelligence and service of summons, warrants and miscellaneous orders. The investigating staff consists of subinspectors and constables and is responsible for the detection and investigation of crime and the prosecution of cases in the courts.

**Armed Police**—The armed police is the reserve police force of the district. It had, at the end of 1960, a permanent inspector, 5 subinspectors (one being temporary), 2 reserve subinspectors, 67 head constables (5 being temporary) and 370 constables (of whom 27 were temporary). It is under the charge of the reserve inspector who is responsible for its discipline and efficiency. The services of the armed police are utilized for escorting prisoners and government property and treasure, for guarding the government treasuries (both at headquarters and in tahsils), for patrolling duties and in combating dacoits.

**Mounted Police**—The mounted police is also attached to the reserve police lines and is meant for patrolling roads, escorting prisoners and government treasure, conveying official messages of special urgency, pursuing criminals, suppressing dacoity and disturbances and maintaining

traffic control. At the end of 1960 this wing comprised three head constables and fifteen constables and the number of horses maintained for its use was eighteen.

**Prosecution Staff**—This branch of the police force has been reorganised and only those who have at least a bachelor's degree in law are recruited for the posts of public prosecutors. The prosecution staff in the district is under the charge of the senior public prosecutor who is subordinate to the senior superintendent of police and is assisted by fourteen assistant public prosecutors of whom two were temporary in 1960.

**Local Intelligence Unit**—The local intelligence unit at Varanasi consists of a deputy superintendent of police (who is in charge of the intelligence section), an inspector, a senior subinspector (designated subinspector in charge of the local intelligence unit) and a number of subinspectors, head constables and constables. They are responsible for the collection of political intelligence and its prompt communication to the senior superintendent of police and the special branch of the criminal investigation department.

**Flying Squad**—Like other important cities, the police of Varanasi also has a flying squad (with a jeep) consisting of a subinspector, three head constables and nine constables. It attends to urgent calls relating to the detection and prevention of crimes. The squad was called into action 243 times in 1960 in connection with affrays, accidents and miscellaneous crimes on the road.

**Prantiya Rakshak Dal**—The police force of Varanasi has a wing which consists of an assistant commandant, 9 assistant district organisers, 25 zone workers and a hundred *halka sardars* and whose functions are the escorting of prisoners who are under trial, patrolling and night picketing, attending to traffic duties, manning the bureau which deals with lost and found articles, maintaining order in fairs and at the time of festivals, etc.

**Pradeshik Armed Constabulary**—This is a force which is run on the lines of the army. It is utilized in emergencies in helping the local police. Ramnagar (in tahsil Varanasi) is the headquarters of its fifth battalion. It is commanded by a police officer of the rank of a superintendent of police. This battalion generally operates in the two ranges of Varanasi and Gorakhpur (under the control of the deputy inspectors general of police of these ranges). It has a hospital for its members.

**Government Railway Police**—The government railway police is a separate part of the State police organisation and works under the control of an assistant inspector general of police. Its main duty is to maintain

order at railway stations and in train and to control passenger traffic within the premises of railway stations. There are two government railway police stations in the district of Varanasi on the Northern Railway one at the railway station of Varanasi cantonment (which has a contingent of fifty-four constables) and the other at the railway station of Mughalsarai (which is manned by forty-five constables), each under the charge of a station officer who works under the direct control of the section officer of Allahabad. The jurisdiction of the station officer of the cantonment railway station (in respect of this district only) extends from the station of Bechupur to the station of Sarai Kansrai and from Varanasi cantonment station to the railway station of Trilochan Mahadeo on the Northern Railway and from Varanasi city station to Raja Talab on the North Eastern Railway. The jurisdiction of the station officer of the railway station of Mughalsarai extends from Dheena to Mughalsarai junction.

**Fire Service**

The fire service organisation in the district is under the control of a senior superintendent of police. The staff consists of a fire service officer, a second officer, three leading firemen, five fire service drivers and twenty-one firemen. In 1960 they attended 108 calls and 26 rescue calls and saved 21 human and 3 animal lives.

The statement below gives the figures of the fires and losses during the six years ending 1960:

| Year | Number of fires | Value of property involved (in rupees) | Value of property damaged (in rupees) | Value of property salvaged (in rupees) |
|---|---|---|---|---|
| 1955 | 60 | 1,89,085 | 36,427·00 | 1,52,658·00 |
| 1956 | 56 | 3,76,401 | 84,730·00 | 2,91,671·00 |
| 1957 | 100 | 6,81,480 | 3,00,963·00 | 3,80,517·00 |
| 1958 | 80 | 35,80,900 | 16,05,183·00 | 19,75,717·00 |
| 1959 | 63 | 3,81,280 | 1,44,100·00 | 2,37,180·00 |
| 1960 | 108 | 7,32,155 | 1,36,327·50 | 5,95,827·50 |

**Anti-corruption**

An officer, known as the deputy superintendent of police (complaints), has been appointed in the district to whom the public can make complaints regarding the offences of corruption, harassment, bribery and

extortion said to be committed by non-gazetted employees of the police and of any other department of the government. Complaints against the former are enquired into by him without waiting for any reference from the police department but those against the latter can be investigated only when referred to him by the department concerned. 137 complaints against the police were entrusted to this officer in 1960, of which 6 related to corruption, 16 to extortion, 50 to harassment and 1 to an act of wilful vindictiveness, 9 being of a miscellaneous nature. Enquiries were completed in 136 cases and 27 complaints were found to be substantiated. The cases of complaints against the personnel of other departments numbered 23 of which only 5 were substantiated.

### Offences under the Motor Vehicles Act

The following statement gives the number of persons killed or injured in accidents caused by motor vehicles during the eight years ending 1960:

| Year | 1953 | 1954 | 1955 | 1956 | 1957 | 1958 | 1959 | 1960 |
|---|---|---|---|---|---|---|---|---|
| Number of persons killed | 16 | 19 | 17 | 20 | 31 | 22 | 20 | 19 |
| Number of persons injured | 23 | 46 | 30 | 35 | 37 | 47 | 75 | 80 |

The strain on the traffic police is considerable in the city on account of the narrowness of the roads, the constant influx of pilgrims throughout the year and the bulls (which are considered sacred by the Hindus) which roam the roads. The traffic police, assisted when necessary by the police of other units, controls traffic on the main thoroughfares and intersections in the city.

### Village Police

The institution of chowkidars, which forms the lowest rung of the police organisation, may be traced to ancient times when each village had its own chowkidar who assisted the village *mukhia* or muqaddam (headman) in maintaining law and order and guarding the cultivator's produce. He was then the servant of the whole village community and got a share of the cultivators' produce as his remuneration. Afterwards the zamindars became responsible for the efficient discharge of the functions of the chowkidars and for their livelihood. Under the North-Western Provinces

Village and Road Police Act (Act No. XVI of 1873) the district magistrate was given the power of appointing and dismissing village chowikdars, but the actual control over them rested with the superintendent of police. They are paid by the government and their main duty is to inform the local police of the occurrence of any crime within their jurisdiction. They also act as process-servers in the *nyaya* panchayats for which they get some remuneration.

Of late the number of village chowkidars has been reduced; in 1906, it was 1,413 whereas in 1960 the sanctioned permanent strength of chowkidars was 1,335. They are attached to the police-stations of the different police circles under which their villages fall.

**Village Defence Societies**

As in every other district in the State, there are village defence societies in Varanasi also. They are purely non-official organisations which have been set up to protect the villages particularly from the inroads of dacoits and are assisted by the local police for this purpose. They try to teach the villagers the practical value of self-help so that they are enabled to stand up to the undesirable elements in society in defence of life and property. The number of such societies in Varanasi district is 2,340.

## Jails And Lock-ups

The institution of jails as organised today is of British origin and was a part of the judicial system introduced by those administrators.

There are three jails in the district of Varanasi—the central prison at Sheopur, the district jail at Varanasi city (which also contains the magistrate's lock-up) and the district jail of the former Banaras state at Gyanpur which has now been converted into a sub-jail. There is also a lock-up at the Chakia police station for lodging local prisoners who are under trial; it was originally in the police station itself but was removed to a separate building (attach to the police station) which was constructed for this purpose in 1948.

**Central Prison**—The central prison stands between the Varuna and the Jaunpur road and consists of three circles of barracks, the whole area (which is rectangular in shape) being enclosed by a massive brick wall. This jail was one of the six jails of the North-Western Provinces which were converted into central jails and those prisoners were lodged here who were sentenced to imprisonment for a term exceeding six months. It was Thornhill (who was inspector general of prisons in the eighteen-figties) who introduced this measure as well as the system of intramural

labour by the prisoners of the central jail and the classification of prisoners into long-term and short-term convicts, the latter being those sentenced to less than six months' imprisonment. The jail was put under a whole-time European superintendent for administrative purposes. Part of the building dates from before 1857 but it has since undergone several improvements and modifications. It now has accommodation for 2,000 prisoners in the barracks and for 142 prisoners in the hospital. The prisoners lodged here are casual convicts from the Varanasi, Lucknow and Gorakhpur Divisions who are sentenced to imprisonment of over four years. The average daily population of the prison was 2,036 in 1958, in 1959 it was 2,020 and in 1960 it was 2,274.

The central prison is under the charge of a permanent whole-time superintendent who is assisted by a deputy superintendent, three jailors, four deputy jailors and eight assistant jailors. It has a hospital which is looked after by a medical officer who is assisted by two assistant medical officers and two compounders.

The prisoners lodged here are employed in the manufacture of woollen and cotton carpets and rugs, grass mats, cotton cloth, ropes and dusters, garden umbrellas, etc. At one time this prison was famous for the wood carving executed by some Burmese prisoners. The jail runs a farm of about sixty-five acres and also has its own dairy which supplies milk to the jail hospital and to those prisoners who are old and infirm.

**The District Jail**—The district jail is situated at Chawkaghat, north of the bridge on the Varuna and east of the district courts. When it was a second class jail it had room for 417 prisoners in the barracks and cells and for 44 in the hospital; women prisoners were not admitted but were sent to the central jail. Since its conversion into a first class jail it can accommodate 525 prisoners. During the ten years from 1951 to 1960 the average daily population was as follows:

| Year | 1951 | 1952 | 1953 | 1954 | 1955 | 1956 | 1957 | 1958 | 1959 | 1960 |
|---|---|---|---|---|---|---|---|---|---|---|
| Population | 617 | 445 | 356 | 623 | 525 | 509 | 484 | 579 | 596 | 633 |

This jail is under the charge of a whole-time superintendent who is assisted by a jailor and two deputy and three assistant jailors and the civil surgeon, Varanasi, is its medical officer. It has a hospital which is looked after by a whole-time assistant medical officer. There is a separate section for women, with a capacity for lodging twenty prisoners, under the charge of a woman warder who works under the general control of the superintendent.

The main industries in which the prisoners of this jail are employed are the making of durries, *niwar* (thick broad tape used as webbing for beds, etc.), *ban* mats and pottery.

**Gyanpur Sub-jail**—The district jail of the former Banaras state was converted into the sub-jail of Gyanpur in 1949 when that state was merged with Uttar Pradesh. It is in the charge of a deputy jailor who has an assistant jailor under him. Its average daily population ranges from eleven to fourteen.

**Treatment of Prisoners**

As early as the eighteen thirties the government started paying attention to the health and comfort of the prisoners. For a time every prisoner received a monetary subsistence allowance out of which he could purchase rations for cooking his food but from 1839 onwards food rations without any cash allowance began to be supplied to the prisoners.[1]

Prisoners (including political prisoners) are now classified under two categories, superior and ordinary, the latter being the class in which prisoners are usually placed, superior treatment being allowed only in special cases by government on the recommendation of the district magistrate, of the sessions judge or of the high court, on the basis of the prisoner's education, standard of living, etc. Juvenile offenders aged nine to fifteen years are sent from the district jail to the Lucknow Reformatory School, two such offenders having been sent in 1958.

Prisoners have been given certain amenities in recent years. Ordinary prisoners on medical grounds and all superior class prisoners can use mosquito-nets and footwear, the ban on smoking or chewing tobacco has been removed and the punishment of cross-bar fetters and all degrading forms of manual labour have also been abolished. The rules regarding interviews and correspondence have been liberalised, the prisoners now being permitted to meet their friends and relations in the jail premises; they are allowed to subscribe to newspapers, journals, etc. (from an approved list maintained in the jail) and friends and relations can also supply them with newspapers, periodicals, books and toilet articles such as soap, dentifrice, oil, etc.

There is a library in the central prison which supplies books and newspapers to the prisoners. Physical training and facilities for games are

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[1] Dharam Bhanu *History and Administration of the North-Western Provinces* (1803--1858) (Agra, 1955), pp. 290-291

also provided. Concerts and plays are organised by the prisoners themselves as a part of their recreational and reformation activities. This prison has its own canteen from which prisoners are allowed to purchase from their own funds (up to five rupees in a month) such commodities as sugar, *gur*, *biris*, tobacco, oil, soap, ghee, honey, dry and fresh fruits, musical instruments, indoor games, etc. Interviews with relatives, friends and lawyers are allowed once a month and are conducted in cubicles but in the presence of an authority of the jail. To make prisoners conscious of their social responsibilities, the panchayat system has been introduced in the district jail. The panchayat, which is an elected body of the prisoners themselves, is entrusted with petty administrative and judical responsibilities. It has to maintain discipline among the prisoners who run their own canteen, recreation club, mess and *sangit sabha* (music association). The judicial function of the panchayat lies in hearing complaints from the inmates, in conducting inquiries and in deciding cases of minor violation of rules.

The prisoners here play volley-ball and other games; vocational training is imparted to them according to their aptitudes and illiterate prisoners are taught reading, writing, etc., in the adult school of the jail.

**Revising Board**

There is a revising board in the district which revises the sentences of all casual convicts (with sentences of not less than three years) when they have served two years of the sentence and of those casual convicts (with sentences of over four years) who have completed half the term. The cases of habitual convicts who have served two-thirds of their sentence and have undergone two and a half years of imprisonment and who are recommended for premature release by the superintendent of the jail, having regard to their work, conduct and physical and mental condition, are also considered by the board for revision. This board not only considers the cases of the district of Varanasi but those of a number of other districts as well.

The chairman of the revising board is the district magistrate of Varanasi and its members are the sessions judge and a non-official (who is usually a member of the State legislature and who is nominated every year by the district magistrate).

**Non-official Visitors**

The State Government appoints on a board of visitors non-official visitors for a period of two years on the recommendation of the district

crime prevention society and the district magistrate. The *ex officio* non-official visitors are the chairman of the Antarim Zila Parishad, the presidents of the municipal boards, the secretary of the district crime prevention society and the members of the Rajya Sabha and the Lok Sabha in whose constituencies the jail lies. The number of non-official visitors to the central prison is five, to the district jail it is three and to the subjail, Gyanpur, two. They visit the jail according to a roster prepared by the district magistrate and record their observations in a book meant for the purpose.

### Probation

The district is under the operation of the probation scheme under the U. P. First Offenders' Probation Act, 1938, and the U. P. Prisoners' Release on Probation Act, 1938. There is a probation officer for the district who makes preliminary enquiries in respect of offenders who can be given the benefit of release on probation and, after their release, keeps an eye on them. He gives the probationers psychotherapeutic treatment, visits the jail and interviews the offenders who are likely to be released on probation. He also looks after the child delinquents.

To assist the probation officer there is a crime prevention society of which all the *apradh nirodhaks* (formerly known as parole magistrates) are members. This society aims at preventing crime by imparting social education and the *apradh nirodhaks* make enquiries about the probationers and keep an eye on them in their home areas. The meetings of the *apradh nirodhaks* and the crime prevention society are held quarterly under the presidentship of the additional district magistrate. The number of probationers in the district was 147 at the close of the year 1960.

## Justice

When the British annexed this district in the last quarter of the eighteenth century they set out to reorganise the administration of justice, both civil and criminal, which till then had been in the hands of the raja who usually delegated his powers to the *amils* for dispensing justice within their jurisdictions.[1] At times they were assisted by the *qazis*, *muftis* and *kanungos* who up till 1786 were the only agencies for trying cases. The jurisdiction in criminal matters lay with the kotwal of the city and with the *amils* in the rural areas. The first city magistrate had been appointed in 1781 by Warren Hastings who set up civil and criminal courts where the judges were Indians, with jurisdiction in the city alone. In 1786 a *mulki adalat* was established, which was placed under the charge

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[1] Narain, V. A.: *Jonathan Duncan and Varanasi*, (Calcutta, 1959) p. 146

of the raja to try cases (referred to it by the Resident) relating to matters in the outlying parganas of the province. In 1787 this court was divided into two separate courts—one dealing with criminal and the other with civil cases. The appellate jurisdiction was now vested in the Resident and extended to the city courts.

On September 19, 1794, Cornwallis's system of justice as prevailing in Bengal and Bihar was introduced into Varanasi, the revenue court of the collector was abolished and he ceased to be a magistrate. In 1795 all his judicial powers were vested in a judge magistrate who was appointed for the district, his court being known as the *diwani adalat*[1]. At the same time a provincial court of appeals and circuit was also established at Patna to hear appeals from the courts of the judge magistrate of Varanasi. The judge magistrates were Englishmen and that of Varanasi had jurisdiction over what was then the district which did not include the portions that belonged to the Banaras state, the parganas of Barah, Barhwal, Majhwar and Narwan which were under Ghazipur and those of Pandrah and Kolasla which were under Jaunpur. Subordinate to the judge magistrate there were Indian judicial officers of three categories—munsifs, *sadar amins* and *amins*. The institution of these subordinate officials was not a new one but their position was now regularised so that the whole system of civil judicature was co-ordinated for the first time and brought under definite control. As regards criminal justice, in 1797 assistants were appointed to assist the judge magistrate in trying criminal cases which in course of time led to the appointment of joint and assistant magistrates.

In 1804 a court of the subordinate judge, known as the *sadar-ul-sadar*, was established in the district. By Regulation VII of 1826 rules were laid down for the administration of civil justice in the tahsil of Gangapur (which was a part of the family domains of the maharaja of Banaras) but in 1843 the civil work was entrusted to a judge. During the period from 1822 to 1829 a court, known as the court of munsif city, functioned and was abolished after 1829. In 1828 four munsifs' courts (munsif Telia Nala, munsif Mandua Dih, munsif Sikraur and munsif Jagatganj) came into existence. In 1829 two more munsifs were appointed, one for Sarai Mughal and the other for Chandni Chowk. In the same year Bentinck abolished the provincial court of appeals and circuit and instead appointed a commissioner of revenue who performed the same duties as the judges of that court, supervising in addition the work of the collector of revenue and that of the police. He was placed under the control of the *sadar nizamat adalat* and the board of revenue for criminal and revenue

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[1] Narain, V. A.: *Jonathan Duncan and Varanasi*, (Calcutta, 1959), pp. 147-149

functions respectively. He also heard appeals against the decisions of the magistrates.[1] In 1830 two more munsifs were appointed, one was known as munsif Dashashvamedh and the other as munsif Ausanganj. In 1832 separate *sadar diwani* and *sadar nizamat* courts were established at Allahabad to which appeals lay from all the local judges and were no more referred to the court in Calcutta. In that year the zilah judge was empowered to try cases and the court of munsif Gangapur came into being. It was about this time that Persian was abolished as the court language.[2]

In 1835 all the criminal powers of the commissioner, except those relating to the police, were transferred to the judges who now became civil and sessions judges. Magisterial duties were also taken away from them and transferred to the collector who was now called collector magistate.[3] In 1836 the court of munsif Chaubepur, in 1839 the court of munsif Sabhaipur and in 1841 the courts of munsif Rampur and munsif Gheehatta came into being but in 1842 the courts of the munsifs of Telia Nala and Chaubepur and in 1842 the court of munsif Sabhaipur were abolished and in 1843 deputy magistrates began to be appointed. In 1844 the courts of munsif Mandua Dih, in 1860 those of munsif Sikraur, munsif Jagatganj and munsif Sarai Mughal and in 1861 that of munsif Chandni Chowk were terminated. In 1862 the court of the judge of small causes came into existence and in 1863 the court of munsif Ausanganj was abolished.

In 1866 a high court of judicature was set up in Allahabad under the Indian High Courts Act of 1861[4] under the jurisdiction of which the courts of Varanasi were brought and have continued ever since. In 1870 the munsif's court at Varanasi came into existence and in 1923 it was split up into two courts, munsif city and munsif Haveli. Under Act XIV of 1881 Indian commissioners were appointed with limited jurisdiction in civil suits for the family domains of the maharaja where the ordinary civil law (obtaining in the district administrated by the British) was put into force. Stamps were not used by the maharaja in any suits in the special courts of the family domains though he was not exempted from paying stamp duty in the criminal and ordinary district courts. In 1909 there were only three permanent courts at Varanasi, presided over

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[1] Mahajan, V. D. and Sethi, R. R.: *India since* 1526 (Lucknow, 1958), pp. 188-189

[2] *Ibid.*, 190.

[3] Dharma Bhanu: *History and Administration of the North-western Provinces*, (Agra, 1957), p. 224

[4] *Ibid.*, p. 234.

by the district judge, a subordinate judge (with the combined office of the court of small causes) and a munsif respectively.

In 1911, in the state of Banaras the maharaja had his own revenue, civil and criminal courts for judicial administration, there being the court of a tahsildar and that of a collector and district magistrate at Ramnagar, Chakia and Gyanpur, but the pargana of Kaswar Raja (which belonged to the maharaja till 1911) was under British administration for criminal justice. There were, however, two tahsildars in tahsil Bhadohi—one for Gyanpur West and the other for Gyanpur East, with second class powers of an assistant collector and magistrate. Some of the *naib* tahsildars were invested with the powers of a magistrate of the third class. A senior *naib* tahsildar (with third class magisterial powers) was posted for the hill tract of Naugarh with headquarters at Naugarh to try criminal cases under the Indian Penal Code and the Forest Act. There were the courts of a munsif, a civil judge and a district and sessions judge at Gyanpur. The collector of Ramnagar was also entrusted with the powers of a subordinate judge. The appellate court for all these courts was the chief court at Ramnagar with a single chief judge. The criminal, civil and revenue laws in the state were almost the same as in the province (as it was then designated). The supreme power lay with the British Resident of the state of Gwalior who was assisted by a judicial committee constituted of some senior lawyers. After the merger of the state of Banaras with Uttar Pradesh in 1949 all these courts were abolished and the court of a subdivisional officer and that of a magistrate were set up at Chakia and Gyanpur respectively and the court of a munsif and that of a civil and sessions judge were established at Gyanpur.

The appellate court for revenue cases is the commissioner's court at Varanasi and appeals lie to the board of revenue at Allahabad. The head of the civil judiciary in the district is the district and sessions judge, Varanasi. To cope with the entire civil work of the district there are the courts of an additional civil judge, a civil and sessions judge and a second additional civil judge, apart from the movable court of the additional civil judge permanently stationed at Varanasi and three additional munsifs' courts. Besides these, since the merger of the Banaras state, there are two civil courts one of which is the court of a civil and sessions judge and the other that of a munsif whose jurisdiction extends to the subdivision of Bhadohi.

The district judge has overall administrative control over the civil judiciary and has appellate jurisdiction in civil cases decided by munsifs and in cases up to the valuation of Rs 10,000 decided by the civil judge. The district judge does not exercise the powers of a judge of a court of

small causes but the civil judge's court is combined with that of the judge of the court of small causes. The district judge exercises jurisdiction in matrimonial suits under the Indian Divorce Act, 1869 (Act IV of 1869), the Special Marriage Act, 1954 (Act XLIII of 1954) and the Hindu Marriage Act, 1955 (Act XXV of 1955) as well as in cases under the Guardians and Wards Act, 1890 (Act VIII of 1890), the Indian Lunacy Act, 1912 (Act IV of 1912) and the Provincial Insolvency Act, 1920 (Act V of 1920), his being the principal district court of original jurisdiction in these matters. The district judge also exercises jurisdiction under the Hindu Minority and Guardianship Act, 1956 (Act XXXII of 1956) and under the Indian Succession Act, 1925 (Act XXXIX of 1925) for the grant of probate and letters of administration as well as the grant of succession certificates. He also has appellate jurisdiction in revenue suits in which a question of proprietary title is involved and is the *ex-officio* district registrar under the Indian Registration Act, 1908 (Act XVI of 1908). He also hears appeals under the Payment of Wages Act, 1936 (Act IV of 1936). As sessions judge he deals with the criminal cases triable by the court of sessions and hears appeals against the judgments and certain orders of all magistrates in the district, also hears appeals against the decisions of the assistant sessions judges in which a sentence higher than four years' imprisonment is not passed and also exercises the powers of a special judge under section 6 of the Criminal Law Amendment Act, 1952 (Act XLVI of 1952) for the whole of the district. The civil judges generally exercise powers as assistant sessions judges under the Code of Criminal Procedure, 1898 (Act V of 1898). The civil courts try all suits of a civil nature and the normal case work in these courts consists of suits involving property, contracts, inheritance, mortgage and specific relief, in addition to ordinary money suits. The monetary jurisdiction of district judges and of civil judges is unlimited but their territorial jurisdiction is confined to the district of Varanasi. The judge of the court of small causes and the civil and sessions judge at Gyanpur also exercise powers as insolvency courts under the Provincial Insolvency Act of 1920 (Act V of 1920), no insolvency cases being instituted in the court of the district judge. The judge of the court of small causes also has jurisdiction in respect of matters dealt with under the Hindu Marriage Act,1955 (Act XXV of 1955). Apart from the district judge, all the civil courts are invested with the power of granting succession certificates under the Indian Succession Act, 1925 (Act XXXIX of 1925) to the extent of their territorial and pecuniary jurisdiction.

The jurisdiction of the munsif of Bhadohi comprises the tahsil of Bhadohi; the jurisdiction of the munisf city covers the part of the district

that lies within the limits of the Varanasi municipal corporation and tahsil Chakia; and remainder of the district falls under the jurisdiction of munsif Haveli. The monetary jurisdiction of the munsifs is ordinarily limited to Rs 2,000 which can be raised to Rs 5,000. The munsifs can be invested with powers to try cases of the courts of small causes up to the valuation of Rs 250.

## Nature of Cases, their Number and Special Features

The number of suits instituted in the different civil courts of the district in 1960 was 2,443. The number of suits disposed of during 1960 was 3,754, of which 1,037 were disposed of without trial, 754 were decreed *ex parte*, 171 were decided on admission of claims and 14 on reference to arbitration and 508 ended in compromise; of 1,270 suits disposed of after a full trial, 800 were decided in favour of the plaintiff and 470 in favour of the defendant. During the same year 1,711 regular and 130 miscellaneous civil appeals were instituted in the different civil courts; of the regular civil appeals for disposal 20 were summarily rejected, 101 were dismissed without being prosecuted, 371 were confirmed, 47 were modified, 140 were reversed and 63 were remanded. Thus the total of regular civil appeals disposed of was 742. The average duration of disposing of the regular civil appeals during 1960 was 370 days. Of the miscellaneous civil appeals disposed of, 14 were summarily rejected, 29 were dismissed without being prosecuted, 47 were confirmed, 1 was modified, 15 were reversed and 29 were remanded, the average duration of disposal being 111 days.

**Statistics of Sessions Courts**—The cases instituted in the courts of sessions in 1960 were 56 affecting life, 10 relating to kidnapping, 3 were of hurt, 4 were of rape, 1 was of unnatural offence and 12 were of dacoity. The number of persons tried in the sessions courts in 1960 was 522, of whom 322 were acquitted and 200 were convicted, 7 persons of the later category being sentenced to death, 29 to transportation for life, 138 to rigorous imprisonment and 26 being let off with a fine.

## Separation of Judicial and Executive Functions

The separation of the executive and judicial functions of the magistracy in this district has been in force since June 5, 1961. Since then cases under the Indian Penal Code, suits and proceedings under the Zamindari Abolition and Land Reforms Act and other miscellaneous Acts, triable by assistant collectors, have been put under the jurisdiction of the judicial magistrates (now called judicial officers) whereas cases under the preventive sections of the Criminal Procedure Code and local and special Acts and

proceedings under the Land Revenue Act which relate to the maintenance of land records, appointment of *lekhpals*, etc., are tried by executive magistrates and assistant collectors in charge of subdivisions. An additional district magistrate (judicial) has been appointed in the district to do purely judicial work independently of the district magistrate and all judicial officers meant exclusively for revenue and criminal work have been placed under him.

## Nyaya Panchayat

*Nyaya* panchayats are village courts and form the lowest rung of the judicial ladder (under the U. P. Panchayat Raj Act, 1947). The jurisdiction of a *nyaya* panchayat generally extends from six to twelve *gaon sabhas*. *Panchs* working in the *nyaya* panchayats are nominated (from among the *panchs* elected to the village panchayats) by the district magistrate (with the help of an advisory committee) on the basis of educational and age qualifications. Every *nyaya* panchayat elects a *sarpanch* and a *sahayak sarpanch* from amongst its members, the *sarpanch* being the presiding officer of the *nyaya* panchayat. The cases are heard by benches consisting of five *panchs* whose tenure of office is a year. In 1960 there were 287 *sarpanchs*, 287 *sahayak sarpanchs* and 4,915 *panchs* in the district.

The *nyaya* panchayats are empowered to hear criminal cases under the following sections of the Indian Penal Code: 140, 160, 172, 174, 179, 269, 277, 283, 285, 289. 290, 294, 323, 334, 341, 352, 357, 358, 374, 379, 403, 411, 426, 428, 430, 431, 447, 448, 504, 506, 509 and 510. They are also empowered to hear cases under sections 24 and 26 of the Cattle Trespass Act, 1871, section 10 of the U. P. District Board Primary Education Act of 1926, sections 3, 4, 7 and 13 of the Public Gambling Act, 1867, and under the U. P. Panchayat Raj Act. The maximum sentence that these courts can award is a fine up to a hundred rupees but they are not empowered to award a sentence of imprisonment. They can also try civil suits concerning movable property up to a valuation of five hundred rupees. Revision applications against their decisions lie, in the case of civil suits, to the court of the munsif and, in revenue and criminal cases, to the subdivisional officer.

## Bar Associations

There are two bar associations in Varanasi, the Central Bar Association and the Banaras Bar Association. The former, which is housed in the collectorate compound, was constituted in 1915 and was known as the Lambert Collectorate Bar Association, the name later being changed to the

present one. Advocates, pleaders and mukhtars are eligible to be its members subject to its rules and regulations. In 1960 it had 247 members. The latter is one of the oldest Bar Associations in the State and was established much prior to the coming into force of the Legal Practitioners' Act, 1846 (Act I of 1846). It is located in the premises of the civil court and all legal practitioners promising to abide by its rules and regulations are entitled to become its members. In 1960 it had 173 members.

There are three more bar associations in the district, two in the town of Gyanpur and one, known as the Civil Courts' Bar Association, in the town of Chakia.

The bar associations maintain libraries of law books and law journals, keep alive an interest in matters pertaining to the law and watch the progress of legislation in the country.

## STATEMENT I

*Cognizable Crimes*

| Year | 1947 | 1948 | 1949 | 1950 | 1951 | 1952 | 1953 | 1954 | 1955 | 1956 | 1957 | 1958 | 1959 | 1960 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Cases— | | | | | | | | | | | | | | |
| (a) Reported .. | 2,775 | 2,599 | 2,867 | 2,387 | 2,855 | 2,313 | 2,226 | 2,242 | 1,999 | 2,332 | 2,357 | 2,056 | 1,859 | 2,141 |
| (b) Convicted .. | 568 | 486 | 592 | 570 | 581 | 537 | 563 | 627 | 544 | 588 | 626 | 555 | 562 | 611 |
| (c) Acquitted .. | 131 | 125 | 131 | 161 | 243 | 240 | 233 | 232 | 217 | 214 | 208 | 184 | 217 | 314 |
| Percentage of convictions according to reports | 20·5 | 18·7 | 20·7 | 19·7 | 20·2 | 23·2 | 25·3 | 27·9 | 27·2 | 24·8 | 26·5 | 26·99 | 30·2 | 29 |
| Percentage of convictions according to cases tried | 81·1 | 79·2 | 81·6 | 77·3 | 70·3 | 70·8 | 69·2 | 71·5 | 71·5 | 72·8 | 73·7 | 28·5 | 31·08 | 29·03 |
| Non-cognizable Crimes | | | | | | | | | | | | | | |
| Cases tried by courts | | 6,044 | 3,621 | 4,656 | 4,504 | 6,509 | 3,586 | 589 | 881 | 1,913 | 320 | 265 | 212 | 187 |
| Cases convicted .. | | 5,209 | 2,960 | 3,200 | 3,290 | 5,251 | 1,805 | 156 | 258 | 1,265 | 193 | 179 | 150 | 89 |

# STATEMENT II

## *Crimes*

| Year | | 1948 | 1949 | 1950 | 1951 | 1952 | 1953 | 1954 | 1955 | 1956 | 1957 | 1958 | 1959 | 1960 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| **Murder—** | | | | | | | | | | | | | | |
| No. Reported | .. | 33 | 34 | 51 | 42 | 75 | 32 | 33 | 26 | 37 | 35 | 39 | 26 | 33 |
| No. Convicted | .. | 6 | 9 | 16 | 5 | 8 | 12 | 7 | 7 | 6 | 10 | 9 | 11 | 11 |
| No. Acquitted | .. | 6 | 14 | 20 | 12 | 12 | 26 | 16 | 6 | 13 | 12 | 10 | 16 | 11 |
| **Dacoity—** | | | | | | | | | | | | | | |
| No. Reported | .. | 2 | 8 | 15 | 12 | 6 | 16 | 12 | 11 | 6 | 2 | 1 | 6 | 9 |
| No. Convicted | .. | × | × | 1 | 2 | 1 | 7 | 1 | 2 | × | × | × | × | × |
| No. Acquitted | .. | 2 | 1 | 5 | 4 | 6 | 3 | 1 | 2 | × | × | × | × | × |
| **Robbery—** | | | | | | | | | | | | | | |
| No. Reported | .. | 6 | 4 | 18 | 26 | 11 | 11 | 5 | 4 | 11 | 10 | 4 | 5 | 9 |
| No. Convicted | .. | 4 | 1 | 2 | 2 | 8 | 4 | 3 | 3 | 2 | 3 | × | 3 | 3 |
| No. Acquitted | .. | 6 | × | 3 | 4 | 5 | 5 | 2 | 3 | × | × | × | × | 1 |
| **Riot—** | | | | | | | | | | | | | | |
| No. Reported | .. | 33 | 52 | 63 | 96 | 84 | 63 | 76 | 52 | 49 | 72 | 103 | 36 | 46 |
| No. Convicted | .. | 23 | 10 | 21 | 14 | 19 | 16 | 20 | 22 | 14 | 17 | 33 | 21 | 16 |
| No. Acquitted | .. | 6 | 4 | 10 | 21 | 26 | 39 | 20 | 14 | 11 | 13 | 9 | 23 | 16 |
| **Theft—** | | | | | | | | | | | | | | |
| No. Reported | .. | 813 | 727 | 868 | 1,047 | 901 | 989 | 985 | 869 | 935 | 997 | 907 | 822 | 947 |
| No. Convicted | .. | 168 | 202 | 165 | 211 | 221 | 267 | 212 | 192 | 172 | 193 | 234 | 247 | 286 |
| No. Acquitted | .. | 25 | 22 | 29 | 27 | 59 | 115 | 76 | 70 | 62 | 64 | 47 | 59 | 90 |
| **Burglary—** | | | | | | | | | | | | | | |
| No. Reported | .. | 853 | 854 | 965 | 1,011 | 701 | 575 | 530 | 479 | 575 | 593 | 430 | 404 | 441 |
| No. Convicted | .. | 84 | 112 | 112 | 132 | 112 | 95 | 110 | 84 | 95 | 112 | 115 | 92 | 98 |
| No. Acquitted | .. | 32 | 28 | 43 | 31 | 69 | 65 | 44 | 35 | 65 | [illegible] | 43 | 36 | 54 |

## CHAPTER XIII

## OTHER DEPARTMENTS

Besides the administrative departments dealt with in chapters X and XII, there are some other departments as well in the district. These are the public works department, the agriculture department, the industries department, the forest department and the co-operative department and their organizational set-up is described below, all except the first having been dealt with partly in other chapters.

**Public Works Department**

An executive engineer is the head of the divisional office, Varanasi being the headquarters of a division of the public works department. He is responsible for the maintenance of all roads, bridges and government buildings and the construction of new roads, bridges and buildings within the jurisdiction of this division.

As Varanasi is under an executive engineer, there is no district engineer in the district. The work of the district engineer is looked after by the assistant engineers who are attached to the divisional office. There are four assistant engineers in the district. An assistant engineer is the professional adviser (on engineering matters) to all departments of administration in the district. He is helped by five overseers who work under him.

Among the works undertaken in the district by the department are the Victory Bridge on the Varuna, a bridge on the river Karamnasa, the extension of the waterway to the existing old bridge on the Karamnasa (near village Karamnasa) and the construction of the approaches to the Malaviya Bridge in the city of Varanasi.

The construction of the Varanasi-Sewapuri road, the Bhadohi-Sheo Daspur road, the Chakia-Illia road, the Jangiganj-Dhan Tulsi road and the link roads to the Locomotive Component Works at Mandua Dih have also been undertaken by the department and the buildings in the mechanised farm at Arazi Lines the Batuk Prasad Khatri Polytechnic building and the college and hostel buildings of the Sri Kashi Naresh Degree College (in Gyanpur) have also been constructed by it. It maintains, on behalf of the Central Government, the national highways which comprise the Grand Trunk Road and the Varanasi-Ballia road and it

also maintains the provincial roads. Two important ferries, one at Gomati Mohana (at mile nineteen of the Varanasi-Ballia road) and the other at Chandwak (at mile twenty of the Varanasi-Azamgarh road) are also under the charge of the department.

During the last two hundred years or so the ghats of Varanasi were repaired by the rulers of some Indian states but there was never any river training. The Ganga, which takes a sharp curve near the city, has constantly been attacking the outer face of the bank on which the city is situated. In the rainy season the velocity of the water reaches fifteen feet per second and the discharge 12,00,000 cusecs, the rise and fall of the water being about forty or fifty feet. The depth of the Ganga in the dry season is about thirty to forty feet. The water saturates and softens the clay bank (which rises to about 125 feet above the lowest level of the river bed) and washes away portions of it. The lower steps of most of the ghats have been built on the clay bed without any protection in front and without piles and wells below. The result of this undermining of the ghats is that the lower steps, to about four or five feet above the water, are getting dislodged. The drainage system, which was designed by the Mughal kings, has no regular slope, the drains gradually get silted up and the sullage water in them stagnates during the major portion of the year and soaking into the ground makes the soil supersaturated. The sullage water forms small springs and flows into the river at many places from underneath the ghats and also undermines them. Most of the ghats have been suffering erosion for about a hundred years. For their reconstruction, protection and preservation a comprehensive scheme was worked out by the department at an estimated cost of Rs 99·9 lakhs and a temporary division, staffed by an executive engineer and three assistant engineers, was set up on January 20, 1955. Such natural catastrophes as the devastating floods of 1948, 1958, 1960 and 1961 have also aggravated the condition of the ghats.

The general method of construction undertaken is to sink at a suitable distance a row of wells or sheet piles supported on the outside by a cluster of reinforced concrete piles at requisite intervals, primarily to act as a defence line against the erosion of the bank and to provide adequate support to the superstructure of the ghats. The bathing ghats of importance and those where the steps have become dislodged have been attended to; the other ghats and underground cavities and ravines are to be repaired in due course.

Chait Singh Ghat, Gulari Ghat, Vizianagram Ghat, Tripura Bhairvi Ghat, Mir Ghat (along with the portion between Mir Ghat and Lalita

Ghat) Durga Ghat, Brahma Ghat, Bundi Parkota Ghat, Sheetla Ghat, Dashashvamedh Ghat, Anand Mayee Ghat, Jain Ghat and Adikeshav Ghat were reconstructed during the first phase which ended on June 30, 1960. The remaining ghats are expected to be reconstructed in the Third Five-year Plan period.

Another protective measure is the provision of a boulder apron to protect nine ghats. This is necessary as the steep clay bank has been undermined at a number of places and the weight of the buildings on the bank here is considerable. The estimated cost of this structure is Rs 9·31 lakhs.

## Agriculture Department

A district agriculture officer, who works under the director of agriculture, Uttar Pradesh, is in charge of the agricultural work in the district. He is assisted by an additional district agriculture officer, a seed multiplication officer and a senior horticulture inspector. In addition there are four demonstration supervisors, an assistant inspector of agriculture, three jute development inspectors, a cotton development inspector, an inspector of horticulture and two oil-seed supervisors, who work under him.

The assistant inspector of agriculture who is assisted by two *kamdars* looks after twenty-two seed stores in the district. There is an agricultural farm at Chandauli and another at Kallipur, each of which is managed by a farm superintendent.

## Co-operative Department

The office of the deputy registrar, co-operative societies (east), is located near Durga Kund in Varanasi city. There is an assistant registrar for the district of Varanasi who works under the control of the deputy registrar and exercises overall supervision over the co-operative societies and the district co-operative development federation. He is assisted by an additional assistant registrar, two additional district co-operative officers, twenty-three inspectors, ten assistant development officers (co-operative) and 135 co-operative supervisors.

The work of the staff of the department is to establish co-operative societies and to ensure that they are co-operative measures in actuality and have effective practical application.

On the village level, the *gaon samaj* is the institution for land management and the *gaon sabha* the unit for local self-government. The co-operative societies provide the means of solving most of the economic

problems of the village community of the district and nearly all the credit-worthy agriculturists have been enrolled as members of these societies. The membership of a society is not less than thirty and every member has to buy at least one share of Rs 30, the payment, if not made at once, being recoverable in instalments, Rs 10 being paid on enrolment and the balance in ten half-yearly sums.

At the district level, the assistant registrar, co-operatives is under the administrative control of the additional district magistrate (planning), Varanasi.

**Animal Husbandry Department**

This department is under the district live-stock officer and its main functions are the treatment of animal diseases, the control of epidemics and the castration of bulls. The officer for the district works under the control of the director of animal husbandry, U. P. and is assisted by eight veterinary assistant surgeons, two veterinary officers and forty-two stockmen.

There is a State veterinary hospital each at Gyanpur, Ramnagar, Chakia, Kashi Vidyapith, Aurai and Arazi Lines. Two veterinary hospitals are run by the Antarim Zila Parishad, one being in Sheopur and the other in Sakaldiha. In addition there is a veterinary hospital each in the development blocks at Pindra, Chiraigaon, Chandauli and Chahania, each being under the charge of a qualified veterinary surgeon, a veterinary assistant surgeon looking after the slaughter house at Varanasi.

There are two artificial insemination centres, one at Arazi Lines and the other at the Banaras Hindu University (each run by a qualified veterinary officer) and a sub-centre each at Raja Talab, Mirzamurad, Kandwa, Mura Deo and Kashi Vidyapith.

There are two carcass utilization centres in village Khamaria which are registered as co-operative societies and are subsidized by the department which also subsidizes the Sri Kashi Jeev Daya Bistarni Pashushala where 20 Hariana cows are maintained, the milk being sold in the city. For improving the local breeds of cattle and their upgrading, the services of 172 bulls and 27 he-buffaloes are being utilised in the district.

**Forest Department**

All the forests of the district lie within the jurisdiction of the Varanasi forest division (which is under a divisional forest officer) with headquarters at Ramnagar. The division constitutes one of the five divisions

of the southern circle (of the Uttar Pradesh forest department) which has its headquarters at Allahabad and of which a conservator of forests is the head. He works under the chief conservator of forests.

The Varanasi forest division is divided into three forest ranges, each under a forest range officer and having its headquarters at Chakia, Naugarh and Majhgaon respectively. A forest range officer is in charge of plantation work and a forest settlement officer, assisted by a forest range officer, manages the demarcation work. At Sarnath a deputy forest ranger is in charge of the gardens and deer parks, the unit being known as the Sarnath section. The forests of the division include the forests of the erstwhile Banaras state.

**Industries Department**

Varanasi lies in the eastern zone of the administrative set-up of the State under the director of industries, Uttar Pradesh. A joint director of industries is the head of this zone and has his headquarters in Varanasi city. The office of the district industries officer was established in December, 1956.

The district industries officer, Varanasi, assisted by two inspectors of industries is entrusted with survey work and with the work of assisting the local industries in procuring raw materials, machinery, etc. In addition he makes enquiries in connection with the grant of loans to the existing industries and for the opening of new ones and also regarding the industrial co-operatives in the district. In all 143 people work under him, two being women.

An industrial estate has been established in Kashi Vidyapith which provides facilities of accommodation and technical knowledge to those desirous of establishing industrial units. A weavers' colony has also been set up in the city where the weavers are provided with residential accommodation and other amenities.

# CHAPTER XIV

## LOCAL SELF-GOVERNMENT

The local self-governing bodies in the district are the municipal corporation, three municipal boards, the cantonment board, an Antarim Zila Parishad, four town area committees, Banaras Hindu University town committee and 2,135 village panchayats all governed under different Acts.

### Varanasi Municipal Corporation

**Early History**—The city of Varanasi is very old and the stone pavements in some of the lanes and the under ground drains are also many centuries old but it is not known whether any municipal administration existed here prior to the closing years of the eighteenth century. As early as 1790, Jonathan Duncan, the British Resident, appears to have paid some attention to the sanitation and general improvement of the city. He diverted the fees and fines collected in the courts of Varanasi for this purpose. Public latrines were constructed and receptacles were placed in the city for the collection of filth and arrangements were made for collecting it. An attempt was also made to keep the streets and lanes clean for which regular sweepers were employed. A drain was made skirting the garden of Beni Ram Pandit with its outlet in the Varuna for carrying away stagnant water.[1] But the first step towards local self-government seems to have been taken in 1795 when, by Regulation XVII (sections 23 to 28) of that year, a chowkidari or *phatak-bandi* tax began to be collected from the residents of individual localities to be paid direct by them for the maintenance of the city chowkidars and this system continued till 1867. It was in 1803 that, consequent upon the failure of the residents of certain *muhallas* to collect the tax, the magistrate took upon himself the realisation of these dues, the rate being fixed at three annas per month for a house of stone, two annas for a brick building and six pies for a mud dwelling, the actual collection being made by the kotwal. In 1809 the realisation amounted to Rs 1,264 per month which was utilised in paying 381 chowkidars. In 1810 a general house-tax was introduced but it had to be abandoned in the following year because of public opposition. By 1867 the annual income and expenditure had gone up

[1] Narain, V. A.: *Jonathan Duncan and Varanasi*, (Calcutta, 1959), pp. 182-183

to about Rs 50,000 (the finances being controlled by the magistrate) and the surplus, after paying for watch and ward, was spent on public improvements and since 1866, on conservancy as well. Another source of income was afforded by the markets, the accumulated funds being applied to effect improvements. The construction of new bazars and the repairs of old ones was customarily effected by public subscription or by loans. In 1808 the old Chowk Bazar was built, and it was reconstructed in 1859. The Prahlad market was erected in 1815 or so and that at Bisheshwarganj in 1830, the former being built out of the profits derived from the grain market at Trilochan Ghat. Other *nazul* property was managed by the collector, assisted from 1810 onwards by a committee of persons called the local agents and including the commissioner and a number of official and private members. This body administered the income separately, devoting the proceeds to local improvements. Other sources of income were the ferry receipts (which were entrusted to the magistrate in 1817 although entire control on them was given to him by Regulation VI of 1819) and the town duties, the latter being collected, like an octroi, at the barriers on the outskirts of the city. The realisation of all these dues was in the charge of the collector, who also controlled the customs. In 1823 the management of all these items was transferred to the local agents but six years later it was restored to the collector. Henceforth the profits were applied not merely to local needs in and around the city but also to the general needs of the province. The charge of the ferry receipts and the town duties was handed back to the collector in 1829. Up to 1850 the magistrate was responsible for the upkeep of the city roads, but the abolition of the town duties led to a depletion of funds.

**Constitution of the Municipal Board**—The foundation of the present system of municipal administration in this city was laid in the year 1867 when the provisions of the North-Western Provinces and Oudh Municipalities Act, 1850 (Act XXVI of 1850) were applied to Varanasi for the purpose of providing a police force and making better provision for conservancy and other general improvements. The first committee comprised the magistrate as chairman and four official and sixteen non-official members. In the following year the number of officials was increased to eight and that of the non-officials was reduced to fifteen. In April, 1868, an Act came into being according to which the funds at the disposal of the committee consisted of an octroi-tax on imports: rents and profits from *nazul* lands and buildings; the proceeds from other public property whether constructed by or vested in the municipal commissioners who were the successors of the local agents; the sale proceeds of grass, etc., growing on public lands and of refuse and manure within municipal

limits and the income from a tax on public vehicles. Members began to be elected by poll. The city was divided into six wards, corresponding to the number of police circles in the city. According to the North-Western Provinces and Oudh Municipalities Act, 1873 (Act XV of 1873) the number of elected members was raised to eighteen, eight (as before) being appointed by government. It was only on October 1, 1884, that the municipal board came into existence and replaced the committee. The new body comprised eighteen elected and three other members, including the magistrate as chairman. In 1888 the number of appointed members was raised to seven. In 1904, the municipality was divided into eight wards, had twenty-eight members (twenty-one being elected and six nominated) and an *ex-officio* chairman. One-third of the members was retired by rotation annually, so that every year there was an election in each ward, save in three wards which had only two elected members, elections there taking place in two years out of three. The chief item of the income of the municipal board was an octroi-tax on imports, the rest being obtained principally from assessed taxes, chiefly the water-rate and house-tax. The income from rents, pounds, licenses on hackney carriages and boats and the sale of manure brought in appreciable sums. The principal items of expenditure were the water supply, the conservancy, the drainage, the staff employed for the collection of taxes and public works and lighting, though the largest charge was the repayment of loans contracted at different times for specific purposes

The progress towards popular representation was made by the United Provinces Municipalities Act, 1916 (Act II of 1916), which for the first time permitted the election of the chairman. The number of members was now twenty-nine, twenty-four being elected (nine being Muslims), and five nominated, one representing the Scheduled Castes. The board, as constituted prior to July 10, 1953, came into existence under this Act, before the enforcement of which members were elected on the basis of a joint electorate, the district magistrate being the chairman of the board. Since the introduction of the Act, separate electorates took the place of joint electorates and the chairman began to be elected by the members of the board. On July 10, 1953, the State Government dissolved the board and appointed for the interim period an administrator under the U. P. Local Bodies (Appointment of Administrators) Ordinance, 1953, for the municipal board and the improvement trust till the setting up of a municipal corporation (Nagar Mahapalika) in the city.

**Constitution of the Municipal Corporation**—The corporation was constituted on February 1, 1960, under the U. P. Nagar Mahapalika Adhiniyam, 1959, to ensure better municipal government in the city and on its

coming into existence the improvement trust ceased to function and is now known as the development section of the corporation, its function being the same as before. The main part of the city lies along the river and is on its left bank which is made of gravel and which varies in level from 275 feet above sea level at Rajghat (in the north-east) to 240 feet above sea level at Assi Ghat (in the south). These variations in the level create problems in laying water-mains and in constructing drains.

On the basis of the first municipal corporation election held on October 25, 1959, the city was divided into twenty-seven wards or sectors (Nagwa, Shivala, Madanpura, Jangam Bari, Bengali Tola, Garwasi Tola, Doodh Vinayak, Ghasiari Tola, Katwapura, Hartirath, Nawapura, Peari Kalan, Govindpura Kalan, Ramapura Kalan, Kamachha, Shivapurwa, Sarai Gobardhan, Lallapura Kalan, Sainpura, Katehar, Kamalpura, Konia, Kazi Sadullahpura, Nandeshwar, Sikraur, Sheopur and Pandepur) in which about two lakhs of voters were spread, each sector returning two members, the total number of members being fifty-four including four from the Scheduled Castes. Besides these members there are also six eldermen. The area over which the corporation has jurisdiction is approximately 28·53 square miles, the population being about 471,258.

**Financial Position**—The actual income of the then municipal board for the year 1958-59 was Rs 1,20,48,061, including government loans and grants but excluding the balance of Rs 4,25,213. The total expenditure for that year was Rs 1,21,22,156 leaving a closing balance of Rs3,51,118. In 1959-60 the corporation had an income of Rs 1,69,41,165 including the opening balance and it incurred an expenditure of Rs 1,29,75,021, the corresponding figures for 1960-61 being Rs 1,92,55,046 (including the opening balance) and Rs 1,35,45,826. The total amount of government loan on March 31, 1961, was Rs 1,88,21,028. [Details are given in Table No. VIII (iii-a) and (iii-b) of the Appendix].

**Waterworks**—In former days water for use in the city could be obtained only from wells and from the Ganga, the former source being inadequate and the latter unsuitable on account of the pollution of the river. With the object of preventing the pollution of the water between the Assi Ghat and the site of the confluence of the river with the Varuna, the Kashi Ganga Prasadini Sabha was formed in 1886. A large sum of money was collected and with the assistance of government a project, at an estimated expenditure of twenty-four lakhs, for constructing a water-works and a complete drainage system was worked out. The scheme was approved by the municipal board at the end of 1889 and the works were completed in 1892 since when Varanasi has had a supply of pure, filtered

and potable water. It was also employed for flushing sewers and drains and for watering roads and extinguishing fires. The works comprised a pumping station at Bhadaini, seven filter beds and two underground clear water reservoirs at Bhelupur and two separate systems of mains by which the filtered water was conveyed to the consumers either by private taps or public standposts. It was found in 1894 that the supply fell short in summer due to the increased consumption. To alleviate the inconvenience thus caused, another reservoir (of the capacity of two and a half lakh gallons) was begun in 1896 and completed in 1898 at a cost of Rs 70,024. There were over 6,000 house connections and about 400 standposts and wall fountains in almost all parts of the municipal area. The cost of the waterworks (including the reservoir) amounted to close on thirty lakhs by the end of 1907-08. With the introduction of electricity in 1928 the old-fashioned steam-engine driven pumps were dispensed with and electrically driven pumps were installed. The number of slow sand filters was fourteen with a capacity of a million gallons each. In 1949-50 the supply of water in the Sikraur ward and towards Rajghat became very scanty. Two tube-wells were installed, one near the circuit house and the other in Machodhari park. As these were hand borings, the yield being not more than 150 gallons a minute, they were not instrumental in increasing the water supply. The scarcity also affected the sections situated at a high level on the bank of the river, the demand for water also continuing to increase all over the city. In order to improve this situation the board took a loan of Rs 62 lakhs from the government and started implementing certain schemes, the following works having been executed by March, 1961 : the provision of a new main line of hume steel pipes of a diameter of 45 inches to work with one 24 inch old cast iron main; the installation of a new mechanical rapid gravity filtration plant of the capacity of nine million gallons per day; and the boring of nine tube-wells to give a discharge of an average of 500 gallons per minute, eight of them having been provided with a pumping plant. Four high-level storage tanks have been installed at different points in the city to convert the central supply system into a zonal system. Thus under the reorganised scheme the city is intended to have seven zones, each with its own tank or feeding point from the Bhelupur pumping station Most of the work of laying the pipes in connection with the new overhead tanks and the tube-wells in the new zones has been executed.

This reorganised water supply scheme is designed to supply a population of 460,000 at forty-five gallons per head per day. Of the seven zones, the two end ones (the Varanasi Club and the Cotton Mill) are being supplied with water from tube-wells, which leaves five to be supplied

from the central waterworks at Bhelupur. The completion of the second phase has already increased the daily water supply to 16·5 million gallons, about 3·4 million gallons of water per day being supplied from the tube-wells, making a total of 19·9 million gallons per day. In 1954, water began to be supplied to the city only for three and a half hours per day but now the supply is constant for eleven hours daily. The special pressure supply hours per day to each zone are now three and a half but supply at increased pressure is also made for seven hours daily to each zone. No substantial improvement could be made in the Pucca Mohal which is situated at a comparatively higher level, though many houses here (which are not at a very high level) get water for a longer duration in the mornings and evenings but adequate relief to this locality will be afforded when the distribution mains have been reorganised and the work of laying an independent main from Bhelupur to the Chowk, which is in progress, is completed. The low zone areas will get proper supplies as soon as the feeding main to the Benia and Maldahia tanks is completed and the distribution mains are reorganised.

The waterworks department is under the charge of a waterworks engineer who has two assistant waterworks engineers under him. The total expenditure of the corporation on the waterworks during 1960-61 was Rs 15,54,807.

**Drainage**—Before the beginning of the eighteenth century Varanasi had an extensive system of underground drains meant primarily for carrying rain-water. In 1790, the practice of levying a town cess for cleaning drains and water courses received the sanction of law. The old drains, though larger, were unsuitable for the flow of sewage as they were rectangular in shape with irregular gradients. Nevertheless they were helpful to some extent in the laying and development of the new sewers. Two years later a drain was made with its outlet in the Varuna but nothing else seems to have been done till 1823 when a number of unscientific rectangular drains of brick and rough stone-work (from one to six feet wide and from one to nine feet deep), running at varying levels down the centre of the paved lanes, were constructed and were connected by rude constructions with the courtyards of houses, the brick or stone shafts extending from the ground floor to the upper storey. The oldest drain of this kind is the Trilochan drain which has its outlet in the Maidagin *jhil*. The Dashashvamedh sewer, constructed in 1860, was the result of the first attempt at drainage on scientific lines.

**Sewerage and Sewage Utilisation**—The history of modern sewerage in the city starts in 1889 with the proposal that the levels of the invert of

the main sewer be lowered with an adjustment of levels enabling the main to discharge itself by gravitation into the Ganga. The three most important sewers were the main sewer, the Orderly Bazar sewer and the ghat intercepting sewer. The first was constructed in 1898-99, starting from Assi Ghat with a diameter of 30 inches and ending in due river with a diameter of 96 inches, its total length being 4.73 miles. The Orderly Bazar sewer (constructed in 1912-14) starts from Orderly Bazar and discharges itself into the main sewer near the Ishwari Memorial Hospital. The third was constructed in 1913 and was extended as far as Trilochan Ghat in 1916-17, its main purpose being the prevention of the pollution of the river at the important ghats. In addition there are many trunk sewers with a network of branch sewers to serve the city. Under the post-war health scheme (of the Government of India) the local self-government engineering department has worked out details for improving the drainage of the city and in respect of the pollution of the river and the utilisation of the sewage of the city.

The ghat sewer and the Orderly Bazar sewer were repaired after the old sewer along the ghats was washed away by the floods in 1948 and a cast iron pipe, twelve inches in diameter, was laid in its place which was supported on pile foundations. The existing Orderly Bazar sewer (diameter 18 inches) across the river Varuna was washed away during the floods of 1943 since when the river is being polluted. This section is being relaid with a sewer laid on the existing piers of the bridge belonging to the public works department. The work pertaining to the sewer and the manhole in front of the Vizianagram palace was started with the reinstalling of the old 24 inch diameter municipal sewer which had suffered a breach in 1959. Instead, a 30 inch reinforced cement concrete pipe sewer has been laid. The work was completed and handed over to the Nagar Mahapalika in 1960.

Several old sewers of different sizes were extended to seventeen localities where there were no sewers and some new branch sewers were also constructed, the most important being the Mandua Dih-Aurangabad sewer, the Maldahia Nai Pokhari sewer, the Brahamnal sewer, the Chaukhamba sewer and the Bhelupur zone three sewer.

Brick sewers along the Grand Trunk Road, 24 inches and 27 inches in diameter have been laid and a drain has been constructed from the Sigra crossing to Andhra-ka-pul which is meant for carrying away the storm water of the Maruadih area, the Irrigation Colony, Sigra, Shivrampur and Lallapura.

The sewage utilisation scheme (which is a part of the Varanasi drainage scheme) will cost Rs 17·79 lakhs and will entail during the first phase. the construction of a 90 inch outfall sewer for the diversion of the main discharge of the city from the municipal sewer to the new sewage pumping station (which is under construction), the staff quarters and screening chamber and the laying of two 36 inch diameter steel-pipe sewers across the river Varuna to the sewage farm covering about 1,400 acres. There is also to be made a distribution channel for carrying sewage for irrigation purposes.

**Street Lighting**—Street lighting with electric lamps dates back to 1928, when the Varanasi Electric Light and Power Company, Ltd. established its power house in *muhalla* Kamachha for the supply of electricity to the board as well as to the citizens. Before 1928 the roads of the city were lighted by petromax lamps but the lanes were lit by oil lamps. In 1931 the number of electric lamps was 1,719 and that of kerosene oil lamps 2,971. Where the electric line has not yet been extended oil lamps are still in use. Fluorescent lights have been installed on almost all the main roads and electricity is also being extended to the interior and to the outskirts of the city. During 1960-61, the number of kerosene oil lamps was 1,262 and that of electric lamps and tube lights 5,523 and 578 respectively. The expenditure incurred on street lighting and on the staff employed for this purpose was Rs 2,31,765

**Education**—The total expenditure incurred by the corporation on education including that met from grants was Rs 10,62,983 in 1960-61. Compulsory education for boys was introduced by way of an experiment in one ward only in 1926-27 and it was enforced throughout the city in 1946. So far the education is not compulsory for girls in the city. The corporation maintains fifteen junior high schools (10 for boys and 5 for girls), 111 junior Basic schools (93 for boys and 18 for girls) and an intermediate college. In the junior high schools the number of pupils is 3,237 (2,541 in boys' and 696 in girls' schools) and that of teachers is 142 (106 in boys' and 36 in girls' schools). The number of pupils in the junior Basic schools is 27,338 (about 20 per cent being girls) and of teachers it is 612 (512 in boys' and 100 in girls' schools). The number of pupils in the intermediate college is 770 and that of teachers is 35. The corporation also maintains a leather working school for boys and a school (Mahila Udyog Kendra) for teaching handicrafts to girls the enrolment in both these institutions being fifty-three. The corporation also gives financial aid to five junior high schools for boys and girls (the enrolment being 674), thirty-six Basic schools for boys and girls with an

enrolment of 7,736 and seventeen special schools including *maktabs* and *pathshalas* for boys and girls with a total enrolment of 1,068. Extra-curricular activities such as sports, athletics, out-door games, etc., and vocational training in carpentry, weaving, spinning, day modelling and arts and crafts were started in the municipal schools in 1932. Education is free for boys and girls in all the junior Basic schools. For the students of the Scheduled Castes and Other Backward Classes education is free in all classes and those who are deserving also receive scholarships.

**Public Health and Medical Activities**—The infectious diseases hospital, built in 1929, is under the management of the corporation. The two allopathic dispensaries, one at Bhelupur and the other at Sikraur, were taken over from the district board by the municipal board in 1955, that at Bhelupur having been provincialised in 1960. Five Unani and five Ayurvedic dispensaries, in different wards of the city, are also maintained by the corporation. There is a maternity home in Varanasi (established in 1937-38) and nine maternity and child welfare centres in the different wards of the city. The corporation also maintains a veterinary hospital. The expenditure on the hospitals including the veterinary hospital and the dispensaries which are maintained by the corporation and the grants given to medical institutions aided by it amounted to Rs 2,03,298 during 1960-61.

**Conservancy**—The roads, streets and lanes are swept twice a day and the drains cleaned and washed. Refuse, etc., is removed to different dumping grounds twice a day by trucks, tractors, rubbish carts, night-soil carts and hand carts. The number of refuse bins is 150. There are forty-eight public lavatories in the city which however are in need of improvement. The number of sweepers employed is 1,833 and that of watermen 191.

**Town Planning**

A co-ordinated master plan for the city was prepared by the town and village planner to the State Government in 1950 with the object of regulating the growth and development of the city, the land lying west of the cantonment railway station, the area across the Varuna, the uninhabited parts of Sheopur and some other outlying areas being reserved for future industrial development. The plan envisaged the zoning of the entire city and the prevention, in new areas, of haphazard intermingling of industrial and residential development. As a result a number of schemes for slum clearance, housing for low income groups, general development and laying out of parks and widening of roads have reached

various stages of maturity. An area between the Banaras Hindu University and the southern part of the city is also being developed on modern lines. A gradual improvement of the congested localities of the city is also envisaged by the enforcement of the building bye-laws of the corporation to enable the city to grow in a rational manner and to relieve congestion. Efforts are also being made by the corporation to induce people for whom a particular area has no especial attraction and who work elsewhere to take up their abode in less congested or in new localities; to construct a much needed road from the Kashi railway station to the university which will separate the old city from the newer parts and will reduce the traffic congestion in the Chowk area; gradually to widen the Chowk Bazar road; to protect the collapsing river front and gradually to repair the ghats; and to open up the areas specially around the burning ghats, Dashashvamedh Ghat and some of the more important ghats and to make them more accessible to the public.

To relieve the congested area adjacent to Bhelupur which lies between the waterworks and the university, six zones have been selected for development of which the Bhelupur housing scheme, covering forty-five acres of land, has been developed so far and almost all the building plots have been auctioned; the road work has also been completed and parks are being laid out. Land in Maulvi-ka-bagh, Gulab Bagh, Jagatganj, Nati Imli and some other places has been developed and plots are being leased out to persons of the low income groups. The total estimated cost for all the land development schemes is about two crores.

Almost one-fifth of the city is some sort of slum area. Slum clearance in nine sites is envisaged (at an estimated cost of about thirteen lakhs of rupees) and work in the three sites of Nandeshwar, Pishach Mochan and Chandua-ki-satti has been going on since 1957 and 90 double-storeyed tenements (of a total of 285) and a meat market have already been constructed at Nandeshwar, 75 have been constructed at Pishach Mochan and the site at Chandua-ki-satti is under acquisition.

Land has already been acquired for the construction of shopping centres at Nichibagh and Nandeshwar.

Areas in Maulvi-ka-bagh, Nandeshwar, Gulab Bagh, Kailagarh, Neel Cottage (and the land adjoining), Chakla Bagh, Nati Imli, the land around the residence occupied by the deputy inspector general of police and the land abutting on Aurangabad road near the Sigra crossing, have been selected for constructing tenements, etc., for the low income groups. The total estimated cost of the development of these sites is twenty lakhs of rupees.

## Municipal Boards

### Mughalsarai

Prior to 1957, Mughalsarai was administered by a notified area committee which was established in 1919 with five members under the direct control of the district magistrate. In 1924 the committee constructed Darwin Road adjacent to which its own office was built. From 1929 to 1937 the president of the committee was an official but in 1937 the practice of having a non-official president was started, the number of members then being seven. As a result of the election of 1947, twelve members and a non-official president were elected. In 1953 the number of members was reduced by one.

**Constitution of the Board**—In 1957 the committee was converted into a municipal board under a notification dated March 27, 1957. The members of the erstwhile notified area committee were appointed as members of the newly created board under Section 293 of the U. P. Municipalities Act, 1916. The board as constituted on March 15, 1961 consisted of fifteen members and an elected president. The population of the municipality, according to the census of 1961, is 10,600 and the jurisdiction of the board extends to the whole of the municipal limits of Mughalsarai, an area of approximately one and a half square miles. It has been divided into eight wards, each returning two members.

**Finances**—The income of the board during 1958-59 was Rs 1,70,275 and the expenditure was Rs 1,45,798. The income during 1959-60 and 1960-61 was Rs 3,04,553 and Rs 2,20,824 respectively and the expenditure was Rs 3,02,662 and Rs 2,49,692 respectively. [Details will be found in Table No. VIII (vi) of the Appendix].

**Waterworks**—In 1933 a scheme was prepared for the construction of a waterworks for the town which included a tube-well, a pumping plant, a pump house, an elevated balancing tank and a distribution main. In 1937-38, the estimated cost worked out to be Rs 36,828 for a population of 3,000 at the rate of eight gallons of water per head per day. The committee had to raise loans from the State Government and the State health board for this purpose.

The tube-well was completed in 1937 after which the pump house, the elevated balancing tank (of the capacity of 10,000 gallons) and the distribution mains were also completed. During the Second World War a battalion of the Provincial Armed Constabulary was stationed here and to make available an adequate supply of water to it extensions were made

where necessary and before the waterworks was handed back to the notified area committee in 1949 a bore hole turbine pump was installed which was driven by a fourteen horse-power oil engine. Electricity became available in the town in 1956 and the oil engine was replaced by an electric motor of 7·5 horse power.

As the population of the town had gone up considerably by the end of 1949, the notified area committee had again to reorganise the water supply. In this scheme (the estimated cost of, which was Rs 3,70,500) provision was made for one more tube-well, a reinforced cement concrete overhead tank, of the capacity of 50, 000 gallons, distribution mains to cover the area where the population had increased and staff quarters for the employees of the waterworks. The notified area committee became a municipal board in 1957 and it took a loan from the State Government for the implementation of the scheme. With the materialisation of the scheme the people of the town will be supplied with water at the rate of twenty-five gallons per head per day.

Up to March, 1959, about Rs 50,000 had been spent on capital works and on the chlorinating plant which has been in use since 1957.

The total quantity of water supplied to this town during 1959-60 was 2,06,18,325 gallons and at present about 70,000 gallons is being supplied per day. The expenditure on the waterworks during 1959-60 was Rs 1,40,418.

**Drainage**—In earlier times small, natural water channels were the only means of drainage in the town. Now there is a surface system of drainage which is cleaned by sweepers and flushed by watermen. Almost all the drains are pakka and are connected with two main drains, the Mainatali nullah and the Qassab Tola nullah, which fall into the railway main drain which in its turn passes through the municipal limits and falls into the river Ganga. The expenditure on drainage during 1959-60 was Rs 4,895.

**Street Lighting**—From 1919, when Mughalsarai became a notified area, to 1934, the streets were lighted by kerosene oil lamps. In that year electricity began to be supplied by the railway administration only to two main streets, the rest of the lanes continuing to be lighted by oil lamps. Since 1956, the Electric Light and Power Company, Limited, Varanasi, has supplied electricity to the town which is now lighted partly by electric lamps and partly by kerosene oil lamps. In 1959-60, the number of electric lamps in the streets was seventy-four and that of kerosene oil lamps fifty-seven. The expenditure on street lighting during 1959-60 amounted to about Rs 6,786.

**Education**—The board runs two junior Basic schools and an intermediate college (which was established in 1948). During 1959-60 a sum of Rs 79,576 was spent on education. The number of pupils and teachers in both the junior Basic schools maintained by the board was 720 (185 girls and 535 boys) and 126 respectively and in the intermediate college there were 1,155 pupils and 39 teachers during 1960-61.

**Public Health and Medical Services**—The board maintains an allopathic, an Ayurvedic and a homoeopathic dispensary in the town. The expenditure on the medical department during 1959-60 was Rs 8,825.

**Conservancy**—Municipal sweepers dispose of the refuse and nightsoil by taking it in carts and dumping it on the trenching ground. The nightsoil of private houses is disposed of by sweepers employed by the occupiers the nightsoil being put into the municipal nightsoil carts which carry it to the trenching ground which is located at a distance of about a mile north of the municipal board's office. All this refuse is turned into manure. The drains are cleaned and flushed by the municipal sweepers and watermen of whom there are thirty-nine and eight respectively. The expenditure of the board on conservancy during 1960-61 was Rs 27,437.

**Public Works**—The board maintains, within its jurisdiction, eight metalled and four unmetalled roads, the expenditure on which during 1959-60 was Rs 12,003.

**Bhadohi**

Formerly Bhadohi was administered as a town area but in November 1944, it was converted into a *nagar* panchayat by the erstwhile Banaras state. The *nagar* panchayat then consisted of a chairman and fifteen members. The main source of income was the house tax which was later replaced by an octroi duty. The expenditure was mainly incurred on conservancy and the maintenance of roads and drains.

**Constitution of the Board**—It was after the merger of the Banaras state with Uttar Pradesh that the municipal board of Bhadohi came into existence on September 9, 1950. The board then consisted of a president and sixteen members, all being nominated by the government. After the first general elections of the municipal boards throughout Uttar Pradesh on September 14, 1953, the president and the members began to be elected by the people. In 1955 another change was made and the president began to be elected by the members and not by the people.

The board continues to have the same membership as before. According to the census of 1961 the population of the municipal areas is 20,302

and it covers an area of approximately 2,560 acres. It has been divided into six wards: Kasba Khas, Katra, Marjad Patti, Qazipur, Rajpura and Ghamahapur. The first four returned three members each and Rajpura and Ghamahapur two members each.

**Finances**—The income of the board during 1958-59 was Rs 1,03,991 and the expenditure was Rs 1,10,187. The income of the board during 1959-60 and 1960-61 was Rs 2,13,016 and Rs 4,48,689 respectively and the expenditure was Rs 2,22,622 and Rs 4,70,661 respectively. [Details will be found in Table No. VIII (v) of the Appendix].

**Waterworks**—So far wells have been the only source of water supply in the town but as the water of most of them was found to be brackish, in 1952 the board installed in the different localities of the town ten hand pumps, the number now having increased to twenty-one. There is still no waterworks in the town. A trial tube-well was, however, bored (with the government grant of Rs 30,800) in Rajpura Parawa in 1958. The board is constructing a waterworks at an estimated cost of Rs 4,20,100 for which a loan has been taken from the government.

The expenditure in 1958-59 on the establishment and repairs of hand pumps fixed within the municipal limits amounted to Rs 9,128, the cost of the repairs being Rs 757.

**Drainage**—In earlier times small, natural water channels were the only means of drainage in the town and even now there is no efficient drainage system here. There are no underground drains for carrying the sullage and the excess rain water out of the town except shallow drains which run on both sides of all the roads and lanes. A scheme for improving the drainage system at a cost of Rs 6,72,000 has been prepared and the board has approached the government for a loan for this purpose.

There are two deep drains in *muhalla* Chak Saif which join each other in *muhalla* Marjad Patti from where they go on and end in Daropur, the excess water flowing into the river Varuna.

**Street Lighting**—Kerosene oil lamps constituted the main source of street lighting in Bhadohi but with the increase of the board's income the number of street lamps also increased and now there are 300 kerosene oil lamps and 105 electric lamps on the main roads. A sum of Rs 15,308 was spent on street lighting during 1960-61.

**Education**—The total expenditure incurred by the board on education was Rs 14,460 in 1960-61. Compulsary education in the municipality has not been enforced as yet. The board maintains four junior Basic schools

for boys and aids four junior Basic schools for boys and one for girls. In the junior Basic schools maintained by the board the number of teachers was 15 and that of pupils 720 during 1960-61 whereas in all the aided schools the number of teachers was 15 and that of pupils was 453.

**Public Works**—The board maintains 4 miles, 5 furlongs and 14 yards of metalled and 6 miles of unmetalled roads within its area of jurisdiction, on which a sum of Rs 9,476 was spent during 1959-60.

**Ramnagar**

The municipal board of Ramnagar was constituted in 1953 by direct election. It then consisted of a president and sixteen members. It was superseded in September, 1957, and remained under the charge of the district magistrate till November 14, 1957, when (in the second election) sixteen members including the president were elected. One elected seat was kept vacant. The board is governed under the United Provinces Municipalities Act, 1916.

The board consists of a president and sixteen elected members. The population of the municipality, according to the census of 1961 is 16,088 and the area approximately 1·4 square miles. It has been divided into four wards—Gola Ghat, which returned five members, Machratta which returned three and Rampur and Purana Ramnagar which returned four members each.

**Finances**—The income of board during 1958-59 was Rs 2,15,861 and the expenditure Rs 2,26,550. The income during 1959-60 and 1960-61 was Rs 1,82,262 and Rs 1,49,990 respectively and the expenditure was Rs 1,63,589 and Rs 1,47,166 respectively. [Details will be found in Table No. VIII (vii) of the Appendix].

**Waterworks**—The waterworks in this town was constructed during 1956 (a loan having been taken from the government). The total expenditure on its construction amounted to Rs 3,60,000. The work of extending the mains was taken up in 1958, the first phase being completed in October, 1960, at a cost of Rs 90,000. The total income from and the expenditure on the waterworks during 1960-61 was Rs 5,457 and Rs 14,529 respectively.

**Drainage**—Natural water channels were the only means of drainage in the town and the only drainage that exists at present in all the four wards of the town is underground. The drains are cleaned by the manhole workers of the board. There are three kutcha nullahs in the town of which one is in Balwaghat, the second is in Machratta and the third,

known as Tapoban, is half a mile in length. The number of pakka nullahs is two. The expenditure on drainage during 1959-60 was Rs 725.

**Street Lighting**—There are ninety-seven electric lamps on the main roads of the town and where there is no electricity kerosene oil lamps are provided of which there are 124. The expenditure on lighting is Rs 6,000 per year. Electricity is being provided in all parts of the town. The expenditure on street lighting during 1960-61 was Rs 8,424.

**Education**—The total number of schools run by the board is seven, of which a junior high school and a junior Basic school are for girls and a junior high school and four junior Basic schools are for boys. In the junior high school for girls the number of teachers is 7 and that of pupils 160 and in the junior Basic school for girls the number of teachers and pupils is 5 and 57 respectively. In the junior high school for boys the number of teachers is 7 and that of pupils 193 whereas in all the four junior Basic schools for boys the number of teachers is 17 and that of pupils 583. The administration of the education department of the board is run by a chairman for education and an education superintendent.

**Hospitals and Dispensaries**—The hospitals and dispensaries in the town are run by government and the board does not maintain any hospital or dispensary of its own. It, however, employs a vaccinator, its expenditure on vaccines and medicines used in connection with cholera, smallpox, etc., during 1959-60 being Rs 1,212.

**Conservancy**—There are about fifty-six employees in the conservancy department. To dispose of the refuse of the town the board maintains two trucks, a nightsoil cart and a cart. The expenditure on the conservancy services is Rs 30,000 yearly.

**Public Works**—The board maintains four metalled and four unmetalled roads, the total length of both types being five and a quarter miles The expenditure incurred on these roads during 1960-61 was Rs 13,543.

## The Cantonment Board

The Varanasi cantonment board was established on August 30, 1811, to municipalise the administration of the cantonment as it contained a substantial civil population having no essential connection with that dependent on military administration. This board was vested with and exercised administrative powers. Three kinds of areas, civil, military and bungalow, fall within the limits of the board, the first includes the Sadar

Bazar and the goods shed bazar and the bungalow area contains about sixty bungalows and ninety quarters. The military area is reserved for military purposes. The number of members in the board is nine, five being official members and the rest non-official. To achieve parity among the elected and nominated members one seat of the nominated members is being kept vacant. Among the official members are the officer commanding the military station, the senior executive medical officer of the military hospital (as health officer of the cantonment board), the representative of the military engineering service and a first class magistrate nominated by the district magistrate. The officer commanding is the president and the cantonment executive officer is the secretary of the board which is administered under the provisions of the Cantonment Act, 1924 (Act II of 1924). The finance committee and the civil area committee (the former consisting of five and the latter of six members) are subject to the direction and control of the board. The finance committee deals with all matters and proposals affecting revenue and expenditure, the system of accounts and the collection and remission of taxes. The chief function of the civil area committee is to recommend to the cantonment board plans for the provision of additional amenities in the bazar areas, medical relief and educational facilities for the children of the residents of the area.

The board maintains a junior Basic school which has 7 teachers and 341 students and a hospital the medical officer of which is the assistant health officer. The board's annual budget for 1960-61 provided for an income of Rs 1,42,477 and an expenditure of Rs1,39,238.

## Antarim Zila Parishad

The rural area of the district with a population of 17,97,417, is under the administration of the Antarim Zila Parishad. Prior to 1871 there were different boards (such as that for roads, schools, etc.) which had been appointed to manage the funds derived from various cesses; and in 1871 they were amalgamated to form what was known as the district committee which functioned till 1884 when it was reconstituted as the district board under the North-Western Provinces and Oudh Local Boards Act, 1883 (Act XIV of 1883). The number of members in the board was then fixed at eleven, eight of whom were elected and the rest nominated, the latter comprising the chairman and the subdivisional officers of the two tahsils. Under the U. P. District Boards Act of 1906 the composition of the district board of Varanasi remained unchanged, but its functions and revenues were considerably extended. The board included a multiplicity of departments, the chief being those of education, local roads, ferries,

cattle pounds, vaccination and medical and sanitary administration. In 1911 pargana Kaswar Raja was incorporated into the district and came under the jurisdiction of the district board.

By a government order dated October 1, 1914, all the local rates were credited to the board's funds. The chief development in the board's activities was in the educational sphere as from 1914 onwards the Government made a series of special grants for the expension of elementary and secondary education and for improvement in the pay scales of the teachers. The board also increased the number of pounds and ferries in its jurisdiction. The number of hospitals and dispensaries was also increased.

Under the U. P. District Boards Act, 1922, the number of members of the board was raised to twenty-nine, twenty-seven being elected on the basis of broad franchise through separate electorates for Muslims and non-Muslims and two being nominated. In 1925 the number was reduced to twenty-seven, twenty-five being elected and two nominated. The number of Muslim members was then six.

Under the old constitution the district magistrate used to be the *ex-officio* chairman of the board but the system underwent a change, the members of the board electing a non-official chairman of their own to be assisted by a whole-time salaried officer to work as secretary.

By the U. P. Act I of 1948 certain important changes were effected in the constitution of the board, the number of elected members being raised to thirty-eight and that of the nominated members to three. The separate Muslim and non-Muslim electorates were replaced by a joint electorate, seven seats being reserved for the members of the Scheduled Castes. The designation 'chairman' was changed to 'president', this office bearer being elected directly by the people. The statutory education committee was abolished and the powers which used to be exercised by the education committee and its chairman were now vested in the district board and its president respectively. Further, in educational matters all powers, duties and functions (with the exception of those relating to the receipt and expenditure of any money on behalf of the board vested in it and assigned to its secretary) were exercised or performed by the deputy inspector of schools.

In 1951 a sub-board was created at Bhadohi which discharged the functions and exercised the powers of the district board for that area. On November 16, 1952, the constitution underwent a further change due to the merger of the Chakia zila panchayat with the district board, resulting

in the increase of the personnel of the board by three nominated members representing the Chakia area which was previously part of the erstwhile Banaras state.

In 1958, another important change was made under the U. P. Antarim Zila Parishads Act, 1958, when the board was replaced by the newly constituted Antarim Zila Parishad, the president and the members of the board ceasing to function. The district magistrate was appointed president of this new body and the president of the erstwhile district board was given the status of *up-adhyaksh* (vice-president). The sub-district board, Bhadohi, was also merged with the Antarim Zila Parishad with a separate sub-office at Bhadohi. The president of the erstwhile sub-board, Bhadohi, was designated *atirikt up-adhyaksh* (additional vice-president). The additional district magistrate (planning) was made the chief executive officer of the Antarim Zila Parishad and exercised all the powers vested in the secretary of the erstwhile district board. The body now has 104 members, sixty eight being non-official and thirty-six official.

**Finances**—The income during 1958-59 was Rs 31,51,071 and the expenditure was Rs 24,06,500. The income during 1959 60 and 1960-61 was Rs 35,82,034 and Rs 33,60,784 respectively and the expenditure was Rs 28,54,183 and Rs 30,27,390 respectively. [Details will be found in Table No. VIII (i *a*) and (i *b*) of the Appendix]. The Antarim Zila Parishad (Bhadohi office) had an income of Rs 8,04,951 and an expenditure of Rs 8,14,904 during 1960-61. [Details are given in Table No. VIII (ii-*a*) and (ii *b*) of the Appendix].

**Education**—The number of junior Basic schools maintained by the Antarim Zila Parishad is 616 for boys and 40 for girls. It also maintains a higher secondary school for girls, sixty-seven junior high schools for boys and seventeen junior high schools for girls. In the boys' junior Basic schools the number of teachers is 1,907 and that of students 84,172 (70,928 boys and 13,244 girls) and in the girls' junior Basic schools the number of teachers is 91 and that of students 3,254. In the girls' higher secondary school the number of teachers is 6 and that of students 99. There are 126 teachers and 10,285 students in all its junior high schools for boys. In the girls' junior high schools there are 73 teachers and 527 students. The expenditure on education during 1960-61 was Rs 26,00,377. The U. P. Act XXVII of 1951 requires the appointment of a whole-time salaried superintendent of education who, when appointed, will replace the governmental deputy inspector of schools (and the assistant sub-deputy inspector who assists him) who at present is in charge of all the schools under the Antarim Zila Parishad

The Antarim Zila Parishad (Bhadohi office) maintains 207 junior Basic schools for boys (with 562 teachers and 26,978 students) and 31 junior Basic schools for girls (with 52 teachers and 1,716 students). A higher secondary school for girls (with four teachers and 64 students), 28 junior high schools for boys (with 147 teachers and 3,533 students) and 6 junior high schools for girls (with 17 teachers and 51 students) are also maintained by it. The expenditure on education was Rs 7,28,837 during 1960-61.

**Public Health and Vaccination**—The work of attending to public health and vaccination in the district is under the control of the district medical officer of health. The Antarim Zila Parishad maintains in the district fifteen Ayurvedic and two homoeopathic dispensaries as well as a Unani dispensary. Its Ayurvedic *rasayanshala* (chemical works) at Varanasi manufactures Ayurvedic medicines and supplies them to the Ayurvedic dispensaries for distribution to patients. An Ayurvedic and a Unani dispensary are also subsidised by the Antarim Zila Parishad. The number of aided Ayurvedic, Unani and homoeopathic dispensaries is eleven, one and eleven respectively. The vaccination work in the district is undertaken by a vaccinator appointed for the area under each *thana*. There are two veterinary dispensaries (at Sakaldiha and Sheopur) which treat cattle for their diseases.

**Maternity and Child Welfare Centres**—There are four maternity and child welfare centres at Sakaldiha, Kaithi, Khakhara and Pindra. Each centre is under the charge of a trained midwife and also renders domiciliary service in its area.

The Antarim Zila Parishad (Bhadohi office) maintains eight Ayurvedic dispensaries, an allopathic and a homoeopathic dispensary and a child welfare centre (at Chauri).

**Public Works**—There are an engineer and two overseers under the Antarim Zila Parishad which maintains 20 miles, 5 furlongs and 426 feet of pakka roads and 463 miles, 2 furlongs and 157 feet of kutcha roads.

The Antarim Zila Parishad (Bhadohi office) maintains 1 mile and 7 furlongs of pakka and 73 miles of kutcha roads, the total expenditure on which was Rs 13,387 during 1960-61.

## Nazul

There is but little *nazul* property in this district and the principal portion of it lies in or near the city of Varanasi. *Nazul* is land or buildings which are the property of government but do not belong to any one

department of government. By 1952 the management of the intra-municipal and collectorate *nazul* property had been transferred to the erstwhile improvement trust prior to which it was managed by the municipal board, Varanasi. It is administered in accordance with the *nazul* rules framed by the State Government. The plan of all the *nazul* land was prepared by the municipal board, Varanasi, in 1905 and at times some *nazul* plots, such as the pieces of *nazul* land situated within the bazars of the villages of Chauka and Dalhatta, were surveyed by the then improvement trust The total area of the intra-municipal *nazul* in Varanasi transferred to the trust for management is about 87 bighas of which about 55 bighas comprise plots which are not meant for cultivation. The area of the collectorate *nazul* land is 11 bighas and 6 biswas of which about 8 bighas is leased out but nearly half of which is land not meant for cultivation. During 1959-60 the income from and expenditure on such property was Rs 9,465 and Rs 8,914 respectively.

Besides the intra-municipal and collectorate *nazul* under the management of the erstwhile improvement trust, the remaining *nazul* property in the villages is managed by the Antarim Zila Parishad, Varanasi. There are about 2,011 acres of such *nazul* land in the district, the principal portion comprising land occupied by roads and *pathshalas*. *Nazul* property is maintained by the public works branch of the Antarim Zila Parishad. The total income from and the expenditure on such property during 1959-60 was Rs 320 and Rs 11? respectively.

### Town Areas

There are four town areas functioning in this district—Gangapur, Gopiganj, Gyanpur and Chakia which are administered under the United Provinces Town Areas Act, 1914 (Act II of 1914). Each has a committee consisting of a chairman and a number of members ranging from nine to fifteen, as the State Government may, by notification in the official gazette, specify and seats are also reserved for the members of the Scheduled Castes. The members of a town area committee are elected for a term of four years each on the basis of a joint electorate and adult franchise. The State Government may extend, from time to time, the term of a committee, but the total extension does not exceed two years in the aggregate. For the purpose of election, a town area committee is divided into wards. As for finances, the committee is empowered to levy taxes on houses, on circumstance and property and on agricultural land situated within the limits of the town area. The other sources of income are the sale proceeds of manure and the monies accruing from *nazul* property where it exists.

In the normal course each town area committee is required to meet at least once a month. A brief account of these town areas is given below, the population figures being in accordance with the (provisional) figures of the 1961 census. The income and expenditure shown relate to the year 1959-60

**Gangapur**—The town area committee of this place was constituted on October 1, 1919, and is governed under the U. P. Town Areas Act, 1914. It consists of a chairman and nine elected members. The area it controls has a population of 2,481 and its income is Rs 8,821 of which Rs 947 was derived from the tax on circumstance and property, Rs 26 from fines and Rs 7,848 from other items which included a sum of Rs 3,154 as grant from government. The total expenditure was Rs 9,789 of which Rs 1,525 was incurred on collection and office charges, Rs 2,835 on sanitation, Rs 1,159 on public works and Rs 970 on miscellaneous items.

**Gopiganj**—The town area was formed in the year 1911 and remained as such till 1913 after which it was designated a *nagar* panchayat under the provisions of the Banaras State Nagar Panchayat Act. With the merger of the Banaras state with Uttar Pradesh in 1949, this body was renamed the town area committee on September 9, 1950 The committee consists of a chairman and nine members. The area under its jurisdiction has been divided into three wards and has a population of 5,806. It had an income of Rs 28,673 of which Rs 9,640 was derived from the tax on circumstance and property, Rs 10,208 from *tahbazari* and Rs 8,825 from other items which included a grant of Rs 7,437 from government. The total expenditure during this year was Rs 30,573 of which Rs 2,580 was spent on collection and office charges, Rs 12,379 on conservancy and lighting, Rs 4,185 on roads, Rs 6,676 on drainage and Rs 4,153 on other items.

**Gyanpur**—This town area existed before 1918 and was governed under the U. P. Town Areas Act, 1914. A *nagar* panchayat was created with the enforcement of the Banaras State Nagar Panchayat Act in 1943, the jurisdiction of which extended to an area of 16,45,600 square yards. After the merger of the Banaras state with Uttar Pradesh (in 1949) it was converted into a town area committee in 1950. Till the U. P. town areas general elections of 1953, the members of this committee were nominated by the government. The committee consists of a chairman and nine members, all being directly elected. The town area has a population of 4,377 and an area of 304 acres. It has an income of Rs 9,440 of which Rs 3,617 was fetched by contributions, Rs 1,969 by taxes, Rs 2,913 from rent and Rs 941 from other items. The total expenditure was

Rs 10,108 of which Rs 1,379 was incurred on collection and office charges, Rs. 5,676 on conservancy and lighting. Rs 1302 on drainage and public works and Rs 1,751 on other items.

**Chakia**—Chakia was a town area before 1944 under the Banaras State Nagar Panchayat Act, 1943, when a *nagar* panchayat was created. After the merger of the Banaras state with Uttar Pradesh in 1949 the *nagar* panchayat was converted into a town area committee on September 9, 1950. The committee consists of a chairman and nine members. The town area has a population of 4,755 and an area of 555 acres. The income of the committee was Rs 12,489 of which Rs 6,709 was derived from taxes on circumstance and property and on *tahbazari*, Rs 676 from rent and Rs 5,104 from other sources which included a government grant of Rs 4,055. The total expenditure during the same year was Rs 13,111 of which Rs 1,993 was spent on the office and on collection charges, Rs 5,731 on conservancy and lighting, Rs 3,015 on construction of roads and Rs 2,372 on other items.

## Town Committee, Banaras Hindu University

The town committee was established by the executive council of the Banaras Hindu University on March 22, 1935. It has six *ex-officio* members and five are nominated by the executive council, the pro-vice chancellor being the chairman The functions of the committee are to take preventive measures against epidemics, to issue licences to vendors, restaurants and shops located within the precincts of the university, to check the water supply, to take steps to remove contamination in reservoirs and water mains, to register births and deaths, to arrange for the disposal of dead bodies, to organise baby shows and health exhibitions and to establish parks and markets within the campus. According to the census of 1961, it has a population of about 6,680 persons and an area of 1,300 acres. The committee has its own water and electric supply, sewer system and anti-malaria organisation. The total income of the committee during the year 1960-61 was Rs 7,000 and the expenditure was Rs 88,573.

## Village Panchayats

Village panchayats in the district were established some time before September 30, 1923, their number in that year being 120. They were established for the trial of petty civil and criminal cases but were on the whole ineffective.

With the coming of independence the important step of extending the benefits of local self-government to the villages was taken by the passing

of the U. P. Panchayat Raj Act, 1947 (Act XXVI of 1947) which was enforced in the district on August 15, 1949. Under it a *gaon sabha* was established for every village or a group of villages having a population of about 1,000 and a panchayati *adalat* for three to five *gaon sabhas*. In 1949 the number of *gaon sabhas* was 708 and that of panchayati *adalats* 178. After the merger of the Banaras state with Uttar Pradesh in 1949, two more tahsils, those of Bhadohi and Chakia, were added to this district. The U. P. Panchayat Raj Act. 1947, was also enforced in these two tahsils on August 1. 1950. the number of *gaon sabhas* and panchayati *adalats* being 370 and 109 respectively. The number of *gaon sabhas* and panchayati *adalats* in the entire district of Varanasi now became 1,078 and 287 respectively. Each *gaon sabha* elected from among its members an executive committee which was constituted of thirty to fifty-one persons according to the population of the *gaon sabha*. Under the U. P. Zamindari Abolition and Land Reforms Act, 1950 (Act I of 1951), the constitution of the panchayats was changed and the management of the property in the villages was entrusted to the *gaon sabha*, while the judicial functions were separated from it and entrusted to the panchayati *adalat*. Under the Uttar Pradesh Panchayat Raj (Amendment) Act, 1954, the term *nyaya* panchayat was substituted for the term panchayati *adalat*. In 1955, a revision of the areas of the *gaon sabhas* was made according to which a *gaon sabha* was established for a population of 250.

In 1959-60 there were 2,186 *gaon sabhas* and 287 *nyaya* panchayats in the district. In December, 1960, before the third general elections of the panchayats, fifty-one *gaon sabhas* adjoining the city area were merged with the Nagar Mahapalika of Varanasi and only 2,135 *gaon sabhas* are now in existence in the district. Normally each *nyaya* panchayat has jurisdiction over five to twelve *gaon sabhas*. Each *gaon sabha* has a *gaon* fund which consists of the proceeds of the taxes levied by the *gaon sabha*, the grants given by the State Government and the sale proceeds of the rubbish and manure of the villages. There is a secretary for a *gaon* panchayat or a group of such panchayats. The *gaon sabhas* are entitled to levy taxes to meet their expenses. The duties of every *gaon* panchayat—so far as its funds may allow—are to make reasonable provision within its jurisdiction for the construction, repair, maintenance, sanitation and lighting of public streets; to undertake measures of medical relief; to take curative and preventive measures to remove and to stop the spread of epidemics; to arrange for the upkeep, protection and supervision of any buildings or other property which may belong to the *gaon sabha* or which may be transferred to it for management; to register births, deaths and marriages; to regulate places for the disposal of dead bodies and carcasses

and of offensive matter; to establish and maintain junior Basic schools for boys and girls: to construct, repair and maintain public wells, tanks and ponds; to administer civil and criminal justice; and to take measures for maternity and child welfare, etc.

During 1960-61, the *gaon* panchayats in the district, constructed, among other works, 3 miles and 70 yards of pakka roads and 15 miles, 7 furlongs and 13 yards of kutcha roads. They also repaired 90 miles, 7 furlongs and 128 yards of kutcha roads. Nine Basic schools, ten panchayat *ghars* and ninety-one culverts were also constructed by them.

Up to March 31, 1961, the *gaon sabhas* of the district constructed 627 panchayat *ghars*, 1,113 Gandhi *chabutras*, 783 libraries, 125 tanks, 19 junior Basic schools, 47 bridges, 560 culverts, 7,302 pakka and kutcha wells, 2,831 miles, 2 furlongs and 184 yards of kutcha roads and 41 miles, 2 furlongs and 175 yards of pakka roads and brick pavements were also laid on 51 miles, 1 furlong and 71 yards of roads. The total number of lanterns for street lighting were 2,640.

The total amount collected by way of taxes by the *gaon* panchayats in 1960-61 was Rs 72,907 in which the *nyaya* panchayats decided 1,031 criminal cases out of a total of 1,375 and 988 civil suits out of a total of 1,241.

# CHAPTER XV

## EDUCATION AND CULTURE

### Historical Background

Varanasi has been one of the ancient seats of learning in India. From the *Tittir Jataka** it is learnt that a renowned teacher of Varanasi gave instruction to five hundred young Brahmanas and afterwards repaired to a forest home on the slopes of the Himalayas to carry on his educational work in that sylvan retreat.[1] In the *Koshiya Jataka** it is stated that during the reign of king Brahmadatta of Varanasi, a Bodhisattva was born in a Brahmana family and became a renowned scholar of Varanasi, teaching "the three *Vedas* and the eighteen sciences" to Brahmana boys and to Kshatriya princes.[2] The son of a Brahmana whose wealth amounted to eighty crores of rupees, was educated at Varanasi.

Scholars from Takshashila also settled down as teachers in Varanasi which produced its own teachers[3] of considerable repute as well who had schools of their own.

According to another story, Brahmadatta, a king of Varanasi, sent his son to Takshashila to study there, who did so, paying the usual fees. But Varanasi had its own reputation of being an educational centre. After attaining enlightenment at Gaya the Buddha came to deliver his first sermon at Sarnath, a place barely six miles from Varanasi.

As regards the mode of training in those days, a pupil had to go either to the house of a teacher or to the hermitage of a rishi to get his education. The student had to serve the teacher in different ways but received education free of cost, philanthropic people usually bearing the burden of such institutions.

Mention has been made in the *Jatakas* of Junha, a prince of Varanasi who, when a student at Takshashila, had its separate residence. They also mention that 500 was the standard number of students for a school

*The probable period to which the *Jatakas* belong is from the third to the first century B. C. (See *The History and Culture of the Indian People*, Vol. II, p. 386)

[1] *Jataka*, No. 117 (Cowell's edition)

[2] *Jataka*, No. 130 (Cowell's edition)

[3] *The Age of Imperial Unity*, p. 594

and that there were such schools in Varanasi. Students of all castes and ranks, except Chandals, were admitted to these institutions and had to share a common and simple life of equality. Varanasi was noted for its school of music under an expert who was "the chief of his kind in all India".[1]

The accounts of Fa-hien (who visited India from 399 to 411 A. D.), Hiuen Tsang (who stayed in India from 629 to 644) and Itsing (who was in India from 673 to 695) mention that the *Vedas* were studied by the Brahmanas. Hiuen Tsang speaks with admiration of the learning and zeal of the Brahmana teachers who sacrificed worldly comforts on the altar of learning. Character building was deemed to be one of the essential objects of education. Studentship began invariably with the ceremony of *upanayana* or initiation in which a student had to perform many religious rites after which he was directed to proceed to the teacher's place.

Apart from the four *Vedas*, the *Gandharvaveda*, the six *Vedangas* and the *Puranas*, the other subjects taught were philosophy (Nayaya and Mimamsa). *Dharmashastra*, *Dhanurveda* and *Arthshastra* as were also the arts of acting and painting, knowledge about birds and animals, astrology, astronomy, grammar and medicine.

In the course of his travels Fa-hien came to Varanasi and saw the Vihara in the Deer Park and two other monasteries where there were monks, Hiuen Tsang observes that there were thirty Buddhist monasteries in Varanasi with more than 3,000 brethren of the Sammitiya subdivision of the Hinayana sect. The famous Deer Park monastery at Sarnath was still in good condition and had 1,500 brethren of this order.

It appears that Varanasi continued to be a centre of both Hindu and Buddhist learning up to the time of the Gahadavalas although a decline in Buddhism had set in. About this period local dialects began to emerge as literary forms, confining Sanskrit more and more to the scholars and pundits though it continued to be the medium of instruction for most of the subjects taught.

When the Muslims settled down in this region they started their own institutions in which education was imparted after the Islamic system, it being more or less the function of the religious teachers. The child's education started with the *Quran*. It is not surprising, therefore,

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[1] *The Age of Imperial Unity*, p. 594

that most of the *maktabs* were attached to mosques where the teacher was supported by alms from the public or grants from the government. Though religious in character, the education imparted also took care of subjects like arithmetic, philosophy and literature.

There were several institutions which imparted education through the Islamic system. Madrasah-i-Imamia at Rajgat was a Shia Madrasah where learned men of India-wide repute like Maulana Ali Jawad and his son, Maulana Ali Azad, were teachers. Another madrasah, which was a reputed school for Arabic in the days of Aurangzeb (the Mughal emperor), established by Hafiz Amanullah Husaini and was named after him. When Bayazid Biyat was the governor of Varanasi from 1567-72, he founded a madrasah, a fact which he has mentioned in his *Tazkira-i-Humayun-wa-Akbar*. Some of the well-known teachers of Islamic learning at Varanasi (some of whom were poets and writers) were Shaikh-ul-Islam Khwaja Mubarak (who flourished about the end of the fifteenth century), Shah Hasan Daud (who died in 1490 A. D.), Shah Syed Muhammad Waris Rasul Numa (whose father was a Qazi at Varanasi), Mufti Muhammad Ismail (who died about the end of the nineteenth century) and Mufti Sakhawat Ali (who died in the third quarter of the nineteenth century).

With the advent of British rule a new system of education came into vogue. In its earlier days the East India Company did not pay much heed to education but later a provision was made in its budget for small sums to be spent on public instruction. Under this system the very concept of education changed; the British wanted to prepare the people so that they could be of assistance in running the lower rungs of their administrative machinery. As English was the language of the rulers, they were interested in its wide and rapid diffusion and this led to the lessening of the importance of the oriental languages and literatures. In spite of this the first manifestation of government's interest in public instruction in Vanarasi happened to take the form of a Sanskrit college which was established in 1791. This institution could receive a great deal of government's attention as no other government school, except that in Jagatganj, was founded till 1856. Private enterprise also came into the field, the Jay Narayan School (which later became an intermedicate college) coming into existence about 1814. The Church Missionary Society started an institution for orphans in 1836, an infants' school in 1843, two girls' schools in the city in 1850 and 1861, normal schools for men and women and a model school in 1861, an industrial school for girls in 1864 and several other schools for girls in 1867. The London Mission started three institutions for boys in 1939 and one for

girls in 1840. Four years later these schools were made branches of a central school which in 1866 became a high school. The middle school for girls was started in 1852.

*Pathshalas* and *maktabs* run by private effort, also existed in the district, particularly in the city, some of the subjects taught being reading, writing, arithmetic and accounts. In 1847 there were in existence 95 such schools with 1,114 pupils and at this time government laid the foundation of a supervisory machinery by appointing a superintendent and four sub-inspectors to supervise the schools, make grants of books and examine the pupils, the teachers being awarded a bonus of eight annas for each pupil brought to the first stage of proficiency and of a rupee for each student who attained the second stage. This was apparently the origin of the grant-in-aid system.

This new step was looked upon with apprehension by the public who suspected it to be a possible device to convert the people to Christianity. There were also misgivings that it may be a prelude to the imposition of a school cess. The landowners feared that they would lose their hold on the peasantry and people in general disliked the idea of the so-called lower classes being educated and emulating those who were better placed in society.

As a result of Wood's despatch of 1854 a tahsili school at Chandauli and thirtly-eight *halqabandi* schools, with an aggregate of 1,038 pupils, were established in 1856. There were then 219 schools (with 1,394 pupils) in addition to the mission institutions in the district (excluding the Banaras state). In that year a normal school was opened for the training of teacher. But the progress in education was checked by the struggle for independence of 1857 which brought the Chandauli school to an end; but in 1858 it was replaced by a similar school at Sakaldiha and a second was started at Ramnagar two years later. In 1865 a new departure was made by starting girls' schools, ten such primary schools being opened. There was no increase in the *halqabandi* schools but the number of *pathshalas* and *maktabs* had risen to 279, the number of pupils on roll being 3,029. During the next five years there was a further increase, and in 1870 there were 75 of the former type and 289 of the latter, with 6,000 pupils on roll. The mission and other aided schools were flourishing, the chief among the latter being the Bengali Tola and the Karanghata Anglo-vernacular schools.

For rural areas there was a school board for managing the funds for education derived from the various cesses. It was one of the boards which comprised the district committee from 1871-1884. But when

this committee was reconstituted as the district board in 1885 it took over the work of education which became one of its chief responsibilities. In that year the schools under the district board comprised the three middle schools at Baragaon, Chaubepur and Chandauli (of which the first was the largest and had training classes attached to it for qualifying teachers to teach in lower primary schools), the aided middle school at Ramnagar and 101 upper and lower primary schools. In addition, grants-in-aid were given to seventy-one institutions, also of the primary type. All these were regularly inspected by the board's staff, most of the teachers were trained, the number of such instructors increasing year by year as the board enjoyed the privilege of deputing a certain proportion of the teachers to the training classes annually. The total number of scholars in the institutions controlled by the district board was 10,746 in March, 1906 and the average attendance 10,064.

There were sixteen primary schools which were maintained by the Varanasi municipality, three more being in receipt of a subvention. These schools were generally inferior to those of the district board in the matter of teachers and had a separate inspecting officer. The municipal schools date from 1871 when the municipal board took over the school founded a year previously by the maharaja of Vizianagram and opened nine others in different parts of the city. They were managed by a sub-committee and were originally intended to provide free education for the poor. Under an Act passed in 1904 the family domains of the raja of Banaras began to be treated as a separate district with control of its own schools.

The educational undertakings of the different Christian missions were of considerable importance and in 1906 there were thirty-one such schools, (exclusive of the Jay Narain College) with an aggregate of 1,791 scholars of both sexes.

There were certain other private schools, such as the Bengali Tola School, the Maharashtra School, the Harish Chandra School and the Hanuman Seminary, all being secondary institutions.

In 1911-12 there were fifteen secondary and 255 primary schools with 4,019 and 20,012 students on roll respectively, whereas in the year 1921-22 there were thirty-two secondary and 385 primary schools with 5,668 and 32,950 students on roll respectively. There was a still further increase in the number of schools and the total enrolment in 1931-32 the number of the secondary schools going up to thirty-six, with an enrolment of 8,987, and that of the primary schools having increased to 435 with the number of students on roll being 38,153.

By the year 1962 there were in the district in all for both boys and girls, 84 higher secondary schools with 46,076 students, 172 junior high schools with 19,708 students and 1,086 junior Basic Schools with 1,47,382 students on roll.

## Growth Of Literacy

By 1881 Varanasi had attained a higher standard of literacy than any other district of Uttar Pradesh except the hill tracts of the Kumaun division and the district of Dehra Dun. The returns of the census of that year showed 8·3 per cent of males and 0·37 per cent of females as being literate. In 1891 these figures rose to 10·00 and 0·53 respectively. 11·22 per cent of the males and 0·77 per cent of the females were found, in 1901, to be able to read and write, as compared with the provincial averages of 3·11 and 0·24 respectively. In that year 11·16 per cent of the Hindu males and 0·65 per cent of Hindu females were literate, as compared with 9·27 per cent males and 0·61 per cent females among the Muslims. The Nagari script was far more extensively used than the Persian in Varanasi, the number of literate persons using the former being about ten times that of those employing the latter.

In 1911 the figures for literacy were 12·00 per cent for males and 1·6 per cent for females. In 1921 they rose to 13·3 and 2·1 and in 1931 to 16·4 and 2·2 respectively.

The percentages of male and female literacy in 1951 were 25·2 and 5·3 respectively and 36·8 and 9·6 respectively in 1961.

The following statements indicate the types of different educational standards and the number of persons who had attained these standards according to the census of 1961:

| Educational Standard (Urban) | Persons | Males | Females |
|---|---|---|---|
| Illiterate .. .. .. | 3,28,531 | 1,45,828 | 1,82,703 |
| Literate without educational level .. | 1,59,103 | 1,06,682 | 52,421 |
| Primary or junior Basic .. | 27,268 | 20,088 | 7,180 |
| Matriculation or Higher Secondary .. | 27,536 | 23,781 | 3,755 |
| Technical diploma not equal to degree | 19 | 19 | .. |

| Educational Standard (Urban) | Persons | Males | Females |
|---|---|---|---|
| Non-technical diploma not equal to degree | 66 | 61 | 5 |
| University degree other than technical | 9,753 | 8,577 | 1,176 |
| Technical degree or diploma equal to degree or post-graduate degree | | | |
| (i) Engineering .. | 175 | 175 | .. |
| (ii) Medicine .. | 464 | 358 | 106 |
| (iii) Agriculture .. | 13 | 13 | .. |
| (iv) Veterinary and Dairy .. | .. | .. | .. |
| (v) Technology .. | 2 | 2 | .. |
| (vi) Teaching .. | 216 | 125 | 91 |
| (vii) Others .. | .. | .. | .. |
| Total .. | 5,53,146 | 3,05,709 | 2,47,437 |

| Educational Standard (Rural) | Persons | Males | Females |
|---|---|---|---|
| Illiterate .. .. | 14,76,508 | 6,10,479 | 8,57,029 |
| Literate without educational standard | 2,53,265 | 2,11,979 | 41,286 |
| Primary or junior Basic .. | 60,831 | 56,522 | 4,309 |
| Matriculation and above .. | 18,429 | 17,899 | 530 |
| Total .. | 18,09,033 | 9,05,879 | 9,03,154 |

According to the Census of 1961 every person not below five years of age who could read as well as write a simple passage in any language but who had not passed any examination equal to or higher than the Primary or junior Basic standard was recorded as 'literate', it being immaterial whether the person at the time of the enumeration was under instruction or not. Those who had passed any examination equivalent to or higher than the primary or junior Basic standard were recorded as educated.

## General Education

Education went on gaining ground till by the year 1961 the number of institutions teaching up to the higher secondary stage rose to 1,342 Of these 1,188 institutions were for boys and 154 for girls and of the former 42 were higher secondary schools teaching up to class XII and 32 up to class X, 135 were junior high schools and 979 junior Basic schools; of the girls' institutions 6 were higher secondary schools (up to class XII), 4 higher secondary schools (up to class X), 37 junior high schools and 107 junior Basic schools. There were also 6 pre-junior Basic schools in the district. The number of scholars on roll in these institutions on March 31, 1961, is given below :

| Kind of school (for boys) | Number of schools | Number of students |
|---|---|---|
| Higher secondary school (up to class XII) | 42 | 29,068 |
| Higher secondary school (up to class X) | 32 | 11,855 |
| Junior high sc' ool .. .. | 135 | 17,729 |
| Junior Basic school .. .. | 979 | 1,37.473 |
| Pre-junior Basic schools .. .. | 6 | 240 |

| Kind of school (for girls) | Number of schools | Number of students |
|---|---|---|
| Higher secondary school (up to class XII) | 6 | 3,280 |
| Higher secondary school (up to class X) | 4 | 1,873 |
| Junior high school .. .. | 37 | 1,979 |
| Junior Basic school .. .. | 107 | 9,009 |

Education today starts with the pre-junior Basic stage or the nursery stage and ends at the university stage or with vocational training. The pattern and system of education is almost uniform in the State.

### Pre-junior Basic Stage

There are six institutions of this type in the district in which education is imparted to children up to six years of age. One of these is known as Shishuvihar; it was founded in 1939 under the management of the Besant Education Fellowship Trust and is a part of the Besant Theosophical Higher Secondary School. The total enrolment for the three classes run was 193 in 1960-61 and the expenditure

nearly Rs.16,309. Another, St. Mary's Convent School, was started in 1938. It is managed by the Immaculate Society and has three classes with an enrolment of 223. In 1960-61, a sum of nearly Rs19,341 was spent on this institution. Still, another institution, the Central Hindu Girls' School, was started in 1948 under the management of the Central Hindu School Board. It has four classes with a hundred scholars on roll and incurred an expenditure of about Rs 10,500 in 1960-61.

The Children's School is located in Rajghat and is managed by the Foundation for New Education. In 1960-61 it has three classes with an enrolment of seventy-five children. The total expenditure incurred by this institution in that year was approximately Rs8,742.

**Junior and Senior Basic Education**

Junior Basic education owes its origin to Gandhiji according to whom education meant "an all-round drawing out of the best in child and man-body, mind and spirit". The four fundamentals for this form of education, as enunciated by him, are that free and compulsory education for seven years be provided by the State; that the mother tongue be the medium of instruction; that the process of education centre round some useful handicraft enabling the child to produce from the moment it beings its training and that every school be self-supporting. In 1938 this system came to be known as the Wardha Scheme of education and certain emendations were approved, the chief of which was an eight-year course of studies comprising the junior Basic stage (from class I to class V) and the senior Basic stage (from class VI to class VIII). The Uttar Pradesh Government adopted this system of education with certain modifications and started schools accordingly in different districts and it was extended to the district of Varanasi in 1942.

Education is imparted to the 11 to 14 age group at the senior Basic or junior high school stage. Formerly this stage of education was known as the vernacular middle stage which ended with class VII, when a uniform examination known as the Vernacular Middle Examination was held for the whole State but passing it did not entitle a student to gain admission to class VIII of a higher secondary school. It was in 1948, as a result of the reorganization of the primary and the vernacular middle classes, that the highest class at the end of the vernacular middle stage became class VIII, the examination at the end of this stage being equated with that held at the end of class VIII of the higher secondary schools.

Education during both these stages is the responsibility of the local bodies in their own jurisdictions, the municipal body in the city or towns and the Antarim Zila Parishad in the rural areas,

**Education under Nagar Mahapalika (Municipal Corporation)**—Within the jurisdiction of this local body there is a superintendent of education and seven attendance officers to supervise the working of education. The city has eight wards in which compulsory education is enforced for boys only. The scheme of compulsory education was first introduced in the Chowk ward of the city in 1927 and was subsequently revised and enforced in all the wards from October 1, 1946, since when there has been a considerable increase in the number of students attending corporation schools.

Government grant for Basic education was first received in 1942 for thirty-one schools which were converted into Basic schools. Thereafter seventeen schools were added in 1947 and others in 1948. There were a considerable increase in the number of students attending corporation schools.

| | Number of schools | Number of students |
|---|---|---|
| INSTITUTIONS FOR BOYS | | |
| Higher secondary (up to class XII) .. | 1 | 770 |
| Junior high .. .. .. | 9 | 2,510 |
| Junior Basic .. .. .. | 93 | 21,335 |
| Pre-Basic .. .. .. .. | .. | .. |
| Other types (for training in leather, etc.) .. | 1 | 25 |
| INSTITUTIONS FOR BOYS (AIDED) | | |
| Higher secondary (up to classes XII and X) .. | .. | .. |
| Junior high .. .. .. | 5 | 674 |
| Junior Basic .. .. .. | 19 | 5,527 |
| Pre-Basic, *maktabs* and *pathshalas* .. | 10 | 903 |
| Training schools for teachers .. .. | .. | .. |
| Other types .. .. .. | 6 | 177 |
| INSTITUTIONS FOR GIRLS | | |
| Higher secondary .. .. .. | .. | .. |
| Junior high .. .. .. | 5 | 691 |
| Junior Basic .. .. .. | 18 | 3,815 |
| Other types (*maktabs*, etc.) .. .. | 2 | 73 |
| INSTITUIONS FOR GIRLS (AIDED) | | |
| Junior Basic .. .. | 11 | 2,434 |

**Education under Antarim Zila Parishad**—The area under the Antarim Zila Parishad, Varanasi, is divided into eleven circles for the control and management of schools under its jurisdiction. It maintains 651 junior Basic schools for boys, 61 junior Basic schools for girls, with 84,813 and 5,262 scholars on roll respectively, as on March 31, 1961. It then also had 68 senior Basic schools for boys and 19 for girls with an enrolment of 10,473 and 339 respectively and a higher secondary school (up to class X) for girls with 86 students on roll.

The Antarim Zila Parishad (Bhadohi office), also maintains for boys 28 junior high schools and 216 junior Basic schools with 4,526 and 29,672 students on roll respectively; and for girls a higher secondary school (up to class X) with 62 pupils on roll, 6 junior high schools with 416 students and 27 junior Basic schools with 2,663 students on roll.

Of all the senior Basic institutions in the district 40 offer agriculture as a compulsory subject under the reorientation scheme of education. These institutions have pieces of land for practical farming which total 332·46 acres. The deputy inspector of schools and eleven sub-deputy inspectors under him inspect these schools periodically to see that the requisite standard of tuition and discipline is maintained. The district inspector of schools is in overall charge of all schools up to the higher secondary stage. The Antarim Zila Parishad has provision for the appointment of a superintendent of education and assistant superintendents corresponding to the deputy inspectors and sub-deputy inspectors of schools but these officers have not been appointed so far and their functions are being discharged by the sub-deputy inspectors who will continue to work until the new district council comes into being.

Under the directive principles of the Constitution of India as a step towards free and ultimately) compulsory education for all boys and girls up to a certain age, government has agreed to levy no tuition fees in all classes up to VI in all schools. No difficulty arises in the government institutions but non-government institutions are compensated for loss of fees by an equivalent grant given by government based on the standard rate of fees prescribed by it.

## Secondary Education

Secondary education has undergone various changes within the last forty years. The old zila schools were government schools leading to the School Leaving Certificate Examination. With the establishment of the Board of High School and Intermediate Education U. P., in 1921, the High School Examination began to be held at the end of class X and

the Intermediate Examination at the end of class XII. Formerly classes in a high school started with class III but with the reorganisation of education in 1948, classes III to V were transferred to the junior Basic schools and the higher secondary schools began to commence with class VI. Since then secondary education has covered education starting after the junior Basic stage and going up to the end of class XII. The district has 84 higher secondary schools of which 74 are for boys and 10 for girls. Of those for boys 42 teach up to class XII and 32 up to class X and have 29,068 and 11,855 students on roll respectively. For girls there are 6 schools leading up to class XII and 4 leading up to class X with an enrolment of 3,280 and 1,873 respectively.

The oldest institution of this district is the Jay Narain Intermediate College which was founded as a school in 1814 by Raja Jay Narayan Ghosal (a wealthy Bengali landowner who had settled down in Varanasi) as a token of his gratitude to a missionary doctor, Wheatley, who had cured him of a long-standing illness. He was able to carry out his project with the help of Lord Hastings (the governor general) but after having run the school for the first four years himself, he willed it to the Church Missionary Society in 1818. In 1862 its status was raised to that of a college teaching up to the B. A. and it was affiliated to the Calcutta University. In 1875, however, it again became a high school though affiliation with that university continued till 1906. It was raised to intermediate standard in 1951 and imparts education only in the literary group.

Another institution which is over a century old is the Bengali Tola Intermediate College. It was founded in 1854 as a primary school with only twelve students when it was managed by a committee. In 1865 it was raised to a middle school and in 1872 to a high school under the Calcutta University but it became affiliated to the Allahabad University in 1887. One of the teachers of this institution, Sushil Kumar Lahiri, took an active part in certain anti-British activities in 1915 and was hanged in 1921. The school was raised to intermediate standard in 1953. It has a library of about 10,000 books.

Chintamani Mukerji established a primary school in 1898, which was known after him. It was placed under a managing committee in 1901. In 1915 it was recognized as a middle school and became a high school in 1919, teaching up to the departmental School Leaving Certificate examination. It was raised to the standard of an intermediate college in 1938. It had acquired its own building in 1925 at an initial cost of Rs80,629. It was renamed the Chintamani Mukerji Anglo Bengali College when the founder passed away in 1945.

The Government Girls' School was founded in 1906 as a model school. It was raised to a middle school in 1915 and was made a high school in 1941 and an intermediate college in 1959.

The Central Hindu College was opened in July, 1898, at first in a small building. In 1899 it was removed to Bhelupura, the land and buildings (evaluated at Rs1,50,000 and covering an area of over sixteen bighas) being donated by the maharaja of Banaras. In 1898 it was affiliated to the Allahabad University. The number on roll in 1906 was 188 in the college section, 51 in the high school and 154 in the Sanskrit department. In 1911 the trustees of the college agreed to hand it over to the Banaras Hindu University Society to serve as the nucleus of a university, more land and buildings (evaluated at Rs50,000 and covering an area of over two bighas) being donated by the maharaja of Banaras. In 1917 it became the first constituent unit of the Banaras Hindu University. In 1921 the college was shifted from Kamachha to its new buildings in Nagwa and in 1949 the intermediate section was shifted back to Kamachha. In this college the learning of Sanskrit is compulsory for all the students.

**Reorientation in Education**

With the demand for bringing about a change in education the reorientation scheme of education was adopted in July, 1954, when agriculture was made the main subject in a number of schools where land was available for farming. 40 junior high schools with 332·46 acres of land, and 35 high schools with 227·64 acres of land, were opened and 93 extension teachers are implementing this scheme, 41 being in junior high schools, 44 in higher secondary schools and 8 being extension guides. In 1959-60 the total yield in the farms allotted to these schools was estimated to be worth about Rs24,740. Museums and community centres were also set up in most of these institutions and in 1957 there were nineteen of the former and thirteen of the latter in existence. In certain schools, other than those mentioned above, woodcraft was started in the schools in Mangari, Mirzamurad and Chakia and spinning and weaving in those of Chandauli and Harahua.

**Education of the Scheduled Castes and Other Backward Classes**

In recent years impetus has been given to the education of the Scheduled Castes and Other Backward Classes. In 1958-59 stipends and other financial concessions amounting to Rs3,16,335 and Rs55,751 were awarded respectively to 681 boys and 95 girls of the Scheduled Castes,

the total number on roll in that year being 10,107 boys and 500 girls in the junior Basic schools, whereas the number of scholars of the Other Backward Classes was 10,825 boys and 596 girls, 493 boys and 115 girls being awarded scholarships and financial assistance in the year 1958-59, amounting to Rs18,608 and Rs1,987 respectively.

**Higher Education**

There are two universities in Varanasi—the Banaras Hindu University and the Varanaseya Sanskrit Vishvavidyalaya. The former has developed out of the Central Hindu College and the latter out of the Queen's College.

Distinguished educationists and representatives of the Hindu community of almost every province of India attended a select committee in December, 1905, to discuss the venture of establishing a Hindu University at Varanasi, the prime mover being Pundit Madan Mohan Malaviya who dedicated his life to this cause. Annie Besant, the founder of the Central Hindu College, Banaras, was also working for the establishment of such a university and Maharaja Rameshwar Singh of Darbhanga was also sponsoring a scheme for the establishment of a Sanskrit university at Banaras. As a result of the combined efforts of these three persons, the trustees of the Central Hindu College made it over to the Banaras Hindu University Society and with this college as a nucleus the Banaras Hindu University was instituted under the Hindu University Act (Act XVI or 1915) which was passed by the Government of India for this purpose, the foundation stone being laid by the viceroy on February 4, 1916, and the university commencing to function from October 1, 1917.

This is now a fully grown, residential and teaching university, with separate constituent colleges to teach Sanskrit, indology, law, medical sciences, music and fine arts, technology, science, mining and metallurgy, engineering and agriculture. Other constituent institutions are the Women's College, the Teachers' Training College, the Central Hindu College, the Central Hindu School for boys, the Central Hindu School for girls and the Ranbir Sanskrit Pathshala. The first thirteen institutions are situated within the university campus and the last three (together with the Kamachha branch of the Central Hindu College) in the city. It has also given affiliation to the following colleges in the city for preparing students for under-graduate and graduate examinations of the faculties of arts and science: Dayanand Anglo-Vedic Degree College, Harishchandra College (up till 1960), Udai Pratap College (up to 1960), Besant College, Vasanta College for Women, Vasant Kanya Mahavidalaya and



*Main Gate, Banaras Hindu University*

Arya Mahila Mahavidyalaya. The university was a library with over two lakhs of books and a museum (called the Kala Bhavan) which has collections of Indian paintings and pieces of sculpture.

In 1960 the College of Ayurveda was converted into the College of Medical Sciences. It imparts education leading to a degree examination of Bachelor of Medicine and Bachelor of Surgery. It had 77 students on its rolls in 1961. The Sir Sunder Lal Hospital (in the university) is attached to this institution for the students' practical training. It is an allopathic institution but offers facilities for research in the Ayurvedic system of medicine as well and the hospital treats indoor patients according to both the systems. It is financed by the Central Government but is also in receipt of Rs1.00,000 annually from the State Government.

One of the most important educational institutions in Varanasi, the Government Sanskrit College (popularly known as the Queen's College), was established as a result of the aspirations of Raja Chait Singh of Banaras whose successful negotiations regarding this venture with the East India Company ultimately led to the establishing of a Sanskrit *pathshala* in Banaras, the aim of which was to discover rare and lost manuscripts of Sanskrit, to promote the study of that language and research in its literature and to establish an authoritative school of pundits who would explain Hindu law in the Indian courts of British Judges and to provide for the study of the *Vedas* and *Vedangas* and all their branches. Jonathan Duncan, the Resident of Banaras, obtained the sanction of Lord Cornwallis to set aside some surplus revenue for the support of the *pathshala* which came into being in 1791. Its progress was indifferent till 1798 when a committee was appointed to enquire into the matter, as a result of which a good teaching staff was appointed. In 1830 an English school, the Banaras Anglo Indian Seminary, was started. It was renamed the Government School in 1836, was raised to the status of a college in 1841 and in 1843 was handed over to the provincial government. The college building (which is in the Gothic style) took five years to build, was completed in 1852 and involved a cost of £ 13,000. In 1853 the college was amalgamated with the Sanskrit *pathshala* (mentioned above) and came to be known as the Queen's College. In 1877 the chair of Sanskrit was abolished because of financial considerations but was restored in 1884 and has been held by many eminent Sanskrit scholars, some of whom were Dr. Griffith (who was the principal from 1861 to 1878), Dr. Ballentyne, Vitthal Das Shastri, Gangadhar Shastri, Damodar Shastri and Sudhakar Dwivedi, the first two being foreigners. In 1880, Dr. Thibout, the principal, established the examination system on a sounder footing, enhancing the prestige of the college.

The search for rare Sanskrit manuscripts was an important adjunct to the activities of the institution and many were collected and housed in a new building in 1918, which was called the Saraswati Bhavan.

The college was affiliated to the Allahabad University in 1888 for arts and in 1896 for science.

In 1923 a Board of Sanskrit studies was instituted to conduct the Sanskrit examinations. In 1950 an All-India Convention of Sanskritists was held in the college and a new syllabus for studies was framed and subjects like political science, psychology, economics, philosophy, Hindi and English were added in 1951. 16,586 students appeared at its examinations in 1957 of whom 1,330 were for the Acharya, 1,555 for the Shastri, 7,233 for the Madhyama and 6,468 for the Prathama.

On March 22, 1958, this institution was converted into the Varanaseya Sanskrit Vishvavidyalaya and became a teaching-cum-affiliating university. In 1960-61 it had 942 students on roll and 1,350 Sanskrit *pathshalas*; schools and colleges in India and Nepal were affiliated to it and in that year 16,157 candidates appeared for its different examinations. The university conducts examinations at the pre-degree, degree and post-degree stages, the courses of study including the *Vedas*, Vyakarana, Sahitya, Nyaya, Sankhya, Yoga, Purva Mimansa, Vedanta, Dharmshastra, Rajashastra, Puranetihasa, Ganita, Jyotish, Agama, Pali, Paurohitya and modern subjects like economics, political science, history, etc. It also offers a teacher training course for graduates (which is equivalent to the Bachelor of Education degree) and diploma courses in French, German, Russian, Tibetan, Chinese and music. Except for twelve rupees per month for the Shastri course, the university does not charge any tuition fees.

The State Government has recognized the equivalence between the certificates awarded by this institution in respect of the Purva Madhyama and Uttara Madhyama examinations and those awarded by the Board of Intermediate and High School Education in respect of the High School and Intermediate Examinations respectively and also between the Shastri degree (with English as an optional subject) and the B. A. degree. It has a research institute where scholars receive guidance in research studies in Sanskrit. The research degrees instituted by the university are Vidya Varidhi and Vachaspati corresponding to the Ph. D. and D. Litt. of other universities.

The medium of instruction for Shastri and Acharya is Sanskrit but it is Hindi for the lower examinations. The university received grants of Rs9,40,000 (recurring) and 5,89,177 (non-recurring) during 1959-60 from the State Government.

The Harishchandra Vidyalaya, Varanasi, started in 1846 as a primary school and later on was housed in the residence of the famous Hindi poet and writer Bhartendu Harishchandra (in Chaukhamba). In 1875 it was named after him and in 1910 it was raised to high school standard. It became an intermediate arts college in 1939, started running commerce classes in 1945 and science classes in 1946 and in 1951 it became a degree college.

Udai Pratap College, Varanasi, was founded by Raja Udai Pratap Singh of Bhinga estate (district Bahraich) on January 1, 1909, with a donation of ten and a half lakh rupees. It was raised to the intermediate standard in 1922 and to the degree standard in 1949. Formerly the institution was meant only for students of the Kshatriya community but now it is open to students of all castes and creeds.

The Kashi Vidyapith was established on February 10, 1921, by Mahatma Gandhi so that education could be imparted free of British control and departmental rules. It covers an area of fifty acres and runs a college in which university education is imparted through the medium of Hindi, the Shastri degree (which is equivalent to the B. A of Indian universities) being conferred after the completion of a four-year course of study. In 1947 it started an institute of social sciences, for men and women, which awards the degree of Master of Applied Sociology. Forty volumes of standard works on different subjects have been published by the Kashi Vidyapith's publication department at its own press. Thirteen volumes of the writings of Mahatma Gandhi have also been published, the remaining twelve being ready for the press. The library contains about 40,000 volumes. This institution is financed by a trust created by Shiva Prasad Gupta, the amount invested being ten lakhs of rupees. Among the trustees are persons of the eminence of Rajendra Prasad (the former President of India) and Jawaharlal Nehru.

The Vasanta College for Women, Rajghat, Varanasi, was founded in 1913 by Annie Besant after the transfer of the Central Hindu School and the Central Hindu Girls' School to the Banaras Hindu University Society. The institution was called the Theosophical National School and the students at one time hailed from all over India and also from Africa and Burma. It began to prepare students up to high school standard in 1916 and up to the intermediate stage in 1918 but sent them up for these examinations as private candidates. The institution was recognized by the Board of High School and Intermediate Education in 1921. Formerly this institution was run under the auspices of the Theosophical Educational Trust but in 1928 it was transferred to the

Rishi Valley Trust. In 1934 it was renamed the Vasanta College for Women. In 1946 it was raised to a degree college. Till 1953 it functioned at Kamachha but was shifted in 1954 to a 400 acre site at Rajghat. The institution has a library consisting of nearly 15,000 books.

The Arya Mahila Mahavidyalaya started as a girls' primary school in 1932. It was founded by the Arya Mahila Hitkarini Mahaparishad. In 1939 it was raised to a high school and in 1947 to an intermediate college and from 1956 it started running degree classes as well.

The Kashi Naresh Government College, Gyanpur, was established on August 1, 1951, by the State Government. It offers courses of study for the graduate and post-graduate stages in arts, science and commerce.

The Vasant Kanya Mahavidyalaya, Kamachha, Varanasi, was founded in July 1954 by the Theosophical Society. It was recognized up to intermediate standard from its very inception and was raised to the degree standard in arts in 1961. It introduced the three-year degree course in 1961.

## Teacher Training

The Government Basic Training College, which was founded in 1938 at Allahabad, was shifted to Lucknow in 1952 and then to Varanasi in 1959. It trained 503 teachers in the decade ending 1960. The duration of teaching in this college is for an academic year, the diploma given being for the Licentiate of Teaching (Basic). The enrolment on March 3, 1959 was sixty-four.

Another training institution in Varanasi city is the Teachers' Training College of the Banaras Hindu University. This is a co-educational institution offering courses leading up to the degrees of bachelor and master of education to qualify teachers to impart secondary education up to class X.

For training teachers for classes up to class VIII there are the Junior Teachers' Certificate College at Sarnath (run by the Mahabodhi Society of India) which admits high school passed candidates as pupil teachers and the Normal School run by the State Government which trains teachers for obtaining the Hindustani Teachers' Certificate qualifying them to teach junior Basic classes.

## Oriental Education

**Sanskrit**—There are eighty-four Sanskrit *patshalas* in the urban areas and twenty-four in the rural areas of the district. With slight

variations these institutions impart education in Sanskrit and other subjects and prepare students for examinations conducted by the Varanaseya Sanskrit Vishvavidyalaya. Some of these *pathshalas* are of a hundred and fifty years' standing (such as the Shri Vishuddhanand Sanskrit Vidyalaya, founded by Gaur Swami and the Pramod Sanskrit Vidyalaya, founded by Shyama Charan Sharma); some are more than a century old such as the Nigamagam Sanskrit Vidyalaya (founded by the raja of Darbhanga) and the Shastrarth Mahavidyalaya, founded by Vijay Datt Shukla, to keep up the tradition of having disputations in Sanskrit and some are over fifty years old or more (such as the Syadvad Mahavidyalaya Bhadaini, founded by Ganesh Prasad Varni in 1905 and the Ranbir Sanskrit Pathshala, founded by Annie Besant and Maharaja Ranbir Singh in 1901) all these institutions being in Varanasi city. Most of them have properties attached to them and are subsidised by government grants. Others have no such support and are maintained by donations and non-recurring grants given by government or local bodies. In some of them regular examinations are not held but such subjects as astronomy, astrology, the *Vedas*, etc., are taught. Some of these *pathshalas* are the Sanskrit *pathshala* in village Chirai, Shri Vishvanath Gurukul, Rani Vijayraj Kumari Sanskrit Pathshala, Guru Nanak Chaitanya Nath Sanskrit Pathshala (founded by Mahant Narayan Singh in 1854) and Nirmal Sadhu Sanskrit Vidyalaya (founded by Jai Ram Singh in 1801).

**Arabic and Persian**—Of the institutions of this type in the district the more important are in Varanasi city except one which is in Ramnagar. They are under the control of the inspector of Arabic Madrasas, U. P., Allahabad and prepare students for examinations conducted by the registrar, Oriental examinations, U. P. Madrasah Islamia was founded in 1906 by Yad Ali Khan and the examinations held are Munshi and Maulvi. Jamia Islamia was founded in 1913 by Maulana Muhammad Hasan (who was transported to Malta for some years because of his anti-British activities during the struggle for freedom of 1857-58), Arabic and Persian are two of the subjects taught in this institution which prepares students for the examihations of Munshi, Kamil, Maulvi, Alim and Fazil. The Jamia Hamidia Rizvia was established in 1917 and prepares students for the examinations of Munshi, Kamil, Maulvi, Alim and Fazil. The Anjuman Jamia Rahmania, founded in 1922 by Abdul Rahman, prepares students for the examinations of Maulvi, Alim and Fazil.

## Social Education and Education for the Handicapped

The work of adult and social education is carried on mostly on a voluntary basis. There are only two government schools for adults in

the rural areas, the work being carried on by the national extension service blocks where additional development officers for social education are in charge of the work. The total enrolment of these institutions was seventy-two in 1958-59. The Kashi Seva Samiti (in Bulanala) completed its forty-second year in 1961. It received a government grant of Rs.3,000 in 1959. It renders voluntary and social service such as the giving of medical aid to the needy, training the poor in cottage industries, rendering help when fairs are held in the district, disposing of dead bodies received from local jails, running an institution, the Nissahaya Balkutir Udyog Siksha Kendra (where students are taught the three r's, spinning, sewing and bookbinding) and managing the Yadav Seva Sadan free dispensary. There are also two schools for the handicapped, one for the deaf and dumb and the other for the blind. There are thirteen community centres in the places mentioned below where cultural and social activities are regularly organized, (the venue in each case being the higher secondary school of the place): Jagatpur, Asthna, Kalikadham, Ramgarh, Saheedgaon, Dhanapur, Chandauli, Baragaon, Jakhini, Ramnagar, Gyanpur, Bhadohi and Bhaironath.

### Technical Education

A central weaving institute is run by the government and another for leather work which is run by the Nagar Mahapalika. These institutions impart technical education in the subjects concerned. Higher education in technical subjects is imparted by the Banaras Hindu University under the auspices of its Colleges of Engineering, Mining and Metallurgy and of Technology.

### Physical Education

The Kashi Vyayamshala was established at Varanasi in 1932 by Satya Narayan Sharma. The average number of persons who receive training in physical education in this institution is about 130 annually. It has apparatus for both the eastern and western types of exercises. It also holds competitive tests and awards two certificates of proficiency which are recognized by the State Government. It stood first from 1958 to 1961 in four consecutive youth rallies conducted under the auspices of the State Government. It arranges annual demonstrations of physical feats on the occasions of Naga Panchmi and Dasahara. It is also in receipt of a grant from the State Government.

Another institution in the city of Varanasi which imparts physical education is Sri Bal Vinod Shala (founded by Sarjoo Prasad Singh). It offers facilities for recreational activities as well and has apparatus and

equipment for teaching both eastern and western types of exercises including wrestling. It also prepares cadets for competition tests held by Sri Kashi Vyayamshala.

### Fine Arts

Varanasi being an ancient city and having attracted people of varying talents, tastes and aptitudes, it was natural that the arts of music and dancing should have developed here, particularly under the patronage of the temples.

The presence of the Gandharvas (a caste of professional musicians and singers) in a number of villages in the district from which *gayikas* (singing girls) are drawn even today and of the Kathaks (a caste of professional dancers who specialise in the Kathak form of dancing and in training *gayikas*) who live in *muhalla* Kabir Chaura in the city and in the nearby villages, indicates that professional singing and dancing has been in vogue for centuries in this place. The word *kathak* (reciter of stories) is derived from the Sanskrit word *katha* meaning story. The Kathak dance seems to have been evolved from the recitation of *kathas* (Puranic stories) which were accompanied by appropriate bodily movements, facial expressions and gestures of the hands, fingers and eyes. No definite details are, however, available about the condition of these arts in the district prior to the eighteenth century. Sadarang and Adarang, the famous Khyal singers, are said to have belonged to these parts and to have received some sort of training under Seniya, the court musician of King Muhammad Shah of Delhi, who was also an expert in Dhrupad. Khyals are still very popular here and the verb forms in these compositions are those of the Bhojpuri dialect spoken in these parts.

In that century flourished Mir Rustam Ali, the governor of the place, who was himself a Hindi poet and a patron of musicians. Varanasi served in those days as a place of internment or refuge for certain members of different royal families of the country, who being interested in music and dancing brought with them singers, musicians and dancers and continued to encourage these arts on settling down in the city. Wazir Ali of Avadh added zest to the celebration of Holi and was the founder of the Burhwamangal fair. Prince Jawan Bakhta of Delhi brought with him the descendants of Seniya who settled down in Telianala Muhalla. The last Peshwa, the rajas of Nepal, Satara, Kurg, the Bhonsla of Nagpur and the nawabs of Tonk and Banda who lived here as internees at one time or another, gathered about them groups of musicians, singers and dancers. The rajas of Banaras were also patrons of music

and some of the Dhrupads of the time speak of the great liking Raja Chait Singh had for music. About the beginning of the nineteenth century Varanasi was as well-known a centre of music as Lucknow, Delhi or Nepal and it is said that Raja Man Singh tried to make his capital, Jodhpur, as great a centre. The court of Avadh and Varanasi influenced each other in matters pertaining to music. The Tappa which was made popular by Mian Shori and Mian Gamu (both of Lucknow) was brought to Varanasi by Maharaj Udit Narain Singh who persuaded Gamu (a famous reciter of Kavvalis and an expert in the Tappa) to settle down in Varanasi (where he eventually died), his sons being also well-knwon exponents of the Tappa. About a hundred years ago the great teacher of Tappa and Khyal, Shadi Khan, flourished here and two of his women pupils, Chitra and Imamvadi, were considered to be unequalled singers of the Tappa. Among the famous Khyal singers of Varanasi of those times may be mentioned Bakedu, Madari and Parsadi, Kathak (a pupil of Shadi Khan). The Kaharva syle of music was imported from Lucknow and was assimilated by the Kathakas.

Hakim Mohammad Karam Imam wrote a book, *Mad-na-ul Mausiqi*, in which he gives an account of the musicians, singers, etc., of Varanasi who flourished about 1857. The singers of Varanasi were also well-known for rendering Thumaris in an attractive manner. The Thumari form of the Ghazal has been popular since the middle of the nineteenth century and is as popular even today. Muiz-ud-din Khan was a famous Thumari singer of the present century.

In the sphere of folk-songs of Kajali, the Chaiti, the Purbi, etc., are the well-known forms.

Jai Karan Kathak (who died about thirty-five years ago) was a famous exponent of the Dhrupad who had a repertoire of some two thousand Dhrupads which had been handed down from generation to generation by expert exponents of this mode of song. His son-in-law, Ram Das, also followed in his footsteps and became a famous singer.

The singing and dancing girls of Varanasi have been instrumental in popularising the different forms of music particularly the Thumari, Ghazal, Dadra, Khyal, Tappa, Chaiti, Kajali, etc. Umarao Khan and his brother, Muhammad Ali (who was in the service of the Banaras state), were famous players of the *bin*. Varanasi has also been famous for its sarangi players of whom Kallu and Dhannu (both Dharis by caste) were well-known about a hundred years ago and who also specialized in the

rendering of Khyals. Jatan, a Kathak, was a reputed sarangi player who accompanied on this instrument the famous singer Rahiman Bai. Among later sarangi players the name of Siya may also be mentioned.

In the first quarter of this century there were some well-known singers and instrumentalists in the city. Aghor and Hari Narayan were Dhrupad singers. Goswami Jivan Lal of Gopal Mandir was an expert *tabla* player. Arjunji Vaidya performed on the *ravali* and *sursinger;* Raja Panda (of the Durga temple) was a *bin* player; Shivendra Nath Basu (known as Santu Babu) played the *pakhavaj;* Lakshman Das Munib was a very good player of the Indian harmonium and Viru, Kanthe and Anokhe Lal were expert *tabla* players.

Varanasi has also been famous for its Kathak style of dancing in which many dancing girls of this city have excelled. Beni Prasad and Parsadu, two Kathaks of Varanasi, were well-known teachers of this style of dancing and among the women dancers, Gulbadan, Sukhbadan and Husna Bai were famous.

In certain temples of Varanasi, such as those of Vishvanath, Kedar, Durga, Gopal, and Balaji, the *shahnai* is played four times every day, in the morning, at noon, in the evening and at midnight. In the last century many royal internees had the *shahnai* played at their residences and it is for these reasons that the playing of the *shahnai* became popular and developed in this city. Ahmad Ali Nakkarchi, Badda Mian and Rajjab Mian were also reputed players of this instrument.

Thus Varanasi has continued to cultivate vocal and instrumental music, reputed exponents of both forms keeping alive the tradition in the sphere of folk song and dance on the one hand and in the classical on the other.

One of the ways in which art finds an expression among the common people of the district is in the decorative figures painted on clay pots and other clay utensils of every day use and on the walls and doors of dwellings on auspicious occasions, the figures usually being those of Ganesh, horses, camels, elephants, women with pitchers on their heads, doorkeepers, policemen, etc. This type of painting is an admixture of the Rajput and Mughal schools of painting and was in vogue particularly in the eighteenth century but has now more or less become a type of commercial art.

It is said that prince Jawan Bakht, a son of Shah Alam (the Mughal emperor), fell a victim to his father's wrath in 1784 and came to Varanasi bringing with him a few painters among whom was Ustad Lalji Malla.

a prominent painter of those times. From him a cow-boy named Sikkhi learnt painting in the contemporary Mughal style and the art was handed down from father to son in that family and the style is visible in the decorations on pottery, etc., produced in the district even today. Ram Prasad (a great grandson of Sikkhi) was a representative artist of his times and was the last exponent of this art to flourish here. This style also influenced the arts of goldsmithery, carving and weaving in the city. There was also established at Varanasi a centre for the East India Company's school of art in the eighteenth century when, it is said, the Europeans taught Indian artists the art of painting on ivory tablets, the latter adding minuteness of execution to the Europeon technique, which gave rise to a new style (known as the style of the company's school of art). Varanasi became a centre of this school of art and reputed artists belonging to it flourished here in the eighteenth and nineteenth centuries. A great patron of this school of art was Maharaja Ishwari Narayan Singh in whose time thousands of portraits were prepared, Lal Chand and Gopal Chand being two of the well-known painters of those times.

Varanasi was an old centre of sculpture also. There is a stone quary at Chunar (which adjoins the district of Varanasi) from where stones for creating the distinguishing monuments, sculptures and carvings of the Maurya and Gupta times were obtained, such as the stone-pillar of Asoka, the Dhamekh Stupa of the Gupta period and the unmatched statues of the Buddha (all at Sarnath). This tradition continued here and fine statues were produced even in the mediaeval period. The Siva temples in the city also have their own individual styles and are the products of craftsmen who generally belong to the Kahar sub-caste.

## Cultural And Literary Societies

Varanasi has a reputed cultural and literary society, the Nagari Pracharini Sabha, which was established on March 10, 1893. It was started by a few students of the fifth standard of the collegiate school who wanted to establish a debating society, the founder member being Gopal Prasad. Gradually it prospered and eminent persons began to become its members. It has a variety of aims, some of which are the retrieving of old Hindi manuscripts, the preparation of a Hindi dictionary, a history of India, short biographies of eminent Hindi writers and other persons, books on scientific subjects and the publication of old books of Hindi poetry, etc. It also takes an active part in furthering the cause of Hindi and Hindi literature and awards prizes and medals to encourage studies in Hindi.

The library of the institution was started on March 24, 1894, details about which will be found in the section on libraries and reading-rooms which follows. It publishes a well-known magazine, the *Nagaripracharini Patrika,* which commenced publication in 1896. It has also produced a Hindi dictionary (*Hindi Shabda Sagar*) which contains 93,115 words and covers 4,281 pages, a monumental work which has been twenty-two years in the making and on which an expenditure of about Rs1,08,720 has been incurred. In 1905 it produced a dictionary of words used in Vedanta, astronomy, chemistry, physics, arithmetic, geography, economics and other subjects.

In 1900 it published four of a series of books under the caption Nagari Pracharini Granthmala and by 1954 thirty-eight books of the series had been published. It has also brought out a number of other series: Lekhmala, Manoranjan Pustakamala, Deviprasad Aitihasikmala, Surya Kumari Mala, Deva-puraskar Mala, Shrimati Rukmini Tewari Mala and Nava Bharat Mala. It has brought out three volumes of a history of Hindi literature (*Hindi Sahitya Ka Itihas*) which will have seventeen volumes in all.

It has about a thousand members in India, Britain and Russia. It has also published *Prithvi Raj Raso,* an old Hindi epic by Chand Bardai, the court poet of Prithvi Raj Chauhan. At present it is busy with the publication of a Hindi encyclopaedia. It owns a press which annually brings out standard historical, linguistic and literary books.

### Libraries And Reading-rooms

There are seventeen libraries in Varanasi: Arya Bhasha Pustakalaya and Vachnalaya Nagari Pracharini Sabha, Carmichael Library, Shri Khojwan Adarsh Pustakalaya, Abhimanyu Pustakalaya, Shri Vishva Nath Pustakalaya, Mulagandhakuti library (Sarnath), Sarasvati Sadan Vachnalaya, Sarvajanik Pustakalaya, Islamia Library, Bhartiya Pustakalaya, Bhartiya Navyuvak Pustakalaya, Bang Sahitya Samaj, Adarsh Vyayam Parishad Pustakalaya, Mansadevi Pustakalaya (Ramnagar), Mazdoor Library, Sarasvati Bhavan (of the Varanaseya Sanskrit Vishvavidyalaya) and the Banaras Hindu University library.

One of the oldest libraries of the district is Sarasvati Bhavan. It was established in 1791 and is located in the compound of the Varanaseya Sanskrit Vishvavidyalaya. On March 31, 1961, it had 73,196 books and 73,607 manuscripts. 4,332 visitors visited it in 1960-61. It also takes in

about a hundred magazines for its reading-room. The Bang Sahitya Samaj was established in 1866. It has 8,118 books, 7,506 in Bengali, 387 in Sanskrit, 120 in Hindi and 105 in English on its shelves and gets a number of magazines for its readers. In 1872 was established the Carmichael Library which was registered under the Societies Registration Act of 1860 (Act XXI of 1860) in 1889. It is in receipt of a grant of Rs1,000 (recurring) from the State Government in addition to some non-recurring grants. It has 30,500 books (about 17,000 in English, 5,000 in Hindi, 1,000 in Sanskrit, 4,000 in Urdu, 3,000 in Bengali and 500 in other languages) and takes in dozens of magazines for its reading-room. Eminent personages like former ministers of education of the State, governors of States and the maharaja of Banaras are its patrons.

The Aryabhasha Pustakalaya, of the Nagari Pracharini Sabha, was established in 1894 and is in Vishveshvarganj. It is a reputed library for Hindi books and has in stock 32,390 books (26,915 in Hindi, 2,352 in English, 1,411 in Sanskrit, 435 in Russian, 345 in Gujrati, 293 in Urdu. 242 in Marathi, 241 in Bengali, 92 in Prakrit and Pali, 39 in Gurmukhi, 15 in Telugu and Tamil, 7 in Oriya and 3 in Sindhi), 4,876 manuscripts and 8,201 collections of works of different authors. It attracted 75,625 visitors during 1960-61. The Islamia library, Madanpura, was established in 1920 and has 9,183 books (of which 5,135 are in Urdu, 1,551 in Arabic, 1,548 in Persian, 470 in English, 451 in Hindi, 15 in Bengali and 13 in Sanskrit) and attracts about 100 visitors daily. The Mansadevi Pustakalaya, Ramnagar, was established in 1928. It has 2,516 books (2,003 in Hindi, 400 in English, 56 in Sanskrit, 52 in Urdu and 5 in Bengali). It attracted 29,570 visitors in 1960-61. The Mahabodhi Society, Sarnath, established the Mulgandhakuti library at Sarnath in 1932. It has 5,641 books (2,220 in English, 1,500 in Hindi, 700 in Singhalese, 506 in Bengali, 200 in Pali, 100 in Sanskrit, 100 in Nepali, 50 each in Siamese, German, French, Urdu and Burmese, 25 in Tibetan, 20 in Chinese and 10 each in Japanese and Gurmukhi).

## Men Of Letters

Sanskrit—Varanasi has always been the fountain-head of Sanskrit learning (religious and secular) and among the votaries of knowledge who belonged to this place or the neighbourhood or came from outside, there have been all types of people—ascetics, sanyasis, yogis, householders and followers of different sects and religions. The heritage of erudition and scholarship that has flowed in this place century upon century is still alive. Unfortunately no definite information is forthcoming about the early

writers of this place, the more important of the few known being Vijnana Bhikshu, the author of *Yoga Vartika* and *Sankhya Pravachana Bhashya*, the astrologers, Makranda, author of *Makranda Sarini* and Ram Devajna, the author of *Muhurta Chintamani* and Vidyanivas Bhattacharya.

Alberuni says, 'There is an astrological hand-book composed by Vijayanandin, the commentator, in the city of Benares, entitled *Karanatilaka*, that is the blaze on the front of the Karanas'.[1] Damodara (twelfth century A. D.), a protege of the Gahadavala king, Govindachandra, wrote a book, *Uktivyaktiprakarana*, which was used to teach Sanskrit to the royal princes through the medium of the local dialect.

Several learned families of Maharashtra and Karnataka came to and settled down at Varanasi by the beginning of the sixteenth century and the members of these families and their disciples dominated scholarship here for more than three centuries. Nanda Pandit, the famous author of *Dattaka-Mimansa* (*c.* 1570—1630) was a member of the Dharmadhikari family which had migrated from Bidar. *Parashram Prakash* is a work on the Hindu scriptures by Khanderaya (another member of this family) and it was probably written in the same century.

Towards the end of the sixteenth century Sesh Vishnu (of the Shesh family) wrote an elaborate commentary on the *Mahabhashya*. He was the author of many works on different branches of Sanskrit literature such as *Upapadamatin-Sutra Vyakhyan, Padachandrika, Prakriya-Prakash, Prakrit Chandrika, Yanluganta-Shiromani, Shabdalankar, Sphotatatva, Kansavadha, Parijatharana* and *Murari-Vijaya Nataka*. His brother, Chintamani, also composed several works, the most important being *Rasmanjari-Parimal*.

In the time of Akbar, Narayana Bhatt (the son of Rameshwar Bhatt, who had migrated to Varanasi from Maharashtra) was a great scholar and is said to have written several works on the *dharmashastra* and *karmakanda*, *Prayog-ratna* and *Tristhalisetu* being the chief. He was given the title of 'Jagatgura' (preceptor of the universe) and exercised great influence on later writers. His three sons, Ram Krishna, Govinda and Shankara, were also learned men and writers. Ranganath, the astrologer, wrote a commentary on *Surya Siddhanta* in 1603. Appaya Dikshit flourished in the times of Akbar and Jahangir and stayed in Varanasi for a long time. His works are *Shiva Tattva Viveka Parimal* on the Saiva doctrine, *Siddhantalesh* on philosophy and *Kuvalayananda, Chitramimansa* and *Vrittivartika* on prosody and figures of speech.

1. Sachau, E. C. : *Alberuni's India* (London, 1914) Vol. I, p. 156

Kavindracharya Sarasvati (originally a Maharashtrian) lived here in the time of Shah Jahan whose son, Dara Shukoh, respected him as a guru. He was a scholar of repute. His contemporaries who lived here were Panditraj Jagannath, Shivaramendra Sarasvati, Brahmendra Sarasvati, Narayana Bhatt and Vishva Nath Bhattacharya (author of *Nyaya Siddhanta-Muktavli*) who were also writers of repute.

The grammarian, Bhattoji Dikshit, was a contemporary of Panditraj Jagannath and was the author of *Siddhanta Kaumudi* (in which the sutras of Panini's *Ashtadhyayi* have been classified and commented upon), *Praudh Manorama, Shabda Kaustubh* and *Vaiyakarana Bhushana.* His teacher, Shri Krishna Dikshit, was the author of the grammatical work, *Prakriya Prakasha.* Nagoji (or Nagesh) Bhatt (who died in Varanasi some time after 1714) wrote the detailed commentaries *Brihat-Shabdendu-Shekhar, Laghu-Shabdendu-Shekhar* and *Paribhashendu-Shekhar* on the *Siddhanta Kaumudi* written by his guru, Bhattoji Dikshit. He also wrote *Udyota-tika,* a commentary on the *Mahabhashya* of Patanjali. Narayana Bhatt's son Shankar Bhatt wrote *Dvaita-nirnaya, Vratamayukha* and *Gadhivamshacharita-Kavya* (the last being a history of his family) and his grandson, Nilkantha (who flourished in the first half of the seventeenth century), composed *Bhagavatbhaskar.* Nilkantha's cousin, Kamlakar Bhatt, is the author of *Nirnayasindhu* which is frequently consulted by modern pundits. Another student of Vireshvara (Bhattoji Dikshit's teacher) was Annabhatt, the author of *Tarkasangraha,* who flourished in the seventeenth century. Raghunath Bhatt composed *Kalatattva-Vivechana* and *Gotrapravarnirnaya,* Vishveshvara Bhatt (also known as Gaga Bhatt) was an erudite scholar and a voluminous writer. He composed a few works on Mimansa and more than a dozen books on the Hindu scriptures, of which some are *Kayasthadharmadip, Prayogasar, Sapindavichar* and *Mimansa-Kusumanjali.* Some other authors of the seventeenth century were Bhattoji Dikshit's brother Rangoji Dikshit, who composed *Advaita-Chintamani* and *Advaita Shastra-Saroddhar.* He is known by the title of 'Dvaitashastrashatru' (enemy of dualism). His son, Kond Bhatt, was a famous grammarian, whose *Vaikarana Bhushan* is a noteworthy grammar. Vaidyanath Paigunde was the pupil of Nagesh Bhatt and like his master was a grammarian. He wrote a commentary (*Chhaya*) on Nagesh Bhatt's *Udyota-tika* and on the *Pradip-tika* of Kaiyur and *Paribhashendu-Shekhar Sangraha, Vriddha shabdaratna-Shekhar, Pratyahar Khandan* and other works, those known being sixteen in number. Madhusudhana Sarasvati, a Bengali scholar who settled down in Varanasi, wrote several works the names of some of which are *Advaita-Siddhi, Siddhantavindu, Bhakti Rasayan and Madhusudani-tika* (a commentary on the *Bhagavat Gita*). Mani-

shanand is the author of *Yatindra-Jivan-Charitamrita.* Shivalal Pathak wrote *Sundari-tika,* a commentary on Valmiki's *Ramayana* and amended the text of Tulsidas's *Vinayapatrika.*

Bitthal Shastri came to Varanasi when he was only eight years old. He flourished in the nineteenth century. He became a good scholar of Sanskrit into which he translated Bacon's *Novum Organum.* Mathura Nath Shukla was an astrologer and a scholar of Sanskrit and Persian, who flourished in the nineteenth century. He wrote *Yantra-raj-Ghatna* which contains about a thousand verses. Bapudeva Shastri (1819-90) was a learned astrologer and writer. Besides commentaries on *Surya Siddhanta* and *Siddhanta Shiromani* he wrote a number of books among which are *Khagolsar, Phalitavichar, Shayanavada, Manmandir-Varnan* and *Tattva-Vivek-Pariksha.* Raja Ram Shastri (who flourished in the nineteenth century) was an able dialectician and wrote *Vidhavodvah-Shanka-Samadhi.* Bal Shastri Ranade (1839-82) came to Varanasi in 1864. He wrote commentaries on *Vyakarana Mahabhashya, Bhamati,* (which itself is a commentary on *Shankar Bhashya*) and *Paribhashendu Shekhar.* He also wrote *Brihad Jyotishtom-paddhati.* Nityanand Pant (1867-1931), whose ancestral home was Almora, was born in Varanasi. He was a good scholar and wrote commentaries on *Laghu-Shabdendu-Shekhar* and *Paramalaghu-manjusha* and was also the author of *Vatiyeshti-deepak, Darsha paurna-masapaddhati, Sanskar-deepak, Parishishta-deepak, Varsha Vritya deepak* and other works. Sudhakar Dwivedi (1860-1910) was born in village Khajuri near Varanasi. He studied Sanskrit grammar and astrology and was awarded the title of Mahamahopadhyaya at the age of eighteen. He wrote a commentary on Varahamihira's *Pancha-Siddhantika.* He was a scholar of Indian as well as western astrology and wrote thirty-two books in Sanskrit and nine in Hindi. Some important ones of the former category being *Dirghavratta, Yantraraja, Grahakarana, Panchanga-Prapancha, Panchanga-Vichar, Graha-laghava, Lilavati, Ganita Kaumudi* and *Padmavat-tika.* Harana Chandra Bhattacharya was born in Bengal and became an orphan at the age of ten. He came to Varanasi to acquire Sanskrit education, studied under the Sanskrit scholar Shiva Kumar Shastri and rose to be a learned dialectician. He wrote *Advaitamatavimarsha-Khandan* to refute *Advaitamatavimarsha,* a book by Satyadhyan Tirth. In 1941 he wrote another book, *Kalasiddhantadarshni.* Ganapati Shastri Mokate's forefathers belonged to Hyderabad but his father came away to Varanasi with his family. Ganapati Shastri studied Sanskrit grammar, Nyaya, Minansa and Dharmashastra. After serving for a number of years in Sanskrit *pathshalas* he was appointed teacher in 1919 in the Government Sanskrit College, Varanasi, where he served till 1944.

He wrote a commentary, *Tattvaprakashika,* on a commentary (Bhuti) by Tatya Shastri. He also wrote a commentary on *Shabdendu Shekhar.* He died in 1959. Dukhbhanjan was a poet known for his learning in poetics and astrology. He wrote *Vagvallabh,* a book on prosody in Sanskrit. Jayadeva Misra (1854-1925) came to Varanasi from his native place, Bihar, where he was known to be a great Sanskrit scholar and earned a name in dialectics. He wrote many books the more important of which are *Vijaya* (a commentary on *Paribhashendu-Shekhar*), *Shastrartha Ratnavali, Jaya* (a commentary on *Vyutpattivad*), *Vastupaddhati* and *Shatchandipaddhati.* Harihar Prasad Dwivedi (1870-1949) belonged to the district of Allahabad but studied Sanskrit at Varanasi where he lived for many years and where he also died. He was very learned in Nyaya, Vedanta and grammar and was a fine orator as well as a teacher. He translated the *Vrihadaranyak-Vartik-Sar* and *Gita Madhusudan* from Sanskrit into Hindi and wrote *Rameshwar-Kirti-Kaumudi* and *Kalplatika-tika* (a commentary on *Kasumanjali*).

Shri Ram Misra, a scholar of philosophy and the author of *Brahmamritavarshini* (written for the propagation of philosophical thought among the learned) flourished in the early part of this century. He wrote commentaries on *Bhashya, Agamoramanya, Vedarth Sangraha* and *Tattvamukta* as well as essays and an introduction to *Nyaya Siddhanjan.* Gangadhar Shastri (1853-1913) and his father came to Varanasi from Bangalore. The father was the court pundit of Raja Ishwari Prasad Narain Singh of Varanasi and wrote at his instance *Shiva-bhakti- vilastika* and *Sahityasagar.* The son proved to be a good dialectician and wrote *Shashvadaharma dipika, Alivilas Sanlap* and *Hansastaka.* Shiva Kumar Shastri (1847-1918) came to Varanasi for pursuing studies in Sanskrit. He was a reputed dialectician and an erudic scholar and wrote *Yatindra-Jivan Charitam, Ling-dharam-Chandrika* and commentaries on *Paribhashedu-Shekhar* and *Mahimna Stotra.* Ram Krishna Shastri or Tatya Shastri (1845-1919) was born in Nagpur but studied in Varanasi where he wrote a commentary on *Paribhashendu Shekhar.* Ram Shastri Telang, a step-brother of Gangadhar Shastri, wrote *Shadritu-Vilas, Shivashvaghati* and *Gitiratna.* Keshava Shastri (died 1920) translated a philosophical work by Berkeley into Sanskrit and wrote *Atam-sopan, Shani-Mahatmnya* and *Snehapurtipariksha.* Ambika Datta Vyas (1858-1900) came to Varanasi when he was only two. He was a poet, a writer and an orator. He wrote *Shivaraja-Vijaya* in Sanskrit in the style of Bana Bhatt and is known as the modern Bana Bhatt. Panchanan Tarkratna (died 1939) was a scholar as well as a social worker. He wrote *Amarmangal, Vishnu-Vikram* and a commentary on *Vyassutras* known as *Shaktibhashya.*

Vidyadhar Gaur Agnihotri (1886-1941) came to Varanasi at the age of sixteen. He wrote commentaries on *Shulva Sutra* and *Strauta Sutra*. Damodar Lal Goswami (1873) came to Varanasi and studied Sanskrit literature for fourteen years. He wrote commentaries on *Shaktivad* and edited *Kamsutra* and *Haribhakti-rasamrita-Sindhu*. He also completed a commentary on *Vagvallabh* which was started by Chakravarti, a poet. Yageshwar Shastri (1822-1898) came to Varanasi to study Sanskrit and wrote *Hemavati*, a commentary on *Paribhashendu-Shekhar*. Narayan Shastri Khiste (1826-1904) came to Varanasi from Maharastra, edited about fifty books and wrote commentaries on Sanskrit works. Gangadhar Bharadvaj (1889-1940) wrote a commentary on the *Kumar Sambhava* (of Kalidas). Chinna Swami (1890-1956) and Keshav Dwivedi (1911-1955) were also good scholars and wrote commentaries on Sanskrit works.

*Hindi*—Varanasi has always occupied a prominent place among centres of learning in northern India. In this district Sanskrit and Hindi have been the media of creative literary activities for centuries. No branch of Hindi literature has been left untouched by the writers of this place most of whom have a claim to eminence in their own literary fields.

The earliest name of a poet of these parts which history records is that of Kabir. He was born about 1399 in a suburb four miles west of Varanasi. He was greatly influenced by Swami Ramanand, the great Vaishnava saint of Varanasi. He had no schooling but he travelled far and wide and through his association with Sadhus, yogis and fakirs he become acquainted with the religious principles of Hinduism and Islam but he condemned all dogmatism. His zeal as a reformer found expression in spontaneous poetry some of which is mystical and devotional and conveys the message of non-violence and brotherhood. The language of his poems is not chaste but it is forceful and arresting and appeals to the common man. It is an admixture of Rajasthani, Punjabi, Braj Bhasha, Purvi and Khari Boli. His *bhajans* (religious hymns) are sung all over northern India. *Bijak*, which was compiled by his disciple Dharamdas, is a collection of his works in three parts, *Ramaini, Sabad* and *Sakhi*. His shrine is at Kabir Chaura, in Varanasi city. Raidas (or Ravidas), another disciple of Ramanand, was also a resident of Varanasi. The date of either his birth or his death is not known. He was a poet and his poems are found in various collections, forty being in the *Granth* of the Sikhs. Tulsidas (also known as Goswami Tulsidas), the most eminent of the Hindi poets, was born in 1589. He is the pride of Varanasi, where he lived till his death in 1623 which occurred at Assi Ghat where he wrote a part of his monumental and famous epic, the *Rama-*

*charitmanasa,* which has exercised such a great and abiding influence on the life and conduct of the Hindus. Popularly called the *Ramayana,* it finds a place in nearly every Hindu home and its great literary appeal apart, it is veritably worshipped as a holy book of millions of Hindus. It is written in the Avadhi dialect and has been translated into most of the languages of the country as well as into English and Russian. Almost all his books (and there are over twenty) describe the story of Rama's life and his exploits and are written in either Avadhi or Braj Bhasha; some of these are *Barvai-Ramayana, Ramagya, Prashna, Dohavali Ramayana, Kavitavali-Ramayana, Ram Satsai, Gitavali Ramayana, Ramalala Nahachhu* and *Rama Salaka,* which are steeped in devotion (*bhakti*) for Rama whom he venerated as God. His other well-known poetic works are *Janki Mangal, Parvati Mangal* and *Vairgya Sandipini.* His scholarly *Vinaya Patrika,* which was also written in this city, is in Braj Bhasha with touches of Avadhi in which his *Kavitavali* and *Gitavali* are also written. He founded the institution of Ramalila which is celebrated all over the country. Another poet of Varanasi was Ganjan who lived in the eighteenth century. He wrote erotic poems. His book on Karimuddin Khan (a vizir in Mughal times) was written in 1729.

Raghunath Bandijana (who flourished in the eighteenth century) was the famous court poet of Maharaja Balwant Singh of Banaras. He wrote four works, *Rasikmohan* (1739), *Kavya Kaladhar* (1745), *Jagatmohan* and *Ishqmahotsava* (which was influenced by Persian and Urdu poetry and is in Khari Boli). His son, Gokulnath and grandson, Gopinath, with the help of another poet, Manideva, translated the *Mahabharata* into Hindi verse at the instance of Maharaja Udit Narayan Singh of Banaras. Gokulnath has eight other works to his credit. Harinath, a Gujrati Brahmana of Varanasi, wrote in 1769, a small work *Alankara Darpana* on poetics illustrating figures of speech. Some time before 1783 Ram Chandra wrote *Charana Chandrika* in praise of the goddess Parvati. Another poet, Ganesh Bandijan, wrote *Pradyumna Vijaya* (a drama) and *Hanumatpachisi.* Ram Sahai Das, a court poet of Maharaja Udit Narayan Singh, lived in Chaubepur (a village near Varanasi) and flourished in the first half of the nineteenth century. Although he wrote several books, the two that are best remembered are *Ram Satsai* and *Vani Bhushan.* Brahma Dutt, also a writer, lived at court with Dip Narayan Singh, Maharaja Udit Narayan Singh's brother. He wrote several books on prosody and his *Vidvad Vilas* and *Deep Prakash* are worthy of mention. Maniyar Singh was another poet of merit who wrote on divine themes only. The language of his poems is chaste and forceful. He also wrote several books. His *Saundarya Lahri* and *Bhasha-Mahimna* (which was written in 1784) are well-known. Bibi

Ratan Kunwar (Raja Shiva Prasad's grandmother) was a celebrated Hindi poet of Varanàsi of the early nineteenth century, her fame resting on her book *Prem-ratna*. Din Dayal Giri was still another poet who left his mark on the history of Hindi literature. He was born in 1802 (at Gaighat) and died at the age of fifty-six. He wrote several books some of which are *Anurag Bag, Drishtant Tarangini, Anyokti Mala, Vairagya Dinesh* but his *Anyokti Kalpadrum* became famous and is still considered to be the best book of its kind. Giridhardas (1833-60), the father of Bharatendu Harishchandra, belonged to Varanasi. His real name was Gopaldas and his pen name Girdhardas. He was both a poet and a patron of poets. He wrote about forty books (prose and poetry) some of which are *Garg Samhita Chhandarnava, Chaubison Katha, Nahusha Natak, Jarasandha Vadha, Mahakavya, Rasa Ratnakar, Bharati Bhusan, Kachchap Kathamrit* and *Matsya Kathamrit*. Sardar (1845-1883), who lived at the court of Maharaja Ishwari Narayan Singh of Banaras, was a learned man and a skilled poet. More than a dozen books of his poem are extant as well as his annotations on classical texts. Sewak (1815-1881) was a good poet who wrote in Braj Bhasha, his *Vagvilas* being famous. Beni lived in the early part of the twentieth century. Although his books are not in print, some of his poems have been handed down to the present generation. Badri Narayan Chaudhary 'Premghan' (1855-1822) was intimately associated with Varanasi. He wrote several dramas and edited the journal '*Akhand-Kadambini*'. Jagannathdas (generally known by the pen name Ratnakar) was born in 1866 and died in 1938. The last great poet of Braj Bhasha, he was a forceful writer of great originality. He took old themes and gave them a modern touch. His *Gangavataran* and *Uddhava-Shatak* have become famous and find a place in present-day anthologies. His commentary, *Bihari Ratnakar* on *Bihari Satsai*, is considered to be one of the most scholarly commentaries on the subject. Bhagwan Din (1866-1930) was one of the editors of the *Hindi Shabda Sagar* and of several literary periodicals. His fame rests on his scholarly editions of old Hindi texts. He was also a poet of no mean merit introducing Urdu metres into his Hindi poetry.

The city of Varanasi also claims many prose writers who have been the makers of modern Hindi prose. Raja Shiva Prasad's literary activities belong to the latter half of the nineteenth century. His books fall into two catagories, those in which only Hindi words and words derived from Sanskrit are used and those in which such Persian words are used which were current among Hindi-speaking people. He is remembered mainly for the books he wrote in chaste Hindi. His essays like *Raja Bhoj Ka Sapna* and his books like *Gutka* and *Manav - Dharm Shastra* are valuable contributions to Hindi prose.

But the pioneer of modern Hindi prose was was Harishchandra (1850-1885). He was a writer of repute and eminence and a patron of art and literature. He was an original thinker and a fearless nationalist when nationalism was considered to be sedition. He gave a new turn to Hindi prose and is regarded as the father of modern Hindi prose. During his short life he wrote about forty books (prose, poetry and drama) of which some are translations from Bengali and Sanskrit and the rest original works. Many of his poems are religious, emotional and satirical and nearly all are suffused with a glowing nationalism. He was a forerunner in the field of the publication of magazines and published three periodicals during his life time. Around him gathered a number of writers who belonged to Varanasi and others who came from outside and he gave a momentum to the Hindi literary activities of the day. He occupies a unique place in Hindi literature and the scholars of the country bestowed on him the title of 'Bharatendu' (moon of India). His drama, *Satya Harish Chandra,* has become famous. His works have been collected and published in three volumes and are known as *Bharatendu Granthavali.* Among his contemporaries at Varanasi was Ambika Dutt Vyas (1858—1900) who was not only an eminent Sanskrit scholar but also a great Hindi poet and writer. He wrote *Bihari Vihar* (a long poem), *Go-Sankat* (a drama) and *Gadya Kavya Mimansa* (a book on criticism in prose) besides several other works of minor importance. Mohan Lal Vishnu Lal Pandya was another contemporary of Bharatendu and edited for some time the magazine *Harish Chandra Chandrika.* He also wrote a critical work on *Prithvi Raj Raso* and some novels. Radha Krishna Das (1865-1907) was a cousin of Bharatendu. He wrote several books but his fame mainly rests on his drama *Maharana Pratap,* which has been staged hundreds of times. It is full of patriotic fervour. He also wrote a novel, *Nissahaya Hindu,* and translated into Hindi several books from Bengali. Kartik Prasad Khattri wrote several dramas and also translated some books from Bengali. One of the great contemporaries of Bharatendu was Sudhakar Dwivedi who wrote several books in Hindi, his *Ram Kahani* being worthy of mention. Kishorilal Goswami (1865-1952) wrote sixty-five novels (historical and romantic) which commanded a large public. For a time he led the fiction writers in Hindi. *Lucknow-ki-Qabr, Razia Begum, Tara* and *Chapala* are some of his outstanding works. His story, *Indumati,* is said to be the first short story in Hindi. Deokinandan Khattri (1861-1913) had a rare literary talent and after writing several novels of the traditional type, wrote a long novel, *Chandrakanta,* and its sequel *Chandrakanta Santati* which is longer. Eight volumes of his

book, *Bhutnath,* were written by him but he could not complete the work which his son, Durga Prasad, did after him.

Ayodhya Singh Upadhya Hariaudh (1865—1947) made Varanasi his home. He wrote two novels, *Theth Hindi-ka-Thath* and *Adhakhila Phul,* both written in simple Hindi, care being taken to avoid the use of Sanskrit words. His *Priya Pravas* is an epic in Khari Boli. His earlier poems are in Braj Bhasha but later he began to write in Khari Boli, being the first poet to write a long poem in this dialect, the venture being successful as the work is still regarded as monumental. He wrote a history of Hindi literature and a book, *Rasa Kalash,* on rhetoric as well as several long poems.

Gopal Ram Gahmari made Varanasi his home. His main contributions were made in the early thirties of this century. He started a monthly magazine, *Jasus,* in which detective stories (mostly written by himself) were serialised. He wrote about fifty books in all, a few being on social themes and the majority on crime and detection. He was the first writer who attempted successfully the latter type of story. Shyam Sunder Das (1875—1945) was a literary craftsman, being one of the earliest makers of modern Hindi literature. He edited the *Hindi Shabda Sagar* and wrote twenty-two books on literary criticism two of which are *Sahityalochan* and *Bhasha Rahasya,* and edited thirty-three texts and collections.

Prem Chand (1880—1936) was born in a village three miles from Varanasi. He gave Hindi fiction a modern and progressive turn. He wrote about two hundred short stories and nine long novels, the chief being *Seva Sadan, Rangbhumi, Karmabhumi, Kayakalp, Premashram, Ghaban* and *Godan.* Some of his collections of short stories are *Sapt Saroj, Prem Purnima, Prem Pachisi* and *Prem Dwadashi.* He was the first Hindi writer whose reputation went beyond the frontiers of the State in his life time. His stories have been translated into many Indian and foreign languages and he has been acclaimed as one of the great writers of Hindi fiction. He founded a Hindi monthly, *Hans,* which survived for only a few years after his death.

Ram Chandra Shukla (1884-1941) came to Varanasi as one of the editors of the *Hindi Shabda Sagar.* He wrote critical texts on various poets which have originality of thought. His history of Hindi literature is a work of its kind and his contributions to Hindi are of abiding interest.

Jai Shankar Prasad was born in Varanasi in 1889. To begin with he wrote poems in Braj Bhasha (which were of the traditional type) but later started writing in Khari Boli. He was the forerunner of the Chhayavadi (symbolic) school of Hindi poetry, his long lyric poem, *Ansu,* being an excellent example of this style. His book, *Kamayani,* in eleven cantos is considered to be a work of poetical genius. He was also a dramatist of great ability and used old historical themes, giving them a fresh outlook. Some of these works are *Chandragupta, Skandgupta, Rajya Shri, Samudragupta* and *Dhruva Swamini.* He wrote a mystical drama also. He was also a prose writer of depth and learning and his essays on poetry are scholarly. As a short story writer he is in a class by himself.

Ram Das Gaur (died 1930) was born in Varanasi. His *Vijnan Hastamalak* is on scientific subjects and is encyclopaedic in character. He also wrote *Vaijnanik Advaitvad* in which the theory of monotheism has been expounded in a scientific manner.

Some of the rajas of Banaras have played a significant role as patrons of art and literature and men of letters resided at their court. They also had their court poets who were Hindus as well as Muslims. A court poet of Maharaja Chait Singh wrote *Chait Chandrika* for him which deals with rhetoric. Maharaja Ishwari Narayan Singh also had poets and literatures at his court and sometime held poetic symposiums.

Bhagwan Das 'Bharat Ratna' (1869-1959) was an eminent philosopher, nationalist and religious thinker. He was also a scholar of Sanskrit, Persian and Urdu. His books are *Science of Peace, Science of Emotions, Science of Social Organization, Manav Dharmsar, Pranav-vad, Science of Sacred Word, Essential Unity of All Religions, Krishna As I See Him, Samanya Purusharth, Vividharth, Science of Self* and *Buddhivad Banam Shastravad.*

**Arabic, Persian and Urdu**—Varanasi has produced a number of eminent Arabic, Persian and Urdu scholars, writers and poets. Shaikh Hasan Daud (*circa* fifteenth century) wrote *Marghub-ut-Talibin* on mysticism and a short treatise on rhetoric. In the sixteenth century the only writer of some importance was Bayazid Biyat who was governor of Varanasi for some years. He wrote *Tazkira-i-Humayun-wa-Akbar.* In the seventeenth century Makhdum Shah Tayyab Faruqi (died 1632) wrote *Salat-i-Tayyabi* on the Muslim rituals of prayer and his disciple, Makhdum Shah Yasin (died 1663), wrote *Manaquib-ul-Aarifin, a book* on musticism which he completed in 1644-45.

Among the Arabic writers of the eighteenth century, Aman Ullah (died about 1721) is the most prominent. His father, Nur Ullah, had founded a *khanqah* in Varanasi in 1650-51 which served as a nucleus for a large number of scholars and men of letters. Besides writing important annotations and commentaries on standard text books such as *Tafsir-i-Baizavi, Hashia-i-Azadi, Talwie, Hashia-i-Qadimia i-Dawwani, Sharah-i-Mawafiq, Sharah-i-Hikmat-ul-Ain, Sharah-i-Aqaid-i-Jalali* and *Rashidiah.* Aman Ullah also wrote *Mufassir* (a book on theology), its commentary, *Mahkam-ul-Usul*, and a refutation of *Abhas-i-Baqiya* of Abdul Baqi of Jaunpur.

Shaik Ali 'Hazin' (born in 1692), one of the greatest Persian poets of those times, came from Persia and settled down in Varanasi (some time after 1734) where he died in 1766. Besides compiling four divans which contain all forms of poetry, he wrote his autobiography, *Tazkira-i-Ahwal* (completed in 1741-42), which mentions twenty other prose works written by him (though none is extant). Thirteen other works—*Al-Lamah 'Mirat Allah fi Sharh Ayat-i-Shahida, Shajaratul Tur fi Sharah Ayat-un-Nur, Tahqiq-i-Maad-i-Ruhani, Risala-i Auzan-i-Shari* or *Risala-dar Auzan-i-Misqal-wa-Dharham-wa-Dinar waghaira, Masalah-i-Hundus-wa-Qidam, Sharah-i-Qasida-i-Lamiya, Risala-i-Saidyah* or *Risala dar Khawas-i-Haywan, Dastur-ul-Uqala, Mawaid ul-Ashar, Muzakarat-fil-Mushadarat. Masabih-uz-zalam-fil-Ara-ul-Kalam, Jawab-i-Ruqqat-i-Shaikh Hasan* and a note on the Persian invasion of India—are, however, extant, as also *Tazkira-ul-Maasir* (written in 1752) which contains biographical material on about a hundred contemporary poets.

Another writer of the same period was Bindra Ban 'Khushgo', a distinguished pupil of Siraj Uddin Ali Khan 'Arzu'. He is the author of *Safina-i-Khushgo* which contains biographical sketches of Persian poets. It was begun in 1724-25 and completed in 1734-35.

Muhammad Umar 'Sabiq' (1721-1810), another pupil of 'Arzu' was another Persian poet of Varanasi. He was the author of *Ganj-i-Shaygan* (an account of the Persian poets) and also of a *masnawi, Qaza-wa-Qadr.*

Ali Ibrahim Khan 'Khalil' (died 1794) flourished during the close of the eighteenth century. He settled down in Varanasi in 1781 on being appointed chief magistrate of the place. From 1784 to 1790 he wrote an account of Chait Singh's rebellion, a history of the Maratha wars, *Gulzar-i-Ibrahim* (lives of Urdu poets), *Khulasat-ul-Kalam* and *Suhuf-i-Ibrahim.*

Amir Beg 'Amir' (who lived in the district during the first half of the nineteenth century) is the author of *Hadaeq-ush-Shoara* which was written over a period of fifty years and contains notes on the lives of 2,609 poets.

Amar Singh 'Khushdil' (died 1810) spent a large portion of his life at Varanasi. He was the author of a poetic work, *Razmistan,* and of a prose history, *Tarikh-i-farmarawayan-i-Hind.*

Ghulam Husain Khan wrote a history of the zamindars of Banaras from the time of Raja Mansa Ram to the deposition of Raja Chait Singh. Another work, *Zikr-us-Siyar,* is the history of the Timurids from the time of Nadir Shah's sack of Delhi to the end of Shah Alam's reign.

Khair Uddin Allahabadi (died 1827) was in the service of Raja Chait Singh and is the author of *Tohfa-i-Tàza* or *Balwant Nama.*

Haider Bakhsh 'Haidari' (died *circa* 1833) came to Varanasi when quite young. He was a profile writer and has left a large number of works (mostly translations from Persian into Urdu), some of which are *Qissa-i-Mehr-o-Mah, Qissa-i-Laila o-Majnun, Tota Kahani or Aaraish-i-Mahfil, Gul-i-Maghfarat, Gulzar-i-Danish* and *Haft Paikar.* He has also left a collection of elegies (*marsias*), a divan of ghazals and a collection of more than a hundred anecdotes.

Abul Ala Banarsi (died 1854) was a theologian and a teacher who migrated to Varanasi. He is known for two of his works, *Hidayat-ul-Muslimin* and *Tahzib-ul-Mantiq.*

Rajab Ali Beg 'Surur' (1787-1867), the greatest writer of Urdu prose in Lucknow, spent the last days of his life in Varanasi where he had been invited in 1859 by the raja of Banaras and it was here that he wrote his *Gulzàr-i-Surur* and *Shabistan-i-Surur* and some other pieces of prose and poetry. He is also the author of *Surur-i-Sultani* (a translation of *Shamsher Khani*), *Shigufa-i-Mohabbat, Sharar i-Ishq, Insha-i-Surur, Nasr Nasrah Nasar* and *Fisana-i-Ajaeb,* the last named being his masterpiece.

Abul Haq Banarsi (1792-1869) and Muhammad Abdus Subhan (1816—1905) were two Muslim theologians of Varanasi who have left some works of which the former's *Addar-ul-Farid fil Manah ut Taqlid* and the latter's *Maqamat-i-Subhaniya* are the best known.

Ghulam Ghaus 'Bekhabar' was four years old when he came to Varanasi where he lived and died (1905). He is the author of *Khunaba-i-Jigar* and *Fughan-i-Bekhabar.*

Varanasi also produced, in the later half of the nineteenth and in the present century, a number of poets of minor significance whose works have not come to light. It also played an important part in the development of Urdu drama and some of the eminent Urdu dramatists

belonged to the district, Muhammad Ahmad 'Raunaq' (1825-1886) who originally belonged to Varanasi, wrote a large number of dramas some of which are *Laila Majnu, Anjam-i-Ulfat, Puran Bhagat, Sitam-i-Haman, Khwabgah-i-Ishq, Zulm-i-Azlam, Chanda Hur Khurshid Nur, Khwab-i-Mohabbat, Naqsh-i-Sulaimani, Fareb-i-Fitna* and *Ashiq-i-Sadiq*.

Vinayak Prasad 'Talib' (died 1914) was another distinguished dramatist who belonged to Varanasi and who was a poet as well. Some of his notable plays are *Vikrama-Vilas, Diler Dilsher, Nigah-i-Ghaflat, Gopi Chand, Harish Chandra* and *Lail-o-Nihar*.

Agha 'Hashr', the greatest of all the Urdu dramatists, started his literary career by writing *Aaftab-i-Mohabbat* which was written in the style of Ahsan Lakhnawi's *Chandrawali*. His early dramas are *Maar-i-Aastin, Murid-i-Shak, Asir-i-Hawas* and *Shaheed-i-Naz*. From 1907 to 1935 he wrote a number of plays most of which were for production on the stage and some of which are *Safed Khun, Said-i-Hawas, Khwab-i-Hasti, Yahudi-ki-Larki, Khubsurat Bala, Sur Das, Ban Devi, Madhur Murli, Bhagirat Ganga, Sita Ban Bas* (which is his masterpiece), *Dharmi Balak* and *Chandi Das*.

# CHAPTER XVI

## MEDICAL AND PUBLIC HEALTH SERVICES

### Medical Facilities In Early Times

Varanasi is traditionally associated with the beginnings of Ayurveda as it was here that Dhanvantari (the presiding deity of this Indian science of medicine) is said to have imparted the knowledge and skill of surgery to Sushruta who is known as the father of this branch of medicine and whose writings are said to have been collected in what is known as the *Sushruta Samhita*. Some people identify this Dhanvantari with one of the early Puruvanshi kings of Kashi (who had the same name) but as the former is a mythical figure (and, according to the legend, emerged out of the ocean after it had been churned by the gods and demons) the identification is not credited. Moreover, Sushruta is known to have lived hundreds of years after king Dhanvantari of Kashi. Some medical books such as *Chikitsa Kaumudi* and *Chikitsa Darshan* are said to have been written during the times of the early kings of Kashi. Nevertheless, as Kashi was a religious, cultural and intellectual centre from very early times it is quite possible that scholars practised and developed this very important branch of Indian learning, the so-called fifth *Veda*. In fact, there are references in the *Jataka* stories to the fact that Varanasi was an important centre of the art of healing in the days before Buddha's times. A Bodhisattva is said to have returned home to this city after having mastered all branches of learning, including medicine, in Takshasila and successfully to have practised medicine here. A skilled Brahmana physician of this place is said to have cured a king of Varanasi of dysentery when other physicians had failed. Brahmadatta, who was a king of Kashi, is said to have been a good physician. There is also a reference to a family of doctors in Varanasi who were specialists in curing snake-bite. The early physicians and surgeons, who were known as *bhishaks* (or *vaids*), usually used herbal medicines, charged no fees and practised the art of healing as a sacred duty, the community, particularly the richer section, ensuring that these practitioners were not left in want. When a *vaid* treated a well-to-do patient, a portion of the medicines prepared for him at his cost was reserved by the *vaid* for distributing to poorer patients free of cost. Side by side, the use of empirical knowledge, the employment of magic spells and charms (specially by ascetics), the invocation of spirits and other superstitious practices were also in vogue for curing diseases and ailments. Traces of such

practices are still to be seen in various parts of the district today. The waters of the Ganga and of a well (said to be named after Dhanvantari but now called Vitkal-ka-kuan in *muhalla* Hartirath are credited with having certain medicinal and curative properties. Among well-known physicians and authors of medical books of Kanishka's times, Charak, Bhojar and Ambhavanath are said to have been residents of Varanasi. King Madanpala (1100 1114 A. D.) of the Gahadavala dynasty is said to have written *Madanavinodanighantu,* a work on medicine. This was the only indigenous system prevalent in the district till the coming of the Muslims who brought with them the Unani system of medicine which was practised by physicians (called hakims or *tabibs*), who carried on their practice mostly in urban areas. *Jarrahs* (who were usually barbers) performed surgical operations of a sort.

In the seventeenth and eighteenth centuries the westerners brought with them their own system of medical treatment (which later developed into the modern allopathic system) for their military and civil officers. With the gradual establishment and expansion of British rule, the new system gained ground in the district although the two indigenous systems also continued to serve the people.

The district of Varanasi has had famous *vaids and* hakims even in modern times (who have been popular with the people inside and outside the district and with the ruling house of Varanasi as well), such as the *vaid* Trimbak Shastri of Varanasi and the hakims Muhammad Hadi (born 1825) who was appointed *tabib-i-khas* (court physician) to the Raja of Banaras, Muhammad Jafar (born 1854)—also court physician—and Mazhar-ul-Hasan (born 1867) who was also appointed court physician in 1900. Other prominent hakims here were Muhammad Hasan Raza (born 1885) and Abdul Hayat Saiyid Abdul Bari (born 1889). With the advent of independence in 1947, the old Ayurvedic and Unani systems began to be encouraged and today skilled Ayurvedic and Unani physicians can be found in the city where there are also several physicians practising homoeopathy.

**Sanitation and Hygiene**—In olden times there was no regular system of sanitation and community hygiene (as it is understood today), in the district or even in the city in which, however, there seems to have been some covered drains and pavements of bygone days. It was in the last quarter of the eighteenth century that attention began to be paid to the sanitation of the city by the administration and arrangements for the removal of filth and nightsoil in tins and the sweeping and cleaning of lanes and drains began to be taken in hand. As regards personal

hygiene, the injunctions of their religion for the Hindus such as the taking of a daily bath, keeping of fasts, observing scruples about food and drink, burning of incense, etc., were helpful to those who observed such rules.

## Vital Statistics

There are no records of the vital statistics of the district prior to 1878. The average annual death-rate for the three years ending 1880 was 25 per thousand, a rate which appears to be low in spite of the first year of this period having witnessed a famine. During the decade 1881 to 1890, the average annual birth-rate was 33·66 and the death-rate 31·56 per thousand, the latter being 41·47 in 1882 (a year of widespread epidemics) but dropping to 24·9 in 1884. From 1891 to 1900 the average birth-rate came down to 32·41 per thousand, the fall being due to a series of unfavourable seasons and intensive epidemics. The death rate indicated a very marked rise, averaging 35·51 per thousand and ranging from 46·89 in the extremely abnormal wet year of 1894 and 45·23 in 1897, a year of general famine, to 27 per thousand in 1893. On a few occasions, however, the total number of recorded deaths exceeded the births, showing a decline in the population at the census of 1901. In the five years ending 1905, the average birth-rate was 44·04 per thousand and the death-rate, averaging 41·02, continued to be high. This was due to heavy mortality from plague which had not made its appearance in the district till then. Thus during the entire period of twenty-five years, the average death-rate was 36·03 per thousand, a figure decidedly above the average for the whole of Uttar Pradesh, whereas the birth-rate almost corresponded with the mean ratio for the whole State, specially during the period 1901-05. There was a slight decrease in the average birth-rate till 1920 as the average birth-rates for 1901-10 and 1911-20 were respectively 42·39 and 43·95 per thousand. The average death-rate during the same two periods indicated the remarkable increase of 41·67 per thousand in 1901-10 and 48·91 per thousand during 1911 20. This was due to a large number of deaths from fever (influenza in 1918), plague, cholera and other causes. In the period from 1921 to 1950, abnormal deaths due to epidemics did not occur and the population of the district recorded an increase of 50·5 per cent. Births and deaths mainly and to a certain extent immigration accounted for the growth of the population in the decade 1941-50. During the period from 1951 to 1960 both birth-rates and death-rates declined. The fall in the death-rate was more significant. The birth-rate fluctuated between 17·97 in 1957 and 23·55 in 1951 with the exception of 1955 when it was as low as 11·65 per thousand. There was a significant fall in the

death-rate from 15·19 in 1951 to 9·59 in 1960, which may be attributed to the adoption of public health measures such as the malaria eradication programme. the filaria control programme, the combating of kala-azar, the B. C. G. Vaccination scheme and the expansion of medical facilities in the rural areas of the district.

The following statement gives the mean decennial registered birth-rates and death-rates per thousand and the calculated increase in the rates of the last four decades for the district and for the rural and urban areas :

| | Total | Rural | Urban |
|---|---|---|---|
| Mean decennial birth-rate— | | | |
| 1921-30 | 35·2 | 31·9 | 47·1 |
| 1931-40 | 35·9 | 32·4 | 48·2 |
| 1941-50 | 20·3 | 21·9 | 40.3 |
| 1951-60 | 19·62 | .. | . |
| Mean decennial death-rate— | | | |
| 1921-30 | 29·3 | 23·3 | 51·3 |
| 1931-40 | 24·3 | 18·2 | 46·0 |
| 1941-50 | 20·6 | 13·8 | 41·8 |
| 1951-60 | 10·81 | . | |
| Mean decennial rate of natural increase— | | | |
| 1921-30 | 5·9 | 8·6 | -4·2 |
| 1931-40 | 11·6 | 14·2 | 2·2 |
| 1941-50 | 5·7 | 8·1 | —1·5 |
| 1951-60 | 8·81 | .. | .. |

## Diseases Common To District

The main common diseases which usually attack the district and account for the mortality of the people of the district are fevers of all types, respiratory diseases, diarrhoea, dysentery, cholera, plague and small-pox which appear periodically and have been endemic in the past but which are now showing a declining trend due to the measures adopted by government.

**Fever**—Fever of various types is the most prevalent disease and a major cause of death in this district. There was a bad outbreak of dengue fever in 1872 when 35 per cent of the population of the district and 75 per cent of that of the city was affected. Malarial fever takes the heaviest toll and is common in all seasons, specially in August and September each year. In 1878 and 1879 fever took a toll of over 11,000 lives but in 1894, 1897, 1918, 1934, and 1947 it assumed an epidemic character, 1918 being the worst year because of the added onslaught of the wave of influenza when the highest figure of 48,328 deaths was recorded. As a rule, the mortality from fever is fairly constant. The percentage of deaths was 71·0 of the total recorded mortality in the period 1881-90; in 1891-1900 the percentage of deaths was 70·8; in 1901-10 it was 57·2; in 1911-20 it was 59·6; in 1921-30 it was 58·5; in 1931-40 it was 51·2; in 1941-50 it was 48·7, when the average yearly mortality and the death-rate were about 15,540 and 11·5 respectively. After 1953 the number of deaths came down to 7,792 in 1954 from 16,199 in 1953 and to 5,917 in 1960. The gradual decline of fever may be said to be due to more widespread and better medical facilities in rural and urban areas and to a very marked extent to the national malaria control and eradication programmes which are carried out vigorously now.

**Kala-azar**—Till recently Varanasi was one of the eastern districts heavily infected with kala-azar. The municipal board established a kala-azar dispensary in the city in 1932 and a rural mobile dispensary was set up at Sakaldiha in 1912 for those areas that were heavily infected. From 1941 for about ten years the disease increased considerably in the district probably because of the movement of infected labour and army personnel to the eastern districts of Uttar Pradesh from Assam, Bengal and Bihar (which are endemic areas of kala-azar) during the Second World War and the extension of the endemic focus and the spread of the disease into the eastern districts from Bihar. The incidence of cases diagnosed by serum tests per 1,00,000 of the population in 1947 (which was one of the peak years) was 99·1 in the rural areas of the district, the number of cases treated in 1946 and 1947 being 1,343 on an average. In 1950 the number came down to 1,150 since when the disease has been on the decline, the number of cases treated being 428 in 1959 and none in 1960, probably due to the beneficial effects of D. D. T., the national malaria control and eradication programmes and, perhaps, because of natural causes.

**Respiratory Diseases**—The diseases that fall into this class are asthama, bronchitis, tuberculosis, etc. They also account for a large number of deaths. The years 1931 to 1947 were the worst affected periods. In

the decade ending 1950 the average annual death-rate (per thousand of the population) from these diseases was 1·23 when the average mortality was about 1,600. During the period from 1951 to 1959 there was a gradual decline in the death-rate when it fell from ·93 in 1951 to ·41 in 1959. The rate, however, went up to ·71 in 1960.

**Other Diseases**—Bowel complaints (like diarrhoea and dysentery) are also common in the district as are elephantiasis, hydrocele (both particularly in the city), paralysis (which in pargana Narwan is generally ascribed to the local consumption of the small black pea or *kesari* which is widely cultivated there and in other parts of tahsil Chandauli), tuberculosis, insanity, ear and eye diseases, leprosy, venereal diseases and filaria. The incidence of these diseases is being controlled by adopting effective measures and some improvements have been noticeable in recent years. Schemes to combat tuberculosis (which is prevalent in nearly all parts of the district) are undertaken by both the Union and State Governments and mass vaccinations of B. C. G. are administered to prevent the disease from attacking people, particularly the youth of the district. Another measure employed by the State Government is the giving of increased facilities for isolation and treatment in T. B. clinics and hospitals. In the treatment of tuberculosis there is now a shift from institutional to domiciliary service and the giving of financial assistance by the government to indigent T. B. patients and extensive use of new anti-bacterial drugs, etc., are some other helpful measures that are being adopted. Facilities for the treatment of venereal diseases have been provided in the city since the beginning of the Second Plan period.

The following statement gives the number of persons treated in the different hospitals and dispensaries of the district :

| Diseases | No of persons treated | |
|---|---|---|
| | 1959 | 1960 |
| Anaemia | 11,691 | 4,104 |
| Asthma | 5,948 | 9,150 |
| Beriberi | 105 | 120 |
| Bronchitis | 21,908 | 10,060 |
| Diseases of bones and connective tissues | 454 | 1,280 |
| Diseases of teeth and gums | 25,718 | 10,020 |
| Filariasis | 4,065 | 12,157 |

[Continued

| Diseases | No. of person treated | |
|---|---|---|
| | 1959 | 1960 |
| Influenza | 16,547 | 10,250 |
| Leprosy | 3,026 | 3,651 |
| Measles | 130 | 20 |
| Pleurisy | 872 | 300 |
| Diseases of skin and musculoskeletal system | 91,914 | 34,094 |
| Typhoid | 1,584 | 10,000 |
| Whooping cough | 3,513 | 8,104 |

## Epidemics

When an epidemic breaks out in the urban areas, it is the duty of the municipal corporation or the municipal board concerned to arrange for special medical aid and accommodation for the sufferers and to take measures to control the epidemic. The medical officer of health and his staff go into action and whenever necessary the Epidemic Diseases Act (Act III of 1897) is enforced. Prior to 1927 the control of epidemics in rural areas during outbreaks was the responsibility of the district board (now called the Antarim Zila Parishad) and the district medical officer of health who has now at his disposal a mechanised unit or vehicle fitted up as an ambulance which removes patients to nearby dispensaries and hospitals. Since then, in order that efficient and coordinated control of epidemics be exercised, the State Government has been responsible for this work, the services of the vaccinators, sanitary inspectors, etc., of the Antarim Zila Parishad being utilised when epidemics break out. The government also provides vaccinators, disinfectants, transport and the wages of temporary squads employed in such work in rural areas. If conditions warrant, new posts of medical officers (anti-epidemic operation), epidemic and nursing assistants and assistant medical officers (health) are created at the district level. The medical officer (anti-epidemic operation) is, for all practical purposes, an additional district medical officer of health. The epidemic assistants are generally *vaids* and hakims trained in public health work. The district medical officer of health takes orders from the district magistrate during the prevalence of an epidemic, the latter having powers to segregate the affected area and to take any other action which he thinks is necessary to control the epidemic. Formerly in the villages the chowkidars and *patwaris* (now called *lekhpals*) performed the work of collecting the vital statistics of their areas and reported cases of outbreaks of

and deaths from epidemics, the chowkidars to the nearest police-station and the *patwaris* to the subdivisional officer concerned. Now this work is performed by the *pradhans* of *gaon sabhas* (under the U. P. Panchayat Raj Act, XXVI of 1947, enforced in 1949) who report the outbreak to the medical officer of the nearest dispensary and to the sanitary inspector of the tahsil. In the development block areas their sanitary inspectors are also apprised of the occurrence and they take action to meet such emergencies. The panchayat secretary and panchayat inspector complete the record of births and deaths for their own circles on the basis of the reports made by the *pradhans* of the *gaon sabhas*. These reports are forwarded to the district medical officer of health, who is also the registrar of mortuary, for the completion of the district returns of births and deaths.

**Cholera**— As Varanasi is a sacred place of the Hindus there is a constant influx of pilgrims from all over the country in all seasons due to which the disease is often imported into the city (particularly from the epidemic areas of Bengal, Bihar, Orissa and Nepal). In the past its worst visitations took place in 1869, 1872, 1875, 1887, 1891, 1894 and 1900, the outbreaks of the last four years being the worst on record, the death-rate being about 5,000 in a year and the lowest number of deaths (55) taking place in 1898. From 1881-90 the yearly average of deaths was 5·3 per cent of the total number of deaths; in 1891-1900 it was 4·3 per cent, in each of the next three decades it was 2·8 per cent and in 1931-40 and 1941-50 it was 1·8 per cent when the average yearly mortality due to this disease was nearly 690 though in the last three years of the period the average came down to about 280 and to 197 in 1951 and 1952. There was an epidemic in 1953 which took a toll of 937 lives. Since 1954 the mortality has been decreasing considerably due to the provision of a good water supply, mass inoculations, disinfection of wells and improved sanitary arrangements, there being 4 deaths in 1954, 15 in 1955 and 23 in 1960. The years of heavy mortality have been 1906, 1918, 1921, 1931, 1932, 1934, 1939, 1940, 1945, 1947 and 1953, the highest toll being 4,634 deaths in 1918. Cholera epidemics are more common in the Naugarh area and in the tahsils of Chandauli and Chakia.

**Smallpox**—This is another disease which appears every year in the district, though its severity has been checked and the mortality from it has steadily declined with the adoption of measures like vaccination and the smallpox eradication programmes and the death-rate is well below the State average. There was a somewhat serious outbreak in 1884 which accounted for 1,363 deaths and the worst years were 1896-1897

with 1,917 deaths, 1926 with 1,105 deaths, 1934 when 1,646 people died, 1951 when 2,459 deaths occurred and 1952 when 1,362 fell victims. In 1953 the number of deaths came down to 217 and in the following years a declining tendency was noticed when during the period from 1954 to 1960 the number of deaths ranged from 157 in 1956 to 19 in 1960. The statement given below shows the annual mortality caused by this disease in the district with the percentage it bears to the total number of deaths :

| Year | Average annual deaths | Percentage of mortality against total deaths |
|---|---|---|
| 1881-90 | 274 | 1·1 |
| 1891-1900 | 213 | 0·56 |
| 1901-10 | 190 | 0·3 |
| 1911-20 | 130 | 0·38 |
| 1921-30 | 294 | 0·79 |
| 1931-40 | 340 | 0·96 |
| 1941-50 | 400 | 0·98 |
| 1951-60 | 459 | 2·4 |

**Plague**—Prior to 1901 there is no record of the occurrence of any case of plague in the district but from January, 1901, the increasing migration from the infected areas of Bengal brought the disease into the district, specially to the villages of Kakar Matta and Tulsipur (a couple of miles from the city) from where it spread to the city and the cantonment area like wild fire, causing panic. The attempts to combat the disease did not succeed appreciably. The epidemic had run its course by June. After this its visits were made yearly till 1906, the worst year being 1905 when the rural tracts suffered more acutely than the city. The subsequent years that were worst affected were 1907, 1911, 1912, 1917, 1919, 1921, 1922, 1924, 1929, 1932, 1939, 1942, 1945 and 1947; 1933 and 1935 having had no outbreak at all. From 1948 to 1952 the number of deaths ranged from 82 in 1949 to 183 in 1951. There was only one death in 1953 and one in 1957, no cases being reported in the next three years. The area which generally suffers most is tahsil Bhadohi. Attempts at prevention are made by the destruction of rats, the giving of anti-plague inoculations, disinfection of houses, etc.

The statement below gives yearly mortality from some of the diseases for the decade 1951-60 :

| Year | | Diseases | | | | | |
|---|---|---|---|---|---|---|---|
| | | Cholera | Smallpox | Plague | Fevers | Diarrhoea and dysentery | Respiratory diseases |
| 1951 | .. | 142 | 2,612 | 183 | 15,998 | 1,254 | 1,860 |
| 1952 | .. | 253 | 1,393 | 102 | 14,637 | 958 | 1,707 |
| 1953 | .. | 937 | 217 | 1 | 16,199 | 1,276 | 1,490 |
| 1954 | .. | 4 | 34 | .. | 7,792 | 627 | 1,155 |
| 1955 | .. | 15 | 53 | .. | 9,375 | 609 | 1,097 |
| 1956 | .. | .. | 157 | .. | 12,250 | 669 | 1,212 |
| 1957 | .. | 163 | 89 | 1 | 7,911 | 486 | 1,029 |
| 1958 | .. | 62 | 87 | .. | 9,884 | 463 | 1,004 |
| 1959 | .. | .. | 21 | .. | 9,036 | 357 | 909 |
| 1960 | .. | 23 | 19 | .. | 5,967 | 829 | 1,603 |

## Medical Organisation

The two branches (medical and public health) of the medical service in the State are administered separately but they have been integrated in so far as the work of the primary health units is concerned. Varanasi is included in the assistant director of medical and public health's range of which Gorakhpur is the headquarters. Previously the headquarters of this range was at Varanasi.

The civil surgeon is the head of the medical services in the district, all the medical institutions run by the State, including the rural allopathic dispensaries being under his direct control. He is also the superintendent of the mental hospital, acts as the referee in employees' state insurance dispensaries for the verification of the correctness of the medical certificates and claims for cash benefits of the employees under the Employees' State Insurance Scheme. He is the medico-legal expert in the district and inspects all State and aided hospitals and those rural dispensaries which are under him. He also supervises the work of the subsidiary leprosy unit.

The administrative control of the rural Ayurvedic and Unani dispensaries, which are run by the State, is with the district medical officer of health who is also the *ex officio* health officer of the municipal boards of Bhadohi and Mughalsarai. Ayurvedic and Unani officers look after

the technical side of the indigenous dispensaries and regional officers have been posted at Varanasi to exercise general control over these dispensaries.

## Hospitals

**Shiva Prasad Gupta Hospital, Varanasi**—The first step taken in the direction of establishing public hospitals was taken when the Resident of Varanasi gave in 1787 a grant of some land (bringing in Rs 2,400 annually) to afford relief to indigent and sick persons in the city and a hospital was established in 1812, a house for the civil surgeon also being purchased. A committee was appointed for the management of the institution and in 1877 a board of control was set up to manage its affairs. The hospital was at first situated in Kabirchaura where it remained till 1881 when it was shifted to the new building near Dinanath-ka-gola on the main road running between Rajghat and the cantonment and was named the Prince of Wales Hospital, as its foundation stone had been laid in 1877 by the Prince of Wales, but when he became King Edward VII the name was changed to the King Edward VII Hospital. It then consisted of two large blocks of eight wards (named after the founders and donors), an operation theatre and accommodation for private patients. The management of the hospital continued to be in the hands of the hospital committee till 1884 when it passed on to the district board under which it remained till 1891. About the beginning of the present century it had a capital of Rs 39,000. In 1944 the management was taken over by the government. In 1956-57 the hospital was upgraded and several new sections were added, each under the charge of a specialist, such as a physician, a paediatrician, a pathologist, a specialist for venereal diseases, a radiologist, a cardiologist, a separate surgeon for the diseases of the ear, nose and throat, a specialist each for skin diseases and leprosy, ophthalmology, dental surgery, general surgery and orthopaedics. In May, 1958, the hospital was renamed the Shiva Prasad Gupta Hospital. In 1959, the hospital staff comprised over twelve doctors, a matron, a dozen compounders and over twenty-five nurses. The number of wards is now ten and that of beds 160. The annual expenditure was Rs 2,30,311 in 1960-61. This hospital also acts as a zonal institution for eye-relief treatment. The family planning clinic (male section), which was started in March, 1958, is also attached to this hospital. Provision for anti-rabic treatment also exists, patients from adjoining districts also being treated here.

**Sir Sundar Lal Hospital, Varanasi**—The hospital was established in 1928 and is attached to the College of Medical Sciences, Banaras Hindu

University, where the students get their practical training. It has 250 beds (175 for men and 75 for women) and is served by 13 doctors, 7 compounders, a matron, 2 sisters, 11 nurses, a midwife and 5 dressers.

**Ramakrishna Mission Home of Service (Charitable Hospital), Varanasi**—Although it was started in 1900 this institution was registered in 1909 as a branch of the Ramakrishna Mission. In the indoor general section there are 123 beds (75 for men and 48 for women) including 16 in the surgical ward, the daily average number of beds occupied being 103. The medical staff consists mostly of honorary medical officers, there being 21 allopathic doctors, 8 homoeopaths, 12 nurses, 8 *dais*, 6 ward boys and a compounder. The expenditure for the year 1960-61 was Rs1,96,193.

**Hindu Sewa Sadan Hospital, Varanasi**—This charitable hospital in Bans Pathak started functioning in 1931 and has 31 beds (16 for men and 15 for women) including 6 beds for maternity purposes. It is served by 5 doctors (one being woman), a *vaid*, 10 compounders, 9 sisters, 3 nurses, 4 *dais* and a matron. In 1961-62 the expenditure was about Rs 40,000.

**Laxmi Narain Marwari Hindu Hospital, Varanasi**—This hospital was established in 1916 and is situated in *muhalla* Godawlia. It is named after its founder and has 64 beds (52 for men and 12 for women) in the general wards and 16 in the private wards. It is mainly an allopathic hospital but patients in the outdoor section are also treated according to the Ayurvedic and homoeopathic systems of medicine. The staff comprises 7 doctors, 2 *vaids*, a homoeopath and 6 nurses (women). The annual budget Rs 86.300.

**Raja Birla Hospital, Varanasi**—In 1935 a dispensary, named after the founder, was started by Raja Baldeo Das Birla at Machhodari Park for the treatment of beggars and paupers and the present building was built by him in 1940-41. There are two indoor wards (one for men and the other for women) with 12 beds each. The medical treatment offered is both Ayurvedic and allopathic. The staff comprises 4 doctors, 2 *vaids*, a nurse, and 5 compounders. The institution's annual expenditure is Rs 35,000.

**Vallabh Ram Salig Ram Charitable Hospital, Varanasi**—This hospital was established in Ram Ghat in 1948 and has 32 beds, 13 doctors, 9 compounders, 10 nurses, 2 *dais* and a matron. A new building is under construction.

**Mental Hospital, Varanasi**—This is a very old institution and was established by the government in 1809 in Hukulganj bazar. The building was enlarged in 1817 and in 1855 another building was erected on a site nearby. The present site of the hospital was donated to the government by a Dube family of Khajuri (a village near the city) when the British troops abandoned the place after 1857, the barracks being converted into the hospital in the following year. The inmates are drawn from the whole of the Varanasi Division and from outside. The civil surgeon is the superintendent of the hospital which is manned by four doctors, a deputy superintendent, a specialist in neuro-psychiatry, two doctors ( a man and a woman) and a compounder. It has 331 beds (252 for men patients and 79 for women patients). Before 1928 the hospital was meant both for criminal and non-criminal lunatics. The non-criminal wing was abolished after 1928 and the hospital is now meant exclusively for criminal mental patients of the State. People who are not criminals are also admitted but for observation only. Facilities are provided for such treatment as insuline coma therapy, electrical shock therapy, occupational therapy, etc. The over-all annual expenditure in 1958-59 amounted to Rs 2,03,797.

**T. B. Clinic, Varanasi**—The clinic is located in the premises of the Shiva Prasad Gupta Hospital and was established as a private institution in 1941 and was provincialized in 1948. It was upgraded (in May 1, 1958) on the basis of the pattern laid down by the Government of India.

It has an X-ray plant and is served by 2 doctors, a compounder, 4 nurses and some other persons, the average annual expenditure being Rs 38,355.

A campaign is held in the district on October 2 each year for the sale of T. B. seals, under the auspices of the district branch of the U. P. T. B. League, posters are distributed to the public and displayed in public places and meetings are also held to publicise the need for preventing T. B., etc.

**Infectious Diseases Hospital, Varanasi**—This hospital was started in 1928-29 for the treatment of patients suffering from cholera, plague, smallpox, etc. The medical officer of health of the municipal corporation exercises general supervision over this institution. It has 32 beds.

**Subsidiary Leprosy Control and Treatment Centre**—In order to exercise better control over the growing menace of leprosy in the district, a mobile survey-cum-treatment unit was started in Varanasi in July 1956, during the First Plan period with the Union Government's assistance, a

medical officer also being appointed for this purpose. The management of the scheme is in the hands of the director of medical and health services, U. P., the civil surgeon of Varanasi, being in over-all charge of the unit which has ten beds and is staffed by a medical officer, four field workers and one compounder. There are two sections—the headquarters staff of the office and the clinic and the field section for survey, for domiciliary treatment and for publicity and welfare activities. The project area of the centre has been divided into the five sub-sectors of Ramnagar and Mughalsarai, Rohania and Mirzamurad, Chaubepur and Cholapur, Baragaon and Babatpur and the city, the patients of these areas being visited weekly by non-medical assistants. Outside patients are also given treatment in the clinic every month and medicines are also distributed by the field workers. Other activities of the unit are the surveying of the project area, searching for cases, treating of all cases in the project areas and outside by domiciliary attendance apart from that given in the clinic, periodical examination of registered leprosy patients, supervision of leprosy work in rural dispensaries and publicity and propaganda. In 1956, the very first year of the commencement of the work, 170 patients were treated; in the next the number went up to 695; in 1958 it increased to 1,634; and in 1959 and 1960 the numbers treated were 1,978 and 2,669 respectively. In addition, needy patients are given soap, oil, shoes, etc. The annual expenditure of the centre is Rs 31,000.

**Raja Kali Shanker Ghoshal Leprosy Asylum**—Raja Kali Shanker Ghoshal, a zamindar of the district, offered to the government about Rs 10,000 for building an asylum specially for the blind of all castes and ceeds and made an investment of Rs 72,800 (in terms of cash and property) yielding an income of Rs 3,200 annually, as a result of which the asylum was established in Varanasi. It is managed by a trust of which the commissioner, Varanasi Division, is the chairman. Other finances come from public subscriptions and from contributions made by the municipal corporation. A unit for leprosy was also added which was provincialised in May, 1956, a separate leper asylum coming into existence with forty-five beds and facilities for outdoor treatment. The institution (which retains its old name) is managed by the civil surgeon under the direct control of the director of medical and health services, Uttar Pradesh. The expenditure is Rs 27,000 annually. The staff comprise a doctor and a compounder.

**Ishwari Memorial Women's Hospital, Varanasi**—This institution for women was established in 1886 and was started with the help of public subscriptions, at a cost of Rs 96,000. Originally it was managed by the

local branch at the Dufferin Fund and received large funds and grants from the district board and from the Banaras state. In 1960 it had 110 beds and the staff comprised four doctors and three compounders, a matron, a nursing sister, fourteen staff nurses and twenty-seven student midwives. The State family planning scheme for women started functioning in this hospital from September 17, 1958, with a whole-time woman doctor, a part-time man doctor and a woman social worker.

**Maharaja Balwant Singh Hospital, Bhadohi**—This hospital was started by the maharaja of Banaras in 1913 and its administrative control was taken over by the State Government in 1949 when the Banaras state was merged with Uttar Pradesh. In 1959-60 it had ten beds for men. In 1960 the staff comprised a doctor and four compounders, the annual expenditure being Rs13,932.

**Maharaja Ishwari Narain Singh Hospital, Chakia**—This institution was started by the maharaja of Banaras in 1911 and its administrative control was taken over by the government in 1949 when the Banaras state was merged with Uttar Pradesh. In 1959 it had twelve beds (eight for men and four for women). There was a doctor, four compounders and a midwife to do the work. The annual expenditure in 1960 was Rs8,642.

**Maharaja Prabhu Narain Singh Hospital, Gopiganj**—This hospital was started by the maharaja of Banaras in 1932 and its administrative control came into the hands of the government when the Banaras state was merged with Uttar Pradesh in 1949. It has four beds (two for men and two for women). The staff comprises a doctor and two compounders The yearly expenditure in 1960 was Rs 5,051.

**Maharaja Chet Singh Hospital, Gyanpur**—This hospital was started by the maharaja of Banaras in 1894 and its administrative control was taken over by the State Government in 1949 when the Banaras state was merged with Uttar Pradesh. It has 40 beds (22 for men and 18 for women). In 1960 the staff comprised two doctors (a man and a woman), a midwife and four compounders. The annual expenditure in 1960 was Rs18,657.

**Maharaja Aditya Narain Singh Hospital, Naugarh**—This hospital was started by the maharaja of Banaras in 1931 and its administrative control came into the hands of the government when Banaras state was merged with Uttar Pradesh in 1949. There is no arrangement for admitting indoor patients. In 1960 the staff comprised a doctor and a compounder, the annual expenditure being Rs 4,137.

**Lovett Hospital, Ramnagar**—This hospital was started by the maharaja of Banaras in 1877. Its administrative control was taken over by the State Government in 1949 when the Banaras state was merged with Uttar Pradesh. The number of beds is seventy (for men). In 1960 there were, on the staff, four doctors (three men and a woman), a dozen compounders, a matron, a nursing sister and seven staff nurses and the annual expenditure was Rs 72,064. This hospital also has a T. B. wing which was set up in 1947 and has 18 beds (10 for men and 8 for women). It has an X-ray plant as well as arrangements for pathological tests. In 1959 it had a part-time medical officer, a compounder and a ward boy on its staff.

**Women's Hospital, Bhadohi**—This hospital was established by maharaja of Banaras and its administration was taken over by the government in 1949 when the merger of the Banaras state with Uttar Pradesh took place. In 1959 it had eight beds. The staff comprises a doctor and a compounder. The annual expenditure was Rs 6,405 in 1960.

**Women's Hospital, Chakia**—This institution was established in 1958. It has six beds and there are a doctor and a compounder on the staff The annual expenditure is Rs 5,977.

**Other Hospitals**—The other hospitals are police hospital which has fifty beds and a doctor, a compounder and two men nurses on the staff; the V Battalion P. A. C. hospital, Ramnagar, which has twenty-five beds, a doctor and two compounders: two hospitals, one of the central jail in Sheopur and the other of the district jail; the military hospital; and the railway hospital. Each of these is run by its own administrative department.

**Dispensaries**

**Allopathic**—The first allopathic dispensaries were opened at Sikrol, Chowk and Ausanganj some years before 1840. After about forty years the dispensaries at Chowk and Ausanganj were merged, the institution being called the Prince of Wales Hospital which is now known as the Shiva Prasad Gupta Hospital. The Sikrol dispensary, which was under the control of the district board, was subsequently managed by the municipal board and is now maintained by the government. The dispensary at Bhelupur was started in 1845 in the house of the maharaja of Vizianagram and was financed by the maharani. About 1900 it was managed by the district board. Later on its management was taken over by the municipal board and since April 1, 1960, it is being run by government. It has 30 beds (20 for men and 10 for women). A dispensary at Chandauli was started in 1858 with the help of private subscriptions. In the

following year it was taken over by the government, was later managed by the district board and now forms part of the primary health unit of the Chandauli development block. It has 12 beds (8 for men and 4 for women). The school dispensary in Varanasi city came into being in 1934 and the Biraon dispensary (having 4 beds) in 1949. Under the post-war reconstruction scheme, dispensaries were established at Dhanapur and Gangapur, each having four beds. The Sarnath and Rampur Kalan dispensaries (also with four beds each) were started in 1956 during the First Plan period. Dispensaries were also set up at Bhadohi, Gopiganj, Naugarh and Sakaldiha.

Under the scheme of the primary health centres of the planning department, a dispensary also functions at the headquarters of each active development block. The health centres function as the nuclei for providing integrated and preventive service, the staff of each consisting of a doctor (in over-all charge of the programme), a health visitor, a sanitary inspector, four midwives and a woman social worker for family planning. The area of operation of each centre is that of the development block in which it is located.

All the dispensaries mentioned above are managed by the State. The Antarim Zila Parishad maintains dispensaries at Sakaldiha (with 4 beds), Raja Talab (subsidized) and Pindra (subsidized) with 4 beds. A dispensary is also run by the municipal board, Mughalsarai.

The employee's State (health) insurance scheme is also functioning in the district for the benefit of industrial workers who are insured Three dispensaries function under this scheme, one each in Lahurabir, Bhelupur and the Town Hall area in the city and a mobile unit serves the areas of Sheopur, Pandepur, Krishna Mill and Ramnagar. The services rendered are in respect of illness, injury and maternity (for insured women employees). The services of specialists are also provided. The civil surgeon is in charge of the general administrative control of the scheme.

Ayurvedic—The State Government runs twenty-eight Ayurvedic dispensaries in the district, one each at Sikandarpur, Utraut, Sahabganj, Kharaunjaha, Maharajganj, Konia, Matethu, Chari, Berwa, Mondh (alias Jamunipur Athgawan), Koerauna, Durgaganj, (alias Misrainpur), Sudhwai, Suriwan, Ugapur, Ramnagar, Jalhupur and Chaubepur (having been set up in 1950), Sewapuri, Mangari, Kathiraon, Barain, Mirzamurad and Khamaria (all six having been started in 1939), Rameshwar (alias Karauna) (1956), Sonaicha (1957), Alinagar and Baburi. The first sixteen were taken over by the State Government in 1949 when the Banaras

state was merged with Uttar Pradesh. The dispensaries at Rameshwar and Sonaicha have four beds each. The Antarim Zila Parishad also maintains dispensaries at Niar Dih, Barahani, Niamtabad, Eonti, Balua, Awazapur, Quazi Sarai, Hatia, Shamsherpur, Nuri, Shikarganj, Khakhara and Deochandpur. It also maintains a subsidized dispensary at Kamalpur and runs a pharmaceutical works in Sheopur.

For the encouragement of the Ayurvedic system of medicine, the State Government gives subsidy to three *vaids* and the Antarim Zila Parishad gives grants-in-aid to twelve *vaids*.

**Unani**—There is a State Unani dispensary near Madho Singh railway station which was started in 1939. Another dispensary at Lohta is run by the Antarim Zila Parishad which also maintains a subsidized dispensary at Ramgarh. Two hakims also get grants-in-aid, one from the State Government and the other from the Antarim Zila Parishad.

**Homoeopathic**—There is a State homoeopathic dispensary in Danganj (a market in village Paharpur) which was started in 1956. Two such dispensaries, one each at Arangi and Banauli, are run by the Antarim Zila Parishad which also gives monthly financial aid to some homoeopaths for practising in the rural areas.

In addition there are a number of allopathic, Ayurvedic, homoeopathic and Unani dispensaries in the district which are maintained by private persons and organisations.

## Maternity and Child Welfare

Prior to 1954 the maternity and child health centres were supervised by the district medical officer of health under the district health scheme. Since then a woman health visitor supervises their activities, the over-all administrative control resting with the district medical officer of health. In 1959 the office of the regional maternity and child health officer (a woman medical graduate) was also established in the city so that adequate control and supervision of the maternity and child health services could be effected. To meet the high rate of infant mortality, chiefly due to the non-availability of adequate medical aid and advice and lack of sanitary conditions, a network of such centres for attending to labour cases and providing ante-natal and post-natal care was set up by the local bodies and public health department, each centre being under the charge of a trained midwife whose work is supervised by the health visitor. The midwives also make domiciliary visits in their areas. As a result, the infant mortality rate was lowered from 173·44 in the decade

ending 1940 to 132·05 in the decade ending 1950 it came down further during the decade ending 1960.

A maternity and child health centre (called the Rani Chhogi Devi Birla Maternity Home) was opened at Benia Bagh in July, 1940, which has twenty beds. The staff consists of a woman doctor, two health visitors, two midwives and three *dais*. There are nine maternity centres in the city and a dozen such centres in the rural areas, one each at Gopiganj, Sarnath, Chakia, Bhadohi, Sewapuri, Suriyawan, Gangapur, Sheopur, Mughalsarai, Syed Raja, Naugarh and Chandauli. The last three were opened with the assistance of the United Nations International Children's Emergency Fund in 1954 under the First Five-year Plan. The government established in the Second Plan period two maternity centres, one each at Gyanpur and Rampur Kalan in 1956 and 1957 respectively, each with a midwife and a *dai*

Under the scheme of the primary health unit of the planning department three maternity centres were opened during the Second Plan period in the development block of Chandauli, one each at Baburi, Merhi and Bishunpur; three in the development block of Baragaon, one each at Baragaon, Biraon and Tari, four in block Aurai one each at Khamaria, Ghosia, Maharajganj (alias Kansapur) and Derhwa; five in block Araziline, one each at Kashipur, Koraut, Mirzamurad, Raja Talab and Kathiraon; four in block Kashi Vidyapith, one each at Sheo Daspur, Chittupur, Lohta and Kandwa; four in block Gyanpur, one each at Pilkhuini, Matethu, Kanwal and Lohta; and four in block Chakia, one each at Sikandarpur, Shikarganj, Rampur Bhabhuwar and Ganesh Raipur.

Four maternity centres, one each at Pindra, Kaithi, Sakaldiha and Khakhara, are maintained by the Antarim Zila Parishad. It also maintains ten centres, one each at Adityanagar, Newada, Kakar Matta, Pahari, Naipura, Sarai Surjan, Jolha, Marahiyan, Malokhar and Alinagar, seven of which were opened in 1954 55 and three in 1956-57.

There is a scheme for the training of indigenous *dais* and midwives at each of the rural maternity centres organised by the State medical and health department and also in certain hospitals and dispensaries. The period of training is nine months, each trainee getting a stipend of fifteen to twenty rupees per month. An examination is held at the end of the course and those successful are awarded certificates and kits for conducting maternity cases. An auxiliary nurse-midwife training centre, which has a hostel as well, was started in the city in January, 1959, by the government It provides for the training in nursing and midwifery of forty

women from the district as well as from outside in two batches of twenty each every year, the duration of the course being two years, each trainee getting a monthly stipend of forty rupees. An assistant superintendent is in charge of the centre, the rest of the staff consisting of two health visitors, a nursing sister, a staff nurse and two midwives. A midwifery training centre was started in 1952 in Benia Bagh by the government but it was abolished in 1958. Under the community project programme, provision has been made for the appointment of health visitors and midwives for each of the primary health centres.

**Fresh Milk Scheme**—There is a regular scheme in the city for the distribution, at State expense, of a pound of fresh milk a day to each expectant or nursing mother (whose family income is less than a hundred rupees per month) for a month and a half prior to her confinement and for the same period after that. Free dry milk powder (supplied under the United Nations International Children's Emergency Fund scheme) is also distributed from different centres in the city to expectant and ailing mothers and to children below seven years of age who live in the city and in nine rural centres (in each of which at least thirty individuals are benefited).

## Public Health

The government department of public health was created in 1868, prior to which only the medical department was in existence. In 1948 these two departments were amalgamated and were placed under a director of medical and health services with headquarters at Lucknow. He is assisted by deputy and assistant directors who are in charge of the different branches of the organisation.

The district health scheme was inaugurated in the district in 1925 in order to improve the general health of the people. Before this the civil surgeon looked after all public health activities in addition to his own duties. Under the scheme for the rural areas a post of district medical officer of health was created in 1925 at the district level and a sanitary inspector (working under the district board) was placed in each tahsil to look after the sanitation in the rural areas, to prevent the adulteration of food, to collect vital statistics and to control epidemics, etc. The post of an assistant medical officer of health was also created in that year. The main objectives of the health scheme, which was introduced step by step in all the four tahsils, were control of epidemics, undertaking the work of vaccination, attending to environmental sanitation, collection of vital statistics, prevention of food adulteration and the making of sanitary arrangements in fairs and festivals

the areas and synthetic anti-malarial drugs are distributed to actual sufferers. Provisions also exist for entomological surveys by regular and random catching of mosquitoes from insect-collecting stations established in rural areas within a five-mile radius of the tahsil headquarters, laboratorical determination of the survival rates of the collected mosquitoes and dissection of mosquitoes to find out their percentage of infectivity. The district has been divided into four sectors, Sadar (attached to the city office), Kashi Vidyapith (attached to the Maruadih bazar), Sheopur (attached to Taran bazar) and Chakia (attached to Chakia bazar). The endemic unit (which was started in 1957-58 during the Second Plan period) with the aid of the World Health Organisation and the Government of India, has two sector officers, one each in the tahsils of Varanasi and Chakia (each under the charge of a senior malaria officer), each having under him a malaria inspector, sanitary inspectors, health visitors and two superior and inferior field workers. The hypoendemic unit with an almost similar staff was started in 1959-60.

**National Filaria Control Unit**—This units was set up in Varanasi in January, 1957, during the Second Plan period, to assess the growing incidence of filaria in the district, to treat filaria patients and to carry on research work in control methods. This is a scheme of the Government of India which the State Government executes in the district. It covers a population of more than two lakhs in the urban areas of Varanasi city and 0·9 lakhs in rural areas of the district. The annual expenditure amounts to Rs 90,000. The activities include administrative, field and research work, pre-control surveys, control measures and post-control surveys. The anti-filaria control measures consist of mass therapy by the distribution of medicinal tablets in the total area covered, anti-mosquito and anti-larval work in urban area, spraying of insecticides and distribution of anti-filarial drugs to check the spread of infection. The staff consists of a filaria control officer, a filaria research officer, an assistant entomologist, two inspectors and four insect collectors besides field workers and other personnel.

**B. C. G. Scheme**—This scheme was started in the State in 1949 and the work of B. C. G. (bacillus of Calmette and Guerin) vaccination was carried out in an organised way in 1952 at the headquarters of the tahsils, in factories, schools and the thickly populated villages within a five-mile radius of the tahsil headquarters. In the city itself 18,827 school-going children were tested and 6,243 were vaccinated during 1950-1951. 4,28,182 cases of adults and children were tested in 1954-55 and 98,393 people were vaccinated. The work of the mobile team is financed by the State Government but all B. C. G. equipment (including the

vehicles) is lent, free of cost by the United Nations International Children's Emergency Fund to the State.

**School Health Service**—The medical examination of school boys was previously done by part-time medical officers recruited by the education department of the State. In July, 1951, this work was transferred to the public health department. A whole-time school health officer is posted in Varanasi City and he carries out detailed inspections of students of certain classes and attends the school health dispensary to which those students who are in need of treatment come, eye and dental diseases being specially treated. The district medical officer of health performs the same duties in connection with school health work in rural areas. In future medical officers of the primary health units will gradually take up this work.

**Food and Drug Adulteration**—The district and municipal medical officers of health have the authority to license eating places, the former being the food inspector for the whole district. The government public analyst analyses the samples taken by the sanitary inspectors who work as food inspectors. Suitable action is taken against offenders under the Prevention of Food Adulteration Act, 1954. The drug inspector, the district medical officer of health (for rural areas) and the municipal corporation medical officer of health (for the corporation area) are in charge of the control of the sale of spurious drugs and drug adulteration. Their duties are to ensure that the provisions of the Indian Drugs Act (1940) and Drugs Rules (1945) are complied with by the retailers, wholesale dealers and manufacturing concerns and to carry out regular inspections and sampling.

## District Red Cross Society

A district Red Cross Society (which is a branch of the U. P. Red Cross Society) functions in the city under the presidentship of the district magistrate, the health officer of the municipal corporation being the honorary secretary. There is a junior Red Cross wing in the district which is managed by a sub-committee of seven members, of which the district inspector of schools is president and the boys and girls of different schools the junior members. The contributions of the members and money derived from the annual fund-raising campaign and through the sale of paper flags (on November 24 each year) are its main sources of income. Also in November every year is observed in all the educational institutions the Red Cross Week when relevant films are shown to school children. A large quantity of skimmed milk was also supplied by the State branch of the Indian Red Cross Society to a hundred primary schools for distribution to boys and girls.

**Family Planning.**

The State family planning scheme started functioning in the city for women in September, 1958, under the medical superintendent of the Ishwari Memorial Women's Hospital with a whole-time woman doctor, a part-time man doctor and a woman social worker to assist him. The work done includes the educating of people on family planning, giving of advice, paying of domiciliary visits, supplying of free contraceptives from the clinic to those individuals whose income is a hundred rupees or less per month (those whose income ranges from a hundred to two hundred rupees a month being charged only half the cost and others paying only the cost price), attending to sterilization cases of both men and women, free distribution of contraceptives at the rural clinics and urban clinics to people with low incomes, holding meetings and doing propaganda and publicity work. A family planning day is also observed on December 18 each year. A Red Cross family planning centre was also established in the city in March, 1952, which is in the charge of the municipal medical officer of health. Another family planning clinic was started for men in March, 1958. It is attached to the Shiva Prasad Gupta Hospital and gives advice to men, distributes printed literature and exhibits films on the subject. Three additional rural centres were started by the State Government in November, 1959, one each at Chandauli, Kashi Vidyapith and Araziline under the supervision of the district medical officer of health. Women social workers who tour in their areas in order to advice the people and distribute contraceptives have also been appointed at these centres.

**Factory Inspection**

The district medical officer of health inspects the factories and industrial concerns of the district in his capacity as additional factory inspector, and tenders his advice on the ways in which hazards to industrial workers can be lessened.

**Eye Relief Society**

There is an eye relief society in the district which is run under the presidentship of the district magistrate as a part of the zonal eye relief scheme to control and treat eye diseases. Eye relief camps are held under the auspices of a suitable ophthalmic hospital or dispensary under the civil surgeon in rural areas for conducting eye operations and rendering other allied treatment. During the year 1961-62 such camps were held in Sahabgunj, Chandauli, Gyanpur, Katesar, Kandwa, Dhanapur and Khamaria in which 1,083 persons were treated and 279 operations for cataract and 8 for other eye diseases were performed.

# CHAPTER XVII

# OTHER SOCIAL SERVICES

## Labour Welfare

Labour was a recognised feature in ancient India and it may be inferred from Kautilya's *Arthashastra* and Asoka's edicts that the condition of labourers was not unsatisfactory on the whole and the rulers saw to it that labourers were not maltreated. The movement of labour welfare in modern India goes back to the First World War till when the welfare of labourers was hardly thought of owing to the ignorance and illiteracy of the workers themselves, the short sightedness of the employers, the indifference of the government and the lack of public opinion on the subject. After the Second World War the welfare movement was revived and strengthened, the need for maintaining the health and well-being of labourers was gradually recognised and employers began to co-operate with the government in the provision of improved amenities in this sphere.

In the succeeding years several laws were enacted for the settlement of industrial disputes between employers and employees, the regulation of working hours, the payment and fixation of wages and the provision of social security for employees. The U. P. Shops and Commercial Establishments Act, 1947, was enforced in Varanasi in 1948 when an inspector of shops was appointed in the district. This act now applies to the limits of the municipal corporation, Varanasi, the cantonment area and the municipalities of Bhadohi and Mughalsarai. Prior to the appointment of a minimum wage inspector at Varanasi in 1954, the work of the enforcement of the Minimum Wages Act, 1948, was looked after by an inspector posted for the purpose in the Allahabad region within which the district of Varanasi was included. For the enforcement of the Industrial Disputes Act, 1947, an inspector (to be resident in the district) was appointed in 1948. In 1955 these inspectors (working under the authority of the labour commissioner at Kanpur) were redesignated labour inspectors. In November, 1959, a sub-regional conciliation office was opened in the city under an additional regional conciliation officer and the three labour inspectors were brought under his control. The work relating to the Industrial Employment (Standing Orders) Act, 1948, is also looked after by this officer under the supervision of the labour commissioner at Kanpur.

All cases of industrial dispute are first handled by the additional regional conciliation officer but if no settlement can be effected they are referred to the labour courts.

The work concerning the Factories Act, 1948, is under the inspector of factories whose headquarters is at Allahabad.

Of the three labour welfare centres run by the government one is an 'A' class and two are 'B' class centres. The former (started in 1948) is at Nati Imli and maintains an allopathic dispensary manned by a medical officer and provides facilities for games and other cultural activities Of the latter, one (functioning since 1960) is at Bhelupur and the other (in existence since 1961) is at Sahupuri, both also having Ayurvedic dispensaries for their workers.

In 1961 there were thirteen important mills and factories in the district employing 3,018 persons.

The employees' provident fund scheme was introduced on November 6, 1952; a contribution at the rate of 6¼ per cent is deducted by the employer from the wages of every employee getting Rs 500 per month or less as basic wages and the employer also contributes 6¼ per cent each month towards the employees' provident fund and has to deposit the total monthly collections, together with 3 per cent towards administrative charges on the total employees' and employers' contributions. in the nearest branch of the State Bank of India.

The Employees' State Insurance Scheme was introduced in the district on March 31, 1957, and pertains to those persons whose pay does not exceed Rs 400 per month; an employee has to contribute roughly 2¼ per cent and the employer 1¼ per cent of the employees' wages towards the premium every month. This Act is applicable to all factories which are equipped with electric power and employ twenty or more persons. It is out of this compulsory saving that medical care and security, etc., are made available to individual industrial workers in the event of sickness, maternity and injury received during employment. There are two employees' State insurance dispensaries in the city, one at Bhelupur and the other in the Chowk as well as a mobile unit which functions in the district for such factories as are governed under the Act.

### Old Age Pensions

The old age pension scheme, which was introduced in the district in December, 1957, aims at providing some measure of social security and relief to old and destitute men and women of sixty-five years of age or

above (who are domiciled in Uttar Pradesh and have resided in the State for more than a year on the date of the application for the receipt of the pension) who are without any source of income and have no relatives (as specified in the scheme) to support them. The labour commissioner at Kanpur is in administrative charge of the whole scheme, though much of the work in respect of the enumeration of destitute persons and the selection of suitable persons qualified to receive the pension is done in the district itself.

By the end of March, 1961, the number of persons receiving such pensions was 387. Of the beneficiaries 116 were men and 271 women, the city alone accounting for 267 pensioners of whom 59 were men and 208 women.

## Prohibition

Prohibition has not been introduced in the district but the city of Varanasi is the headquarters of a regional prohibition and social uplift officer (who is in charge of all the five districts of the Varanasi Division) whose main work is to undertake active propaganda and publicity in furthering the cause of prohibition and to exhort people not to indulge in addiction to drink or intoxicants. The staff in this district consists of a prohibiton and social uplift organiser, a clerk and two peons. The activities include the presentation of free film shows against the evils of drink, the formation of caste panchayats through which propaganda can be carried out in the villages, the carrying out of propaganda in favour of prohibition during fairs, social contacts with addicts and distillers of illicit spirits, etc.

A temperance society is functioning at Varanasi and its members constitute officials and non-officials, more attention being paid to the eradication of the evil among labourers.

## Advancement Of Scheduled Castes And Other Backward Classes

The Harijan Sahayak department in the district of Varanasi has been entrusted with the uplift of the Scheduled Castes and Other Backward Classes of the district. The strength of the staff at the district level consists of a district Harijan welfare officer, four Harijan welfare supervisors, two education supervisors, a supervisor for depressed classes and four panchayat organisers.

This staff works under the district planning officer. The work at the district level is handled by the district inspector of schools of the education department of the State, who looks after the education of these

people and the district planning officer is in charge of the rest of the work.

The district of Varanasi receives various types of grants-in-aid for the Scheduled Castes, Other Backward Classes and ex-criminal tribes, which are utilised by the additional district magistrate (planning) in consultation with the district Harijan sahayak subcommittee which is a branch of the Antarim Zila Parishad and whose members are those legislators belonging to the Scheduled Castes who represent the district, the chairman of the subcommittee (who is also the vice-president of the Antarim Zila Parishad), the senior superintendent of police, the district co-operative officer and the district inspector of schools. The additional district magistrate (planning) of Varanasi is the secretary of this body and the district Harijan welfare officer is the joint secretary.

There are two Harijan hostels in the district of Varanasi—the Vir Ashram Harijan Chhatravas, Sonarpura, Shivala and the Jagjivan Ram Harijan Chhatravas.

A night school is also run by the Harijan Sahayak department in Varanasi. There are six Harijan libraries in the district : Adi Hindu Depressed Class Pustakalaya; Rastriya Pustakalaya, Bauliva; Shri Gandhi Pustakalaya, Sadar; Nav Yuvak Pustakalaya, Bazar Sarai Pakwan, Mughalsarai; Harijan Pustakalaya, Pitar Kunda; and Depressed Class Pustakalaya, Ghamapuri.

## Trusts And Endowments

There is a large number of endowments and trusts in the district. The Hindu endowments or trusts number 197 of which 90 are in tahsil Varanasi, 78 in tahsil Chandauli, 21 in tahsil Gyanpur and 8 in tahsil Chakia. The Sunni trusts, most of which are religious in nature, number 327. Of the 72 Shia trusts, 65 are wholly religious and charitable and 7 are partly charitable.

The total number of charitable trusts and endowments other than religious is 64, the majority being centred in Varanasi city Of these 12 are for medical purposes and 52 for educational.

### Religious Endowments

**Hindu**—The Hindu religious trusts and endowments have been instituted generally for the purpose of maintaining certain Hindu temples and for the continuance of daily worship in them. In addition, some of these trusts undertake philanthropic and charitable activities such as

free distribution of food to the needy. Some of these endowments and trusts relate to the celebrated shrines of Varanasi such as those of Vishvanath, Adivishveshvara, Kalbhairav, Annapurna, Durga, Sankat Mochan and Bindumadhava.

The Chhotelal Bhairon Prasad Trust of Kanpur was established in 1903 and maintains the Bhaskar Kshetra. The trust has an income of Rs300 per month and provides food for forty persons daily.

Other trusts that may be mentioned are the Agasta Kund, the Amvadia, the Bhuwaneshwari, the Rani Bhawani and the Raj Rajeshwari Vidya Mai.

The Darwin Pilgrim's Trust of Varanasi was created in 1923 by Batuk Prasad Khattri who endowed it with Rs43,000. It is a religious trust and its object is to provide assistance and advice to pilgrims coming to the city. The trust is managed by a managing committee the president of which is the district magistrate of Varanasi.

Muslim—The mosque of Sale Sultan Begum (dauhter of Mirza Sikandar Bakht of the family of nawabs of Avadh) was built sometime before 1857. It gets its income from the land gifted to it.

The Chhotee Khanam Trust was created by Chhotee Khanam in 1898 for the maintenance of a mosque called after her. It has an annual income of Rs600 which accrues from the property endowed for the purpose.

The Anjuman Intazamia Musajid is an association of several small trusts and was formed in 1938. The total amount endowed in these trusts is about Rs2,188. This association is responsible for the maintenance of twenty-three mosques, their upkeep, annual repairs and payments to the muezzins.

The Masjid Chandan Shaheed Trust was registered in 1938 for the maintenance of a mosque called Chandan Shaheed in the city of Varanasi, for public worship. The amount endowed is Rs400 which is meant for the maintenance of the mosque.

The Panchaiti Waqf for the maintenance of Imambara Kalan, Varanasi, and the Mausoleum and graveyard attached, was recognised by law in 1817. The income accruing to it from the property endowed is Rs1,200 per annum.

A *waqf* was created by Khurshed Ali Khan of Varanasi, his mother and the members of his family in 1860 and property consisting houses

and land having an annual income of Rs500 was endowed. The trust maintains a mosque, holds religious *majlises* and runs an institution, the Madrasa-i-Imamia, which also has a hostel.

A Shia *waqf*, known as Waqf Jameulullom Jawadia, Varanasi was created by Saiyid Mohammad Sajjad in 1929. It has an annual income of Rs3,000 which accrues from the property endowed. The main object of the trust is to impart religious instruction.

**Non-religious Endowments**

The Munshi Sital Singh Trust was created in 1843. Rs12,700 in all was endowed on the condition that after the founder's death the annual interest should be expended on some allowance to his descendants, on charity and on scholarships to be instituted in Jay Narain College, Varanasi. The Trust is managed by a committee consisting of the commissioner (Varanasi Division), the district magistrate, the district judge and the principal, Jay Narain College.

Venkatacharya, a resident of Vizianagram, bequeathed in 1849 his property for the accommodation of pilgrims and for the encouragement of education. In 1892 the bequest consisted of properties valued at Rs14,518. A certain amount of the interest was to be divided equally between Queen's College and Jai Narain College for the promotion of education and the rest to be spent on the poor and the distressed. The Trust is managed by a committee consisting of the commissioner (Varanasi Disivion), the district magistrate, the district judge and the principals of the Jay Narain College and the Queen's College.

In 1864 Raj Narain Das and Narsingh Das created the Rajghat Dharamshala Trust with an endowment of Rs2,000 for a dharmsala for travellers and pilgrims which was built two years later at Rajghat, but was pulled down when the railway line was extended to this site. In 1893 Rai Shyam Krishna added Rs10,000 to the trust funds for the construction of another dharmsala but his project did not materialize. With the consent of the original donors and their heirs it was decided to make a park in Varanasi and land in Binia Talab was acquired for Rs12,688 in 1899 for this purpose. In 1902 this park was named the Queen Victoria Memorial Park, ten per cent of the total amount endowed being earmarked for the repairs and maintenance of the park. A committee consisting of the commissioner, Varanasi Division, as chairman, the district magistrate as secretary and the sessions judge and two other non officials as members was formed to administer the trust.

An endowment of Rs5,000 was made in 1868 by Guru Das Mitra. the interest being earmarked for spending on the Chowk dispensary. On its being closed down the money was applied to the maintenance of the Prince of Wales Hospital (now called the Shiva Prasad Gupta Hospital).

Madholal of Chaukhamba, Varanasi, created a trust by making an endowment of Rs45,000, the interest being set aside for the institution of three scholarships in the Government Sanskrit College for pursuing higher studies in Sanskrit, the amount of the scholarships varying between ten and fifty rupees as decided by the committee of which the principal of the college is chairman.

The Hewett Kshatriya School Endowment Trust was created by Raja Udai Pertap Singh of Bhinga in 1908 by endowing a sum of ten lakhs of rupees, the interest to be spent on the building of a school with a boarding house A committee with the commissioner, Varanasi Division, as chairman and the district inspector of schools as the secretary, was formed to administer the trust. Another committee for the management of the school was formed with five *ex-officio* and eleven other members of the Kshatriya community. The *ex-officio* members are the commissioner, Varanasi Division, the district magistrate, Varanasi, the director of education, the district inspector of schools and the civil surgeon. The non-official members have to be elected by the Kshatriya Hitkarini Sabha.

Raja Udai Pertap Singh of Bhinga also endowed Rs30,000 for the creation of the Edward Kshatriya Scholarship Trust under which six scholarships, each tenable for two years and amounting from eight to twenty-five rupees per month, are awarded to Kshatriya students passing the high school or equivalent examination. These scholarships are administered by a committee consisting of the commissioner, Varanasi Division, and the district inspector of schools.

In 1928 Batuk Prasad Khatri of Varanasi endowed a lakh of rupees for the establishment in Varanasi of an industrial institute (named after the donor) to impart training in design and craftsmanship and to improve the traditional methods of making certain articles. The institute was reorganised in 1955 and was named the Batuk Prasad Khatri Government Polytechnic which is now managed by the director of industries U. P.

# CHAPTER XVIII

## PUBLIC LIFE AND VOLUNTARY SOCIAL SERVICE ORGANISATIONS

### Representation Of District In Legislatures

**Political Parties**

There is no political party in the district which can be considered to be purely local in character and those that do exist are units of all-India parties. It is difficult to assess the numerical strength of the membership of these parties as it is subject to change but on the basis of the results of the general elections of 1952, 1957 and 1962 it may be said that the major political parties in the district were the Indian National Congress, the Socialist, the Communist and the Jan Sangh Each party has its own separate district committee, *mandals* (or regional sub-committees) and other units in the district. All of them function in the rural and urban areas but whereas the first does so through its office at the headquarters of the district, the others function in the tahsils and villages by means of separate offices and office-bearers under the aegis of the district body.

**Vidhan Sabha (Legislative Assembly)**

In the general elections of 1952, for purposes of election to the Vidhan Sabha (Legislative Assembly) in respect of thirteen seats; the district was divided into eleven constituencies, those of Chakia-cum Chandauli (South East) and Gyanpur (North-West) being double member constituencies with one seat reserved for a member of the Scheduled Castes in each and those of Chandauli (North); Chandauli (South-West) for Ramnagar; Varanasi City (North); Varanasi City (South); Varanasi (North); Varanasi Central); Varanasi (South); Gyanpur (East) and Varanasi (West), being single member constituencies. In the general elections of 1957 the old constituencies were delimited and the new ones were named Chandauli, Mahaich, Mughalsarai, Katehar, Varanasi City (South), Varanasi City North). Sheopur, Kolasla, Kaswar Sarkari, Kaswar Raja and Gyanpur, the first and the last being double member constituencies and the rest single member constituencies. The total number of seats continued to be thirteen. For the purposes of the general elections of 1962 the district was divided into 13 constituencies—Bhadohi, Kaswar, Kolasla, Gangapur, Varanasi City (South), Varanasi City (North),

Sheopur, Katehar, Mahaich, Mughalsarai, Chandauli, Gyanpur and Chakia, the seats in the last two having been reserved for the Scheduled Castes (according to the delimitation of the constituencies done in 1961) and eleven being general seats.

The total number of electors in the district in 1952 was 9,68,900 of whom 5,36,448 persons (55·36 per cent) exercised their right to vote. In the general elections of 1957, the total number of electors increased to 10,26,466 and the number of those who actually cast their votes to 7,61,608 (74·2 per cent). The total number of electors in the general elections of 1962 was 11,03,693 and the number of those who actually cast their votes 6,58,326 (59·6 per cent). The number of valid votes polled in these general elections was 5,02,089 and 7,40,315 in 1952 and 1957 respectively and it was 6,22,835 in 1962. The statement below indicates the position of the different political parties in these general elections for the Vidhan Sabha:

| Political party | Valid votes polled in 1952 | Valid votes polled in 1957 | | Valid votes polled in 1962 |
|---|---|---|---|---|
| Indian National Congress .. | 1,93,733 | Unreserved | 2,80,349 | 2,01,165 |
| | | Reserved | 72,274 | 31,127 |
| Socialist .. .. | 92,559 | Unreserved | 34,145 | 1,19,067 |
| | | Reserved | .. | 24,760 |
| Kisan Mazdoor Praja .. | 9,294 | .. | .. | .. |
| Jan Sangh .. .. | 36,279 | Unreserved | 40,139 | 69,950 |
| | | Reserved | 16,605 | 15,005 |
| Ram Rajya Parishad .. | 25,098 | Unreserved | 6,237 | 2,663 |
| | | Reserved | .. | 1,060 |
| Hindu Mahasabha .. | 2,047 | Unreserved | .. | 5,530 |
| Communist .. .. | 7,847 | Unreserved | 63,895 | 99,678 |
| | | Reserved | .. | 3,227 |
| U. P. Revolutionary Socialist | 7,587 | .. | .. | .. |
| Praja Socialist .. .. | .. | Unreserved | .. | 23,883 |
| Swatantra .. .. | .. | Unreserved | .. | 2,369 |
| Independents .. .. | 1,26,540 | Unreserved | 1,86,105 | 16,510 |
| | | Reserved | 40,506 | 6,742 |
| Others .. .. | 505 | . | .. | .. |

In the district in the 1952 elections, the Congress captured twelve out of thirteen seats, the thirteenth going to the Socialists. In 1957, the Congress again led by winning eleven out of thirteen seats. Next were the Communists and the Independents with one seat each. In 1962 the Congress once again led by capturing 8 seats, the Jan Sangh following with 3 and the Socialists and the Communists with one each. The following statement shows the number of seats contested and won by each political party:

| Political party | 1952 | | 1957 | | 1962 | |
|---|---|---|---|---|---|---|
| | Number of contestants | Number of seats won | Number of contestants | Number of seats won | Number of contestants | Number of seats won |
| Congress | 13 | 12 | 13 | 11 | 13 | 8 |
| Socialist | 13 | 1 | .. | .. | 13 | 3 |
| Ram Rajya Parishad | 9 | .. | 2 | .. | 3 | .. |
| Jan Sangh | 7 | .. | 7 | .. | 11 | 1 |
| Kisan Mazdoor Praja | 6 | .. | .. | | | .. |
| Hindu Mahasabha | 2 | .. | .. | .. | 4 | .. |
| Communist | 1 | .. | 1 | 1 | 12 | 1 |
| Uttar Pradesh Revolutionary Socialist | 1 | .. | .. | .. | .. | |
| Forward Block | 1 | .. | .. | .. | .. | .. |
| Praja Socialist | .. | .. | 4 | .. | 7 | .. |
| Swatantra | .. | .. | .. | .. | 3 | .. |
| Independents | 35 | .. | 24 | 1 | 9 | .. |
| Total | 88 | 13 | 54 | 13 | 75 | 13 |

## Vidhan Parishad (Legislative Council)

The district of Varanasi forms part of the Uttar Pradesh (East) Graduates', Uttar Pradesh (East) Teachers' and Varanasi Local Authorities' constituencies, the total number of seats for them being four, five and six respectively.

**Lok Sabha (House of the People)**

In 1952, for purposes of election of four seats to the Lok Sabha, the district was divided into two main single member constituencies known as Banaras District (Central) and Banaras District (East) and also formed part of Mirzapur District-cum-Banaras District (West) with a seat reserved for a member of the Scheduled Castes. In the elections of 1957 there was a change in the constituencies, the two new single member constituencies being Varanasi and Chandauli and the double member constituency Mirzapur District-cum-Varanasi District (with slight modifications) and with the usual reservation for the Scheduled Castes. In the elections of 1962 the district was divided into three parliamentary constituencies—the Varanasi, Chandauli and Mirzapur parliamentary constituencies, the third including three assembly constituencies of Varanasi and two assembly constituencies of the Mirzapur district, according to the delimitation of the constituencies done in 1961. The total valid votes polled in the elections for 1952 numbered 8,32,778, the number of electors in all the constituencies being 11,72,700. In the general elections of 1957 the valid votes polled rose to 11,76,212 and the electorate increased to 15,71,740. The total number of electors in the elections of 1962 was 12,61,931, the number of valid votes cast being 7,21,924 (57 per cent). The statement below shows the number of votes polled by the different political parties in these elections to the Lok Sabha:

| Party | Valid votes polled in 1952 | Valid votes polled in 1957 | Valid votes polled in 1962 |
|---|---|---|---|
| Congress .. . | 4,02,034 | 6,13,599 | 2,78,207 |
| Socialist .. | 1,32,059 | 1,30,397 | 1,53,799 |
| Jan Sangh . . . | 88,470 | 2 53,224 | 1,31,328 |
| Ram Rajya Parishad .. .. | 63,824 | 21,020 | 3,522 |
| Kisan Mazdoor Praja . .. | 13.112 | .. | .. |
| Communist .. .. .. | .. | .. | 98,815 |
| Praja Socialist .. .. . | .. | . | 44,390 |
| Swatantra .. .. | .. | .. | 2,120 |
| Independents .. .. .. | 1,83,273 | 1,57,072 | 9,743 |

The Congress captured all the parliamentary seats in all the general elections held so far. The following statement shows the number of seats contested and won by each political party:

| Political party | 1952 | | 1957 | | 1962 | |
|---|---|---|---|---|---|---|
| | Number of contestants | Number of seats won | Number of contestants | Number of seats won | Number of contestants | Number of seats won |
| Congress | 4 | 4 | 4 | 4 | 3 | 3 |
| Socialist | 4 | - | .. | .. | 3 | |
| Jan Sangh | 3 | .. | 3 | .. | 2 | |
| Communist | .. | .. | .. | . | 3 | |
| Ram Rajya Parishad | 3 | . | 1 | | 1 | . |
| Praja Socialist | .. | .. | 2 | | 1 | |
| Swatantra | .. | | .. | . | 1 | |
| Kisan Mazdoor Praja | 1 | .. | .. | . | . | .. |
| Independents | 5 | .. | 2 | .. | 2 | .. |
| Total | 20 | 4 | 12 | 4 | 16 | 3 |

## Newspapers and Periodicals

For a long time the district of Varanasi was without any newspaper worth the name and the newspapers published from Delhi, Lucknow, Kanpur and Allahabad which did find circulation here naturally gave very little space to the news and wants of the district. The newspapers and periodicals of Varanasi that did make a start were mostly ephemeral in character, often changing their name and ownership and were either monthly or weekly magazines and journals and not newspapers. Nevertheless some of them were of good standing. About the end of the first decade of this century, the largest circulation was that of an English monthly journal known as the *Central Hindu College Magazine*, of which 11,000 copies were printed. It dealt chiefly with moral and religious subjects and was edited by (Dr) Annie Besant.

The organ of the Theosophical Society, entitled *Theosophy in India*, appeared monthly with a circulation of 5,000. Its name has now been

changed to *The Theosophical Review* and it has a circulation of 3,288 per month. It is published in English and Hindi and devotes itself to religion and philosophy. The *Awaz-i-Khalq*, printed at the Bhumihar Brahman Press, started publication in 1902 and was an Urdu weekly at that time. Later on it became bilingual and published articles in Hindi and English. It deals with religion and philosophy, its circulation being 400 every week. Five papers which started publication in the past, discontinued publication after sometime. Among these the *Bharat Jiwan*, a Hindi paper of moderate views, giving local news and advertisements, was printed at a press of the same name and had a circulation of about 1,500 per week; *Nigamagam Chandrika* and the *Vanijya Sukhdayak* were Hindi papers, the first (formerly published from Mathura) being printed at the Dharm Amrit Press and being religious in outlook; the other, a commercial paper, being published at the Medical Hall Press; the *Bharatendu*, printed at the Tara Printing Press, was a Hindi weekly and published articles mainly on social reform and on literary, scientific and commercial subjects; *Talim-i-Islam* was another paper published in Urdu which was printed at the Siddiqi Press. The *Nagari Pracharini Patrika* (started 1896) is a Hindi quarterly research journal which is published in Varanasi by the Nagari Pracharini Sabha, Kashi.

Among the present local Hindi dailies are the *Aj*, which was started in 1920, has a circulation of 14,066 and subscribes to the political views held by the Indian National Congress, the *Banaras*, (published at the Surya Press) and the *Gandiva*, (published at the Gandiva Mudranalaya) both of which started publication in 1950. The *Sanmarg* started publication in 1946 and is the official organ of the Ram Rajya Parishad. The *Samachar* started publication in 1959. Among the local Urdu dailies are the *Azad* (started in 1948) and the *Hindustan* which was started in 1957 and was published at the Hindustan Press. The *Sansar* (started in 1943) is a Hindi bi-weekly and the *Mel Milap* (started in 1947) is a Hindi weekly.

The newspapers which come into the district from outside are the *Pioneer*, *National Herald* (both published from Lucknow), the *Leader* and the *Northern India Patrika*, (both published from Allahabad), the *Statesman*, the *Hindustan Times*, the *Times of India* and the *Indian Express* (all published from Delhi). They have subscribers among the English-knowing people of the district. Among outside Hindi dailies read here are the *Swatantra Bharat* and *Navjivan* (both published from Lucknow), the *Bharat* (published from Allahabad) and the *Vir Arjun* and the *Nava Bharat Times* (both published from Delhi). Among the periodicals *The Illustrated Weekly of India*, *Filmfare*, *Reader's Digest* and *Blitz* are

also read in the district by English-knowing people and *Dharmyug*, *Maya*, *Manohar Kahaniyan* and *Saptahik Hindustan* by Hindi-knowing people.

## Voluntary Social Service Organisations

### Orphanages

The district of Varanasi has a number of social service organisations and institutions. The U. P. Women's and Children's Institutions (Control) Act, 1956, which was enforced in this district in 1958, provides for the better control and supervision of orphanages and other institutions caring for women and children and for the proper care, custody and training of the inmates of such places. As a result of this Act, institutions not coming up to the required standard were closed down and others were licensed, four of those in existence being described below.

The Bhinga Raj Anathalaya was founded by Udai Pertab Singh, raja of Bhinga in 1898 for the maintenance of old and infirm women irrespective of caste and creed. Its chief source of income is the interest that accrues from the government securities of Rs1,16,700, other sources being donations and subscriptions from the public. The institution also admits non-delinquent orphan boys of all castes and creeds of school going age, forty now being on roll. They are boarded and lodged free of charge and are given free education up to the higher secondary school stage and since 1959 vocational training is also being given to them. The committee of management consists of nine elected members (who are approved by the government), two permanent members from the founder's family and the city magistrate who is an *ex officio* member.

The Kashi Anathalaya Association (also known as Rani Ram Kumari Vanita Vishram) was established in 1928 to provide a home for women and children in distress and to make them self-supporting by providing training in weaving, tailoring and other gainful crafts. The financial resources of the association comprise investments in government promissory notes, grants from the State Government and contributions from local bodies. The association is governed by a general council with the district magistrate, Varanasi, as its *ex-officio* president and an executive committee organises and carries out the objects of the association. A woman superintendent is in charge of the institution.

The Arya Samaj Anathalaya gives protection to destitute children and abandoned women and widows and was established in 1922. Free boarding and lodging are provided for the inmates and attempts are also made to rehabilitate women in distress.

The Kashi Sewa Samiti is a social service organisation which was established in 1918 and has an orphanage, a blind school and a charitable dispensary under its aegis. It has its own building for the orphanage and the blind school where twenty orphans and twenty blind people are lodged. Vocational training in useful crafts is also given by trained teachers. The income is derived from endowments, charities and government grants, the normal annual expenditure being Rs20,000. The institution is recognized by the government under the U. P. Women's and Children's Institutions (Control) Act, 1956.

The Mazhar-ul-ulma is a Muslim orphanage which accommodates forty-nine orphans. The inmates are provided with free boarding, lodging and education. A new building is being constructed near the Alaipur railway station. Expenditure amounting to Rs70,000 has already been incurred on the construction of buildings.

The Raja Kali Shankar Asylum, Chauka Ghat, was established in 1826 and has an investment of Rs7,28,000 in the form of cash securities, the interest of which forms the main source of its income. It was established to look after destitues, specially the blind. The building has been taken over by the State Government to be used as a beggars' home The social welfare department took the asylum over on October 16, 1958 in order to run it as a government work house for beggars

**Rescue Homes and Welfare Organisations for Women**

The home at Varanasi for elderly, destitute and displaced women from East Pakistan is being run by the State Government from February 3, 1952, and is under the administrative control of the district relief and rehabilitation officer, Varanasi. All the inmates of the home, who are aged and physically disabled, are provided with free boarding and lodging apart from clothing and articles of daily use

The District Shelter-cum-Reception Centre in Varanasi was established in March, 1958, by the State Government under the administrative control of the social welfare department. It provides shelter and other necessities of life for women who require after-care, for women rescued from houses of ill fame and specially for those who are in moral danger. It also looks after the needs of the women discharged from the correctional and non-correctional institutions in the district like jails. reformatories, widows' homes and orphanages. Such women are kept in this centre, which is more or less like a transit camp, for a maximum period of three months after which they are transferred to the after-care

home in either Meerut or Lucknow or the rescue home, Dehra Dun. In addition to getting free boarding, lodging and clothing, these women also receive training in useful and household crafts to enable them to earn their living.

The district also has a number of voluntary organisations which are engaged in rendering social service.

The Mahila Mandal, Kashi (established in 1934), was registered in 1948. It aims at providing technical education for needy and poor women in order to enable them to earn their livelihood. It maintains a reading room and a library and the students are taught crafts, typing, music and swimming. A committee manages its internal affairs. The sources of income are donations, subscriptions, fees, and grants received from the Central Social Welfare Board and from the State Government.

The Kasturba Gandhi Rashtriya Smarak Trust, Uttar Pradesh (established at Varanasi in 1945), is a State branch of the all-India organisation of the same name. It aims at providing social service and certain relief measures such as a health service, primary education and training in handicrafts, etc., to the children and women of the rural areas. There are forty-two active members of the trust and its management is entrusted to the working committee of its central body. The sources of income of the trust are donations, subscriptions, fees and grants received from the Central Social Welfare Board and the State Government.

The Nagar Mahapalika Mahila Udyog Kendra (established in 1949) is being run by the municipal corporation, Varanasi. Its aims are to provide training in handicrafts, etc., for needy and destitute women of the city area so that they may be able to earn their livelihood.

The Leading Tailoring and Cutting Academy (established and registered in 1955) aims at providing technical education for able-bodied men and women in tailoring and repairing of sewing machines, etc. It is managed by a committee and has a branch at Bechupur in Mughalsarai. The sources of income are public donations, fees and grants received from the State Government

### Institutions for Community Welfare

There are in the district a number of social service organisations which work for the social, moral and economic uplift of the people. A brief account of some of them is given below.

The District Red Cross Society is a branch of the U. P. Red Cross Society. It runs classes which give a training in health education, nursing, relief work during disasters, maternity and child welfare and also train health visitors, etc. A junior Red Cross wing is also functioning in the district which is managed by a sub-committee.

A District Eye Relief Society is functioning in the district as a part of the zonal eye relief scheme to prevent eye diseases and other allied ailments. The society holds eye relief camps in the rural areas and conducts eye operations and provides other types of treatment as well.

The St John Ambulance Association encourages knowledge of first aid, nursing, etc., among boys and girls and endeavours to improve their health and physical vigour by means of games and exercises and the practice of good health habits.

The Nagar Samaj Kalyan Samiti is functioning in the district under the presidentship of the district magistrate and the district Harijan and social welfare officer acts as its secretary. Under its aegis various Mohalla Samaj Kalyan Samitis have been formed to render social service to the needy people of the city areas of the district.

The Zila Aparadh Nirodhak Samiti is a branch of the U. P. Aparadh Nirodhak Samiti. It aims at the prevention of crime and the reform of offenders by rehabilitating them in society as normal citizens.

The Bharat Sewak Samaj is a social service organisation which aims at promoting avenues of voluntary service for constructive work such as. *shramdan* (voluntary labour), holding camps for youths, adults, teachers, etc., encouraging prohibition, the removal of untouchability, etc.

The Bharat Sewa Ashram Sangh (established in 1927) is a branch of the Bharat Sewa Ashram Sangh, Calcutta, and its jurisdiction extends to the whole of Uttar Pradesh. Its object is to provide food, clothing and medicines to needy persons during famines, floods, etc. It has about 200 active members in the district and its management is entrusted to governing body. The sources of income are donations, subscriptions and government grants.

A branch of the Harijan Sewak Sangh was established in the district in 1934, the aim and objects being the eradication of the evil practice of untouchability among the masses and the raising of the standard of living of the Harijans of the district.

The Foundation for New Education was established in 1938 and was previously known as the Rishi Valley Trust. It aims at encouraging educational, cultural and other welfare activities.

The Banaras Sociological Society, Kashi Vidyapith, Varanasi (established and registered in 1946), aims at studying Indian society from the view point of human and social sciences. The society imparts training to men, women and children in health, social education, cottage and village industries and also provides the means of healthy recreation.

Sewa Ashram (established in 1946 and registered in 1949) aims at rendering social service, providing training for social workers, making villages self-sufficient through cottage industries and establishing study circles and village libraries for the propagation of the ideas of *Sarvodaya* (the progress of all).

The Bal Mandir, Shri Gandhi Ashram, Sewapuri (established in 1946), aims at the development of character building in children.

The Gandhi Smarak Nidhi, Uttar Pradesh (established in 1950) is the State branch of the all-India organisation of the same name. The object of the organisation is to render social service to villagers and to propagate the Gandhian ideals in the rural areas of the district.

The Akhil Bhartiya Sarva Sewa Sangh (established and registered in 1951) has its headquarters at Varanasi and its area of operation extends to the whole country. Its objects, which are implemented in the district as well, include the promotion of harmonious relations among people professing different religions, removal of untouchability, encouragement of prohibition, development of village industries, provision of medical facilities for lepers, etc.

The Udit Prasad Kshetra is maintained by the maharaja of Pratapgarh who gives it a donation of Rs80 per month. About eighty mendicants are provided with food once a month.

The Mukhramdas Lachmi Narain Kshetra is situated in *muhalla* Terhi Nim and has three other centres. Free meals are distributed to a few poor students, the annual expenditure being Rs300.

Mumukshu Bhavan was established twenty years ago. It helps needy students with free meals and clothes. It is maintained by donations and money received in charity and also gets an annual grant of Rs1,000 from the Government of India.

The Bhinga Dandi Ashram is situated near Sankat Mochan and has been in existence since 1924. Several sadhus get free meals and residence here, the annual income being Rs3,000 which accrues from the property attached to the institution.

## CHAPTER XIX

## PLACES OF INTEREST

**Alinagar (pargana Dhus, tahsil Chandauli)**

This village stands in Lat. 25°16′ N. and Long. 83°8′ E., at a distance of about nine miles from Chandauli (the tahsil headquarters) and twelve miles from Varanasi (the district headquarters), the railway station of Mughalsarai being a mile north-west of the village. It lies on the metalled road which takes off from the Grand Trunk Road at Mughalsarai and leads to Chakia. The village is said to have been founded about 1620 by one Ali Khan. The fort was built by Abdhut Singh on behalf of Raja Balwant Singh. Its population, according to the census of 1961, numbers 3,631, the area of the village being 761 acres of which the cultivated area covered 570 acres in 1368 *Fasli* (1960-61). The revenue of the village in this year amounted to Rs3,353. The principal food crops are wheat, gram, barley and peas, the source of irrigation being the Dhanapur and Barhwal distributaries.

Alinagar falls in the Niamtabad development block and is the headquarters of a *nyaya* panchayat. A seed store of the co-operative department is situated at a distance of about two miles from the village. The place has a branch post-office, an Ayurvedic dispensary, a junior Basic school, a junior high school, a Samaj Kalyan centre, a dak bungalow (of the Antarim Zila Parishad), a panchayat *ghar* and a military encamping ground.

**Aunrai (pargana and tahsil Bhadohi)**

Aunrai, a village lying in Lat. 25°16′ N. and Long. 82°34′ E., is situated at the point where the Grand Trunk Road is crossed by the Mirzapur-Jaunpur metalled road, eight miles north of Mirzapur and eight miles south-east of Gyanpur, the tahsil headquarters. The place is twenty-eight miles west of Varanasi and a government bus station is located in the village, government buses plying from it to Varanasi, Gyanpur, Mirzapur, Jaunpur and Allahabad. Madho Singh, the nearest railway station on the Varanasi-Allahabad section of the North Eastern Railway, is at a distance of only a mile from the village.

The population of the place according to the census of 1961 was 723 and the total area 404 acres, of which 274 acres are cultivated, the land

revenue being Rs1,629. The main source of irrigation is tube-wells though masonry wells are also used for this purpose. The important crops of the place are barley, wheat and sugar-cane.

The village has a sub-post-office with facilities for telegraphing and telephoning, a government allopathic dispensary, a veterinary hospital and a higher secondary school.

Aunrai is the headquarters of a normalised development block of the same name and of a *nyaya* panchayat. The area covered by the block is 50,395 acres, its population is 98,469 and it is comprised of seventeen *nyaya* panchayats.

**Babatpur (pargana Athgawan, tahsil Varanasi)**

This village lies in Lat. 25°26′ N. and Long. 82°52′ E. and is situated on the metalled road running from Varanasi to Jaunpur, ten miles north-west of Varanasi. The Northern Railway line from Varanasi to Lucknow (*via* Faizabad) runs past the place, the railway station (of the same name) being situated on the north-east of the village at a distance of two miles. The post-office is close to the railawy station. Formerly seven-eighths of the village was owned by Surwaria Rajputs, the remainder being in the possession of a Bengali Brahmana. According to the census of 1961 the village has a population of 595 and its area is 478 acres of which 50 acres were under cultivation in 1368 *Fasli* (1960-61) when the revenue of the village amounted to Rs 1,538. The main food crops are wheat barley and gram, the source of irrigation being wells and tube-wells.

About half a mile from the village is the Babatpur Aerodrome which started functioning in 1947. Four scheduled services are operated by the Indian Airlines Corporation providing direct service between Delhi and Calcutta and connecting important cities like Lucknow, Allahabad, Patna and Agra with Varanasi. Babatpur, which is the headquarters of a *nyaya* panchayat, falls in the Pindra development block and has a junior Basic school as well.

**Baburi (pargana Majhwar, tahsil Chandauli)**

The village, lying in Lat. 25° 10′ N. and Long. 83° 11′ E., lies on the southern side of the district. It stands on the left bank of the Chandraprabha at a distance of about nine miles from Chandauli (the tahsil headquarters) and about twenty miles from Varanasi and is on the metalled road running from Mughalsarai to Chakia. It is said that there was a fort of Raja Babru Bahan here from which the name of the place might

have originated. According to another local tradition the name is said to be derived from a shrine of Babaneshvar Mahadeva which stood in a jungle here but of which there is no trace. The village was founded by Bhupat Sah, a Bhriguvanshi or Barhaulia Rajput. According to the census of 1961 the population numbers 3,703, the area of the village being 627 acres, the area under cultivation 494 acres in 1368 *Fasli* (1960-61) and the revenue Rs 3,813. Wheat, paddy, gram and sugar-cane are the principal crops, the source of irrigation being the Baburi canal and its minors, the Jagdishpur, Basantpur and Mustafapur channels.

The village falls in the Chandauli development block and is the headquarters of a *nyaya* panchayat. It also has a seed store, a post-office, an Ayurvedic dispensary. a junior Basic school, a junior high school, a higher secondary school, a *maktab* and a girls' school.

**Balua (pargana Mahuari, tahsil Chandauli)**

This village stands on the right bank of the Ganga in Lat. 25°25′ N. and Long. 83°11′ E., at a distance of about fourteen miles from Varanasi and about thirteen miles from the tahsil headquarters. The unmetalled road from Dhanapur to Varanasi passes through it, the river being crossed by a ferry. There are two bazars, the markets being held twice a week in each. The name is said to have been derived from *balua*, the sandy soil surrounding the village. It is also associated with the sage, Valmiki, the author of the *Ramayana*. As the Ganga here takes a turn from east to north-west, the place has a peculiar religious sanctity, the river here being called *pachhimvahini* (west flowing). It is the scene of a big fair in Magha which is attended by about a hundred thousand persons. Its population, according to the census of 1961, numbers 308 and its area is 300 acres, the cultivated area 225 acres. In 1368 *Fasli* (1960-61) the revenue amounted to Rs 1,194. The principal crops are wheat, gram, barley, *juar* and *bajra* and wells and the Balua distributary form the chief sources of irrigation.

The village, which is the headquarters of a *nyaya* panchayat, falls in the Chahania development block and is two miles distant from its headquarters. It possesses a panchayat *ghar*, a seed store, an Ayurvedic dispensary. a police-station, a branch post-office, a junior Basic school and a higher secondary school named after Valmiki.

**Baragaon (pargana Kolasla, tahsil Varanasi)**

This large village lies in the extreme south of the pargana in Lat. 25° 26′ N. and Long 82° 50′ E., fourteen miles north west of Varanasi the

tahsil and the district headquarters) and six miles distant from Babatpur railway station with which it is connected by a metalled road *via* Basani, the distance between Baragaon and Babatpur village, as the crow flies, being about four miles. The name of the village is said to be derived from its size (*bara gaon* literally meaning big village) but the local belief is that it is named after its founders who were bhuinhars of the Bargaumba branch. The village consists of four parts, two of which were built in 1737 by Raja Bariar Singh of Pindra (Balwant Singh's father-in-law) and his brother, Kripa Nath Singh (who probably held this place), the third by Ajaib Singh (nephew and successor of Bariar Singh) and the fourth, known as Naya Katra (new market), by Raja Udit Narain Singh in 1808. The place was taken away by the British from Sheoprasan Singh (who then held it) as a punishment for his having aided Wazir Ali against them and was given to Udit Narain Singh.

The population of the village, according to the census of 1961, numbers 4,105. The place covers an area of 1,076 acres, the cultivated area being 848 acres in 1368 *Fasli* (1960-61), in which year the revenue amounted to Rs 14,045. The main food crops are wheat, barley and gram, the commercial crops being sugar-cane and hemp. The chief means of irrigation are wells and tube-wells. Formerly this place was an important centre of trade and exported large quantities of sugar and plain and printed cloth (which was celebrated) to Varanasi and the district of Avadh.

Baragaon possesses an intermediate college, a junior Basic school, two junior high schools (one of which is for girls), a Sanskrit *pathshala*, an Ayurvedic college, an allopathic dispensary (maintained by the Antarim Zila Parishad) a post-office and a market (which is held on Wednesdays and Fridays). The Ramlila is held here and a fair takes place on Vijaya Dasami, the approximate attendance being 300. It is the headquarters of a *nyaya* panchayat and a development block and possesses a panchayat *ghar*, a seed store (of the co-operative society, Baragaon) and a library. The block has an area of 15,293 acres and is spread over 132 villages, 85 *gaon sabhas* and 12 *nyaya* panchayats, the population of this area being 86,071.

**Barhwal (pargana Barhwal, tahsil Chandauli)**

The village, which is the headquarters of the pargana of the same name, lies in Lat. 25°19' N. and Long. 83°17' E., at a distance of five miles from Chandauli (the tahsil headquarters). Along the northern borders of the village runs the Eastern Railway and parallel to this there is a

road connecting this village with the Sakaldiha railway station. The village has a population of 705 persons (according to the census of 1961). It has an area of 373 acres, the cultivated area being 327 acres and the land revenue Rs 1,356 in 1368 *Fasli* (1960-61). The main agricultural products are wheat, barley, gram, peas and rice and the main source of irrigation is the Burhwal distributary.

The village is said to have been the first settlement of the Bhriguvanshi Rajputs in this district, who received it as a grant from the Surajvanshi raja of Bethawar (now known as Barthi). As this place saw an increase in their numbers and wealth they named it Barhwal and they themselves came to be called Barhaulias, a name by which they are still known.

In the adjoining village of Barthi there was the celebrated Siva temple of Kauleshvarnath but it fell into ruins during the time of the Barhaulias. The present shrine was erected on this site about two hundred and fifty years ago by Thakurai Bakht Singh of Sakaldiha. A fair is held here on the occasion of Shivaratri which is attended by about 1,000 persons, the first day of the fair being meant for men and the second for women.

**Basani (pargana Kolasla, tahsil Varanasi)**

Basani is a large village in Lat. 25°27′ N. and Long. 82°50′ E., on the metalled road which goes from Baragaon to Babatpur railway station, at a distance of thirteen miles from Varanasi (the tahsil and the district headquarters). Local tradition reveals that it was inhabited by Bisen Kshatriyas in the past and was known as Bisenpura, the corrupt form of which is Basani. In the past it was ruled by the rajas of Pindra. The place now possesses a branch post-office, a cattle pound, a bazar, the population numbering 3,471 (according to the census of 1961). The area was 768 acres in 1368 *Fasli* (1960-61), and the cultivated area 582 acres, the revenue for that year amounting to Rs 10,468. Wheat, barley and gram are the main food crops and sugar-cane and hemp are the commercial crops. Wells are the main source of irrigation.

Basani is the headquarters of a *nyaya* panchayat and is included in the development block of Baragaon and has a panchayat *ghar*, an intermediate college, a *maktab* and a library. It is noted for its Vijaya Dasami fair which is held in the month of Asvina, the approximate attendance being two hundred.

**Bhadohi (pargana and tahsil Bhadohi)**

The town of Bhadohi, which gives its name to the pargana and the tahsil, is situated in Lat. 25 23′ N. and Long. 82°34′ E., at a distance

about thirty miles west of Varanasi, twelve miles north-east of Gopiganj and about three miles south of the river Varuna. It is connected with Jaunpur by a provincial highway and with Gopiganj by a metalled road running *via* Gyanpur. The road from Bhadohi to Varanasi is metalled. Unmetalled roads also run from Bhadohi to Suriawan and Parsipur. The Northern Railway traverses the town, the name of the railway station and the town being the same.

It is said that it has derived its name from the Bhars, who seem to have inhabited this region in early times. Later it was included in the kingdom of the sharqi sultans of Jaunpur. When Akbar came to Jaunpur, Bhadohi was made a pargana in the sirkar and subah of Allahabad. At this time it was held by the Monas Rajputs and probably Sagar Rai or his sons were the chiefs of this clan. His great-grandson, Jodh Rai, obtained a sanad for the zamindari of the whole pargana from Shah Jahan. During the time of Madan Singh (Jodh Rai's younger brother) and his sons, the family seems to have reached the zenith of its prosperity. The pargana continued to remain in the family till 1751 when Raja Balwant Singh of Banaras took possession of it and it remained part of the Banaras state till the latter's merger with Uttar Pradesh in 1949.

It is being administered by a municipal board since September 9, 1950. According to the census of 1961, Bhadohi has a population of 20,302 and it covers an area of approximately 2,560 acres. In 1959-60 the income of the board was Rs 2,13,016 and its expenditure Rs 2,22,623. The water supply is obtained through hand pumps. A trial tube-well was, however, bored at a cost of Rs 30,800 in Rajpura Parawa in 1958.

There is a hydel power house at Bhadohi which supplies electricity to all the towns and tube-wells of the tahsil. There are a police-station, a telegraph office, a public call office and a sub-post-office in the town. Bhadohi is famous for its carpet weaving which employs 1,776 people. Blanket weaving and sugar refining were two of its industries formerly. Bhadohi gives its name to a shadow block of which, however, it is not a part. The town has a higher secondary school, four junior Basic schools, a girls' private school, an inspection house, a small dharmasala and the Balwant Singh Hospital which is maintained by government. A Ramlila fair is held here every year on the tenth day of the bright half of the month of Asvina. Another ~~fair,~~ called Ghazi Miyan-ka-mela, is held on the first Sunday of the month of Jyaistha.

Tube-wells and wells supply the town with water. The principal agricultural crops are wheat, barley, *bajra* and peas and the commercial crops are sugar cane and potato. Bi-weekly markets are held on Mon-

days and Fridays. The town covers an area of about 2,560 acres, 720 of which are under cultivation.

**Chakia (pargana Kara Mangraur, tahsil Chakia)**

Chakia, the capital town of pargana Kara Mangraur, lies in Lat. 25° 3′ N. and Long. 83° 13′ E., twenty-eight miles south-east of Varanasi, a mile west of the Karamnasa river and forty-four miles east of the boundary of the district of Mirzapur. It lies in the plain at the foot of the Vindhyas. The metalled road from Varanasi to Naugarh and that from Ahraura (in Mirzapur) to Illia (which is in the extreme east of tahsil Chakia) cross each other in the town. Unmetalled roads also run from Chakia to Naudiha, Murahuwa, Bhalwa and to Ramnagar. A road leading from Chakia joins the Grand Trunk Road at Mughalsarai. Private buses run on all the roads except the Varanasi-Chakia road on which buses of the Government Roadways ply at intervals of an hour.

Originally this place was a mere hamlet and Raja Udit Narain Singh of Banaras (who succeeded Mahip Narain Singh in 1795) made it the centre from which his shikar activities could be undertaken and, as he probably passed the greater part of his time here, he shifted his revenue offices from Sikanderpur to this place. Prior to 1911, Chakia fell in the district of Mirzapur although it formed part of the family domains of the raja of Banaras. But in 1911, when the raja was declared a ruling chief, it was separated from Mirzapur and became the headquarters of the Chakia district of the Banaras state in which it remained till 1949 when, with the merger of the Banaras state with Uttar Pradesh, it was made the headquarters of the tahsil of Chakia in the district of Varanasi. The rajas had a shooting lodge (or a palace known as Chor Mahal) here to which are still attached a masonry tank and some gardens.

Chakia is being administered as a town area since September 9, 1950. According to the census of 1961 it has a population of 4,755 and an area of 555 acres, the cultivated portion being 281·35 acres. The income of the town area committee during 1959-60 was Rs 12,489 and the expenditure was Rs 13,111.

The Chandrauti nullah almost bisects the town. Eight miles away from here are the beautiful Karamnasa falls on the way to which there is the tomb of Latif Shah, a celebrated local saint. A big canal from the Latif Shah reservoir passes through the outskirts of the town and serves as the main source of irrigation. The town has a permanent

market which remains closed on the first and fifteenth of every month. The only important industry is sugar refining.

A fair is held here every year on the fifth day of the bright half of Bhadra near the tomb of Latif Shah which attracts a gathering of about 3,000 people. In the month of Vaisakha recitations from the *Ramayana* are rendered at the temple of Kaliji which is situated by the side of a very big pond.

Electricity is supplied to the town from a local generator from 5 p.m. to midnight. The drinking water of the town is obtained from a tube-well which has been installed for the purpose.

Chakia is the headquarters of a stage I development block of the same name which was inaugurated on October 2, 1956. The block, the area of which is 51,184 acres, comprises eighty-nine *gaon sabhas* and thirteen *nyaya* panchayats, the population being 67,226.

There are in this place a junior Basic school, a junior high school, an intermediate college, a Sanskrit *pathshala,* two *maktabs* and a junior high school for girls. The Maharaja Ishwari Narain Singh Hospital for women and a maternity centre are also located here as are also a post-office, a police-station and a dak bungalow of the forest department. The principal agricultural crop is paddy.

**Chandauli (pargana Majhwar, tahsil Chandauli)**

Chandauli, the headquarters of the tahsil, is located in Lat. 25° 15' N. and Long. 83° 16' E., on the Grand Trunk Road, at a distance of twenty-one miles from the district headquarters. Parallel to the road runs the track of the Eastern Railway, which goes to Mughalsarai. Chandauli is also a railway station and branch roads lead from here to Sakaldiha and Baburi. It is said to have been founded by Chandra Shah, a Barhaulia Rajput of the family of Narottam Rai, after whom it was called Chandrauli, which in course of time became Chandauli. According to the census of 1961 the population is 4,425 and the area covers 1,204 acres, the cultivated area being about 931 acres in 1368 *Fasli* (1960-61) when the land revenue amounted to Rs 3,114. The principal crops are wheat, gram, barley and rice and the chief sources of irrigation are wells, tube-wells and the Majhwar canal.

Chandauli is the headquarters of both the Chandauli development block and a *nyaya* panchayat and the offices of the block development officer, canal engineer and overseer are located here. It also has an allo-

pathic dispensary, a child welfare centre, a veterinary hospital, an institution for training overseers, a junior high school, a girls' school, a technical higher secondary school, an inspection house, two rice mills, a power station, a post and telegraph office and a market. A fair is held here on the occasion of Ram Navami, the approximate attendance being 2,000. The Chandauli development block has an area of 48,585 acres and a population of 79,017 and includes 142 villages, 95 *gaon sabhas* and 9 *nyaya* panchayats.

**Chandraprabha (pargana Kara Mangraur, tahsil Chakia)**

Situated forty-three miles south-east of the district headquarters, Chandraprabha is a picturesque spot in the Vindhyan range. A dam has been constructed here on the river Chandraprabha and the place has been named after the river.

A wild life sanctuary, comprising an area of thirty square miles, was established in this area in 1957 to provide an alternate home for the Gir lions of Saurashtra. The falls of the river at Rajdari and Deodari, in the east of the sancturay, are worth a visit. A dormitory for students and a rest-house have been built near the former. The wild animals, that inhabit the forests of the sanctuary are lions, Indian antelopes, sloth bears, spotted deer, sambar, wild pigs, leopards and the fast diminishing Indian gazelle.

The place, which is fifteen miles from Chakia, is approachable *via* Mughalsarai by a metalled road on which a private bus service operates. Taxis are also available for this place from Varanasi.

Chandraprabha has an inspection house belonging to the irrigation department and a rest-house which is looked after by the forest department.

The place is included in the Naugarh development block which at present is in the shadow stage.

**Chandrawati (pargana Katehar, tahsil Varanasi)**

This is an ancient village which is situated in Lat. 25° 28′ N. and Long. 83° 8′ E., a short distance to the east of the metalled road running from Varanasi to district Ghazipur, three miles south of Kaithi and fourteen miles north-east of the district headquarters. The name Chandrawati is derived from the name of the wife (or daughter) of Doman Deo, the Raghuvanshi raja, who made it his seat and built the massive brick fort (mentioned in the *Ain-i-Akbari*) which stands on the left bank

of the Ganga and is of some architectural interest. There is also a ferry here which is maintained by the Antarim Zila Parishad. There is a tradition that Buddha preached here on his way to or from Sarnath. The population of Chandrawati, according to the census of 1961, numbers 710 and its area extends over 106 acres, the cultivated portion being 64 acres in 1368 *Fasli* (1960-61) in which year the revenue amounted to Rs 492.

The *nyaya* panchayat of Dhaurahra extends its jurisdiction over this village which has a junior Basic school, a Jain temple and a dharmsala. The big fair of Pachhim Vahini is held here on the dark night of Magha, the approximate attendance being 10,000.

**Chaubepur (pargana Katehar, tahsil Varanasi)**

Chaubepur lies in Lat. 25° 27′ N. and Long. 83° 6′ E., on the main road coming from Varanasi and going to Ghazipur, twelve miles north-east of Varanasi (the tahsil and the district headquarters). It is supposed to derive its name from Jagat Chaube, the family priest of Doman Deo, the Raghuvanshi raja of Chandrauti (Chandrawati), who gave the village to the former in rent-free tenure. The population of the village is 648 according to the census of 1961 and its area extends over 67 acres of which the cultivated area was 56 acres and the revenue was Rs 219 in 1368 *Fasli* (1960-61). The main food crops are wheat, barley and gram and wells and tube-wells form the chief source of irrigation. The place contains a cattle pound, a post-office and a government Ayurvedic dispensary. It is the headquarters of a *nyaya* panchayat and of a development block. There are a junior high school and an intermediate college in this place and also a panchayat *ghar* and a seed store. A small fair takes place here on the tenth day of the bright half of the month of Asvina, the approximate attendance being 500. It is the headquarters of the Cholapur development block which has an area of 45,432 acres, a population of 84,446 and covers 135 villages, 93 *gaon sabhas* and 11 *nyaya* panchayats.

**Chauridanu Patti (pargana and tahsil Bhadohi)**

This village, lying in Lat. 25° 23′ N. and Long. 82° 39′ E., is twenty-two miles west of the district headquarters (with which it is connected by a road which is being metalled) and fourteen miles north-east of Gyanpur. Private buses ply to both these places from the village. The nearest railway station, Parsipur (on the Northern Railway), is a mile south of the place and the river Varuna about a mile north.

The place has a population of 1,044 according to the census of 1961, its total area being 164 acres of which 114 acres are cultivated. Barley and paddy are the principal crops and the only source of irrigation is tube-wells. The village is assessed to a land revenue of Rs 485. The only industry that is carried on here is carpet making. It is included in the Bhadohi development block and is the headquarters of a *nyaya* panchayat.

Dhanapur (pargana Mahaich, tahsil Chandauli)

This is the chief village of the pargana and lies in Lat. 25° 27′ N. and Long. 83° 21′ E., at a distance of about thirty-six miles from Varanasi and fifteen miles from Chandauli (the tahsil headquarters). An unmetalled road leading to Varanasi crosses the river Ganga by a ferry at Balua, another unmetalled road leads to Chandauli *via* Sakaldiha and private buses ply on these roads. The name of the village is said to have been derived from Dhana Deva, a Soiri raja, who is supposed to have founded this place and who might also have been the ruler whose coins have been found at Masawan near Saidpur (in district Ghazipur), the old name of Masawan being Dhanawar. The entire pargana was a part of district Ghazipur till 1925 when it was transferred to tahsil Chandauli. There is an ancient *kot* or fort to the south-west of the village and a large mound of ruins to the north-west, both being ascribed to Dhana Deva. The place was one of the important centres of the struggle for independence in 1942. Its population according to the census of 1961 numbers 6,572 and in 1368 *Fasli* (1960-61) its area was 3,163 acres, the cultivated area 2,509 acres and the revenue Rs11,845. The principal crops are wheat, barley, *bajra* and paddy and wells and tanks form the chief sources of irrigation, the Nagva distributary and the Kolapur and Kohva minors being under construction. The place has police-station, a post and telegraph office, a hospital, a big market, a junior Basic school and the Amar Beer Higher Secondray School which was founded in memory of those who lost their lives in the national struggle of 1942.

A fair is held here on the occasion of Dasahara the approximate attendance being 4,000.

The village is the headquarters of a *nyaya* panchayat and of the Dhanapur development block which has an area of 52,231 acres and a population of 78,275 and spreads over 102 villages, 82 *gaon sabhas* and 12 *nyaya* panchayats.

**Dhaurahara (pargana Katehar, tahsil Varanasi)**

Dhaurahara, the largest village of the district, lies in Lat. 25° 29′ N. and Long. 83° 6′ E., on the right bank of the Gomati, at a distance of fourteen miles from Varanasi, a mile from the Rajwari railway stations of the North Eastern Railway and two miles from the Varanasi-Jaunpur metalled road. It has a branch post-office, a junior high school and a market. Local tradition reveals that Dhaurahara was named after Dharam Singh, a Raghuvanshi Rajput, who came here about 200 years ago and, it is said, defeated some of the inhabitants of the village and reconstituted it after which it came to be known as Dhaurahara. The population of the village (according to the census of 1961) numbers 6,614 and its area extends over 1,725 acres, of which 1,404 acres are under cultivation. Wheat, barley, gram, *juar* and *bajra* being the chief crops and wells the main source of irrigation. The revenue of the village amounted to Rs 6,258 in 1368 *Fasli* (1960-61). Dhaurahara has a permanent market where many commodities of daily use are sold. It is the headquarters of a *nyaya* panchayat and falls in the development block of Cholapur. It also has two junior Basic schools and two junior high schools, one for boys and one for girls. A fair is held here on the tenth day of the bright half of the month of Asvina, when the approximate attendance is 1,500.

**Dhus Khas (pargana Dhus, tahsil Chandauli)**

Dhus Khas, the headquarters of the pargana, stands in Lat. 25° 17′ N. and Long. 83° 10′ E., about eight miles from Chandauli and thirteen miles from Varanasi. The village is about three miles east of the Mughalsarai railway station and a mile north of the Grand Trunk Road. The unmetalled road running from Mughalsarai to Sakaldiha touches the northern extremity of the village. According to a local tradition, Jogeshwar Misra, who was noted for his religious and charitable deeds (particularly the distribution of free food), was known as 'Dhusa Baba' and the place was named after him. It is also associated with Raja Balwant Singh whose *kot* or fort still exists here. Its population, according to census of 1961, numbers 605 and it extends over an area of 574 acres, the area under cultivation in 1368 *Fasli* (1960-61) being 479 acres and the land revenue Rs 2,539. The village is mainly agricultural and the sources of irrigation are tanks, wells and the Dhanapur distributary.

Dhus Khas falls in the Sakaldiha development block and is the headquarters of a *nyaya* panchayat. There is also a junior Basic school here.

**Digh (pargana and tahsil Bhadohi)**

Situated on the left bank of the river Ganga, Digh lies in Lat. 25° 14′ N. and Long. 82° 15′ E. It is at the eleventh mile on the Jangiganj-Dhantulsi road and is fifty-one miles from Varanasi.. Gyanpur is nineteen miles from this place *via* Gopiganj and private buses ply to it and to Gyanpur. According to local tradition, the name of the place was formerly Deerghpur (possibly on account of its antiquity) and 'digh' seems to be a corrupt form of 'deergh'.

According to the census of 1961 the population of the village is 3,694. The lands of the village cover an area of 2,274 acres of which 1,487 acres are cultivated, the land revenue being about Rs 9,955. *Juar* and *bajra* are the main crops that are grown here. Markets are held here on Tuesdays and Saturdays.

Digh has a branch post-office, a junior Basic school (run by the Antarim Zila Parishad) and a government junior Basic school. The place is within the Digh development block and is the headquarters of a *nyaya* panchayat.

**Durgaganj (pargana and tahsil Bhadohi)**

This village, lying in Lat. 25° 28′ N. and Long. 82° 20′ E., is forty-two miles north-west of Varanasi and fourteen miles north-west of the tahsil headquarters, Gyanpur. It is thirty-six miles north-west of Mirzapur and fourteen miles west of Bhadohi. It is connected with Suriawan in the east, Janghai in the north and Gyanpur in the south-east by unmetalled roads and private buses ply to these places. The nearest railway station, Sarai Kansarai (on the Mughalsarai-Pratapgarh section of the Northern Railway), is only two miles north of the village.

According to the census of 1961, the place is inhabited by 542 persons and has an area of 253 acres, of which 172 acres are cultivated, the land revenue being Rs 1,182. The only source of irrigation is wells and paddy, wheat and barley constitute the principal crops.

The village has a branch post-office, a junior Basic school, a junior high school and a government allopathic dispensary. The Vijaya Dasami fair is held here annually in the month of Asvina which has an approximate gathering of 3,000 persons. Markets are held here on Tuesdays and Saturdays. The village is included in the Suriawan development block (which is in the shadow stage) and in the Masudi *nyaya* panchayat

**Gangapur (pargana Kaswar, tahsil Varanasi)**

This place lies in Lat. 25° 18′ N. and Long. 81° 53′ E., at a distance of about nine miles west of Varanasi. A metalled road leading from this place joins the Grand Trunk Road at Mohansarai. Unmetalled roads also run from Gangapur to Jumna, to Ramnagar and to Harhawa.

It is said that the place was originally a village called Thitharia and was for long the home of a family of Bhuinhar Gautams said to be the forbears of Mansa Ram who was the founder of the line of the ruling house of Banaras. He built a fort to the north-west of the village which was a large structure surrounded by a moat. Balwant Singh made it his residence till he shifted to Ramnagar, and it was on one occasion taken possession of by the nawab vizir of Avadh.

Gangapur is being administered as a town area since October 1, 1919, and is governed under the U. P. Town Areas Act, 1914. The area it covers has a population of 2,484 (according to the census of 1961) The town area committee had an income of Rs 8,821 and an expenditure of Rs9,789 during 1959-60.

The principal agricultural crops are wheat, barley, gram and peas Irrigation is done by means of kutcha and pakka wells

There are a junior Basic school, an intermediate college, a dharmsala, a post office, a hospital and a maternity centre in this place.

**Ghosia (pargana and tahsil Bhadohi)**

This village, in Lat. 25° 16′ N. and Long. 82° 33′ E., is on the Grand Trunk Road, thirty miles west of Varanasi and six miles from Gyanpur, the tahsil headquarters. It is nine miles north of Mirzapur town and seven miles east of Gopiganj. Buses are available both for Varanasi and Gyanpur and about two miles away is the Madho Singh railway station of the North Eastern Railway.

The population of the village according to the census of 1961 is 3,527 and its area 322 acres of which 225 acres are cultivated. The village is assessed to a land revenue of about Rs 1,548. The principal source of irrigation is tube-wells, though masonry wells are still also in use for this purpose. The main crops are paddy, wheat, barley and *juar*.

Though a small village, Ghosia is a place of commercial importance, the important industries being blanket making and carpet making, the

chief centres for which are Ghosia and Madho Singh. The products are exported to places in India and abroad. These industries give employment to about 800 people, including women and children. The annual production of carpets is about 72,000 square yards and that of blankets about 2,400 pieces, the turnover evaluated in terms of money being two crores of rupees. The wages generally depend upon the quality of the product and range between one rupee to ten rupees per yard. Women are engaged to spin wool and are paid between seventy-five naye paise and a rupee per seer spun. In respect of transport the place has an advantage as it is situated on the national highway. Markets are held here on Tuesdays and Fridays.

Ghosia has a branch post-office, two junior Basic schools (one each for boys and girls) and a *maktab*. It is included in the Aunrai development block and the Madho Singh *nyaya* panchayat.

**Gopiganj (pargana and tahsil Bhadohi)**

This place lies in Lat. 25° 17′ N. and Long. 82° 26′ E., on the Grand Trunk Road, at a distance thirty-seven miles west of Varanasi and forty-one miles east of Allahabad. It is connected with Gyanpur (the tahsil headquarters) on the north and with district Mirzapur (in the south) by metalled roads. An unmetalled road also runs from this place to Suriawan. The meter gauge line of the North Eastern Railway also passes through the town.

The place is named after Gopi Singh Baghel who founded it sometime after 1751. It became a town area in 1911 and remained as such till 1943 after which it was designated a *nagar* panchayat under the provisions of the Banaras State Nagar Panchayat Act, 1943. With the merger of the Banaras state with Uttar Pradesh in 1949, the *nagar* panchayat was renamed the town area committee on September 9, 1950. According to the census of 1961 it has a population of 5,806. It had an income of Rs 28,672 and an expenditure of Rs 30,574 during 1959-60. Electricity is supplied to this town from the hydel power house in Bhadohi.

Gopiganj is a big market place, the markets being held on Sundays and Wednesdays. Wheat, barley, maize, *juar*, *bajra* (millets) and *bandas* (*Colocasia*) are the principal agricultural crops. Irrigation is done by means of a tube-well to which electricity is supplied from the hydel power house, Bhadohi.

There are a higher secondary school, two junior high schools (one for boys and another for girls) and a junior Basic school in this place.

A police-station, a sub-post-office, a telegraph office, a telephone exchange and a police outpost are also located here.

The most important fair of the place is that of Bharat Milap which is held on the twelfth day of the bright half of the month of Asvina.

There are a temple of Hanuman, a tank (called Sonia-ka-Talab) and an allopathic dispensary in the town. It is also the headquarters of the Gyanpur stage I development block.

**Gyanpur (pargana and tahsil Bhadohi)**

Gyanpur, the headquarters of the tahsil, lies in Lat. 25° 20′ N. and Long. 82° 28′ E., at a distance forty-one miles west of Varanasi, about eight miles from Bhadohi and four miles from Gopiganj. It is situated on the metalled road running from Bhadohi to Gopiganj. Unmetalled roads also run from Gyanpur to Suriawan and to Mathetho.

Gyanpur is being administered as a town area since September 9, 1950. According to the census of 1961, it has a population of 4,377 and an area of 304 acres. During 1959-60 it had an income of Rs 9,440 and an expenditure of Rs 8,727

There is a big temple of Siva in the heart of the town which is situated on the edge of a tank There is a tube-well here to which power is supplied from the hydel power house in Bhadohi from where power for the electrification of the town is also obtained. For irrigation purposes there are masonry wells. The most important agricultural crops of the place are *bajra*, paddy and barley.

There are two junior Basic schools (one for boys and another for girls), a girls' high school, an intermediate college and a government degree college in this place. A normal school, a school for girls for dancing and singing and an Islamia school are also situated here.

There are also a telegraph office, a public call office, a sub-post-office, a police-station, a sub-jail, a government hospital, a veterinary hospital and a maternity and child welfare centre in this place. An inspection house (of the public works department) is also located in the town as also an old but small public library and an information centre of the government.

**Hetampur (pargana Mahaich, tahsil Chandauli)**

This village, which lies in Lat. 25° 23′ N. and Long. 83° 21′ E., is situated on the road running from Chandauli to Kamalpur. It lies

thirty-four miles from the district headquarters and thirteen miles from Chandauli, the tahsil headquarters. It is said that it derives its name from Hetam Khan, a raja of this region, who built the fort (Hetampur Kot) in the village. There is an underground *bhul bhulaiya* (maze) under the fort, the entrance to which is closed. The fort covers an area of 2·81 acres. According to the census of 1961 the population is 787. The area of the village is 669 acres, the cultivated area was about 636 acres in 1368 *Fasli* (1960-61) when the land revenue was Rs 2,756. The principal crops are paddy, sugar-cane, *juar*, *arhar*, wheat, barley, gram and peas. Wells and tanks are the chief source of irrigation.

The village falls in the development block of Dhanapur which is at a distance of five miles from it.

**Jakhini (pargana Kaswar, tahsil Varanasi)**

This village lies in Lat. 25° 11′ N. and Long. 82° 5′ E., almost on the southern border of the district, about four miles west of the Ganga and at a distance of eighteen miles from Varanasi. It is just off a metalled road which runs northwards to join the Grand Trunk Road at Raja Talab. The name of the village was given to a *taluka* of forty-four villages (in pargana Kaswar) held by a well-known family of Bhuinhars who came from the same stock as Mansa Ram, the founder of the ruling house of Banaras. Early in the eighteenth century the Bhuinhars of the village began to assert their independence but their depredations on the neighbouring areas were brought to an end by Munawwar Khan during the reign of Farrukh Siyar. The *taluka* was, however, made over to two of the Bhuinhars who had submitted, one of whom was Fateh Singh. After him the lands passed on to Hem Singh and then to Daljit Singh, remaining in the family till about 1861. Subsequently the property had to be sold to pay off heavy debts, the greater part being acquired by the maharaja of Banaras.

According to the census of 1961 the village has a population of 1,332 persons and an area of 851 acres of which 739 acres were under cultivation in 1368 *Fasli* (1960-61), the land revenue of the village amounting to Rs 4,612 in that year. The source of irrigation is wells and tube-wells. The main crops are wheat, barley and gram. It has a temple of the goddess Jakhini, a sub-post-office, a seed store and a panchayat *ghar*. It is the headquarters of a *nyaya* panchayat and also of the Arazi Lines development block which has an area of 55,021 acres and a population of 1,13,747 and includes 182 villages, 125 *gaon sabhas* and 15 *nyaya* panchayats.

**Jalhupur (pargana Jalhupur, tahsil Varanasi)**

This place is the headquarters of the pargana to which it gives its name. It lies in Lat. 25° 22′ N. and Long. 83° 8′ E., on the southern side of the unmetalled road running from Varanasi to Balua, about ten miles from the former and three miles west of the Ganga. It is said that it derives its name from its founder, Jalhu Singh, a son of the famous Raghuvanshi chieftain, Doman Deo, who flourished about the end of the sixteenth century. The *samadhi* of a well-known sadhu, named Kachh Baba, still exists in the place. According to the census of 1961 the population of the village numbers 2,002 and its area extends over 1,215 acres, the cultivated area being 1,034 acres in 1368 *Fasli* (1960-61) when the revenue amounted to Rs 5,950. The main food crops are wheat, barley, gram and *bajra*, sugar-cane being the cash crop. The village has a market, a post-office, an Ayurvedic dispensary and a veterinary hospital. It is also the headquarters of a *nyaya* panchayat and is included in the Chiraigaon development block. In this village there are a junior Basic school for boys and girls each, two junior high schools, a higher secondary school, two temples and the ruins of an old Rajput fort.

**Jurahardhan (pargana Barah, tahsil Chandauli)**

This village lies in Lat. 25° 27′ N. and Long. 83 10′ E., about eighteen miles north-east of Varanasi and eighteen miles north-west of Chandauli (the tahsil headquarters). It is situated on the south-western border of paragana Barah, about a mile east of the Ganga, in order to cross which the ferry from Chandrawati (on the opposite bank) has to be used. It lies about two miles west of the unmetalled road which connects Tanda Kalan with Balua. About a mile to the east of the village there used to be a lake called Chanda which used to remain full of water throughout the year and which supplied some of the local population with fish but it has been reclaimed and the area is now under cultivation. During pre-independence days salt was made here, in contravention of the law, by some leading nationalists. According to the census of 1961 the village has a population of 2,226, the total area being 1,301 acres and that under cultivation being 1,185 acres. The land revenue was Rs6,802 in 1368 *Fasli* (1960-61). Wheat, gram, barley, *juar* and *bajra* are the principal food crops.

It is included in the Chahania development block and is the headquarters of a *nyaya* panchayat. It has a junior Basic school for boys, another one for girls and a branch post-office.

**Kaithi (pargana Katehar, tahsil Varanasi)**

A large village, lying in Lat. 25° 30′ N. and long. 83° 10′ E., at a distance of sixteen miles from Varanasi, Kaithi stands on the left bank of the Ganga near its junction with the Gomati, the former being crossed by a ferry and the latter by the Varanasi-Ghazipur road, the temporary bridge, which is replaced by a ferry during the rainy season, being adjacent to the village. During the Second World War an aerodrome for military purposes was built in Rajwari, a mile west of this place. The village is said to have been founded by the Raghuvanshis about 1690. According to the census of 1961, its population numbers 2,773. In 1368 *fasli* (1960-61) its area extended over 1,636 acres, the cultivated area being 1,068 acres and the revenue Rs.5,118.

The village falls in the Cholapur development block and is included in the Rajwari *nyaya* panchayat. There are in this place a post-office, a market, a homœopathic dispensary, a maternity centre, a junior Basic school, a junior high school for girls, a higher secondary school for boys and an inspection house of the public works department. The most attractive feature of the village for Hindus is the temple of Markande Mahadeva where a big fair takes place on the occasion of Sivaratri, the approximate attendance being 4,000. Another small fair is held here during Dasahara which is attended by about 300 people.

**Kathiraon (pargana Pandrah, tahsil Varanasi)**

This village lies in Lat. 25° 32′ N. and Long. 82° 45′ E., in the extreme north-western corner of the paragana and is on the unmetalled road running from Baragaon to Mariahu (in district Jaunpur). Just south of the village another unmetalled road, running eastwards, takes off to Lokapur where it joins the metalled road running from Varanasi to Jaunpur. Kathiraon is some twenty-six miles north-west from Varanasi. The name is said to be derived from Kathgram (*kath* meaning wood and *gram* meaning village). For centuries the village was held by the Nanwag Rajputs. They sold it to a Punjabi who in his turn gave it to a Brahmana. Its population (according to the census of 1961) is 4,059, the total area in 1368 *Fasli* (1960-61) was 2,540 acres, the land revenue Rs.16,956·48 and the cultivated area 1,842 acres. Two lakes, the Sadha in the west and the Parhaila in the north-west, form the chief source of irrigation. Wheat, barley and gram are the main food crops. The village is included in the Baragaon development block and is the headquarters of a *nyaya* panchayat. It also has a panchayat *ghar*, a dispensary, a junior Basic school and a junior high school. A fair is held

here on the occasion of Dasahara when the attendance is approximately 500.

**Khamaria (pargana and tahsil Bhadohi)**

This place, lying in Lat. 25° 15′ N. and Long. 82° 33′ E., is about eight miles south-east of Gyanpur and about thirty-two miles from Varanasi, being connected with the former by an unmetalled road and with Madho Singh bazar (which is about two miles north-east of the place) by a metalled road. Government buses ply from this place to Varanasi. Ahimanpur, the nearest railway station (on the Varanasi-Allahabad section of the North Eastern Railway) is about half a mile north of the village.

According to the census of 1961 the population numbers 3,947. The total area covered by the village is 208 acres of which 83 acres are cultivated, the land revenue being Rs 1,333 in 1368 *Fasli* (1960-61). Tube wells are the only source of irrigation and paddy, sugar-cane, maize, wheat and barley are the principal crops.

Khamaria has a sub-post-office with telegraphic and telephonic facilities, a junior Basic school, a girls' junior high school and a maternity centre. The village is electrified, the source of supply being the hydel power house, Bhadohi. It is an important centre for the sale and exchange of jewellery and ornaments, *karas* (thick bangles for the wrists and ankles) and *lachhas* (silver anklets) being some of the items of jewellery which are made here. The amount of gold and silver used is evaluated at three lakhs of rupees annually. Woollen carpets are also produced here, the number of people engaged in this industry (including women and children) being about 200, the amount invested two lakhs of rupees and the annual production 50,000 square yards. The carpets produced are exported to places in India and abroad. Markets are held here on Tuesdays, Thursdays and Saturdays.

The village is included in the Aunrai development block and is the headquarters of a *nyaya* panchayat of the same name

**Lohta (pargana Dehat Amanat, tahsil Varanasi)**

Lohta lies north-west of the pargana in Lat. 25° 18′ N. and Long. 82° 56′ E., on the Varanasi-Sewapuri road at a distance of about six miles from Varanasi. It has a railway station of the same name where there is a telegraph office, the post-office being in the village. It is said that the village was founded about 300 years ago and derived its name from

that of a Brahmana, Lohta, and his wife, Lohtain, who were cremated here and that the temple which now exists in the place was built on the spot where the cremation had taken place. In former times the place was important as it manufactured sugar but the factories closed down about the end of the nineteenth century or thereabouts. Now there is a large concentration of weavers in this area, the number of registered looms in the village itself being 1,289 which keep nearly 4,000 persons employed. The main raw materials of the industry are silk yarn, cotton yarn and threads of gold and silver, the quantity consumed of each type of material amounting to Rs10,50,000, Rs1,50,000 and Rs3,00,000 respectively in a year. The main products of the industry are saris, brocades, scarfs, borders, *dupattas*, etc. Much of the silk yarn is still imported from Japan and China. More than three-fourths of the total consumption of indigenous silk is obtained from Bangalore, Kashmir, Bhagalpur and Malda. According to the census of 1961 the population is 4,112, the area was 309 acres in 1368 *Fasli* (1960-61), the cultivated area 203 acres and the land revenue Rs 2,199

The village falls in the Kashi Vidyapith development block and is the headquarters of a *nyaya* panchayat. It possesses a Unani dispensary, a junior Basic school, a junior high school, an Islamia school, a post-office and a panchayat *ghar*. A fair is held here in honour of Shah Madar on the second day of the dark half of Magha, attracting an approximate gathering of 4,000.

**Madho Singh (pargana and tahsil Bhadohi)**

This is a small village lying in Lat. 25° 16′ N. and Long. 82° 31′ E., on the Grand Trunk Road, thirty-one miles west of the district headquarters and ten miles south-east of Gyanpur (the tahsil headquarters). It is forty-seven miles east of Allahabad and government buses ply to Varanasi, Aunrai, Gopiganj and Allahabad. It is two miles from Khamaria with which it is connected by a metalled road, Madho Singh railway station (of the North Eastern Railway) being about a mile south-east of the village. It is said that Madho Singh, a Monas Rajput ruler, founded this place and ruled over it.

The population of the village numbers 1,625 according to the census of 1961, the total area being 13 acres. It is a commercial centre on account of its carpet and blanket industries, the bulk of the goods being exported to different parts of the country. These industries engage about 500 persons per day including women and children. Nearly 48,000 square yards of carpet and 2,400 blankets are produced annually,

the amount of the turnover evaluated in terms of money being about fifty lakhs of rupees.

The village has a junior Basic school, a dharmsala and a temple of Siva which is said to be more than two hundred years old. Markets are held here on Mondays and Saturdays. A fair is held here in Asvina each year on Vijaya Dasami (which is attended by about 4,000 persons) and one on the occasion of Muharram which attracts a gathering of about 2,000 persons.

Madho Singh is included in the Aunrai development block and is the headquarters of a *nyaya* panchayat.

**Mahrajganj (pargana and tahsil Bhadohi)**

Lying in Lat. 25° 16′ N. and Long. 82° 37′ E., Mahrajganj (also known as Kansapur) is a village at the crossing of the Grand Trunk Road and the Paranpur-Chauri unmetalled road, twenty-five miles west of Varanasi and sixteen miles east of Gyanpur. It is also connected with Mirzapur, Bhadohi and Allahabad, buses being available for all these places. The place itself has no railway station but Katka, a station on the North Eastern Railway, is only two miles to the east and Madho Singh, a railway station on the North Eastern Railway, is five miles to the west.

According to the census of 1961, the population of the place numbers 885. The total area of the village is 122 acres of which 89 acres are cultivated. The land revenue was about Rs 743 in 1368 *Fasli* (1960-61). The important crops grown here are paddy, barley, sugarcane, *bajra* and *juar* and the principal source of irrigation is tube-well.

Maharajganj has a branch post-office, a junior Basic school, a junior high school, a girls' school, a Sanskrit *pathshala* and two temples which are about forty years old. Markets are held here on Fridays and Tuesdays. A fair is also held in the month of Asvina on the occasion of Vijaya Dasami, which is attended by about 500 persons. The village is included in the Aunrai development block and is the headquarters of a *nyaya* panchayat

**Mondh (pargana and tahsil Bhadohi)**

This village, which is also known as Jamunipur Athgawan, is situated in Lat. 25° 24′ N. and Long. 82° 29′ E., and is six miles north of Gyanpur, thirty-three miles west of Varanasi and five miles west of Bhadohi.

It is connected with Gyanpur by an unmetalled road. The Northern Railway has a station here which goes by the same name.

Named after Jamuni, a Bhar's daughter (who lived here and had married into the family of the Monas Rajputs), it is said that this place formerly comprised eight villages on account of which it came to be known by its alternative name, Jamunipur Athgawan.

According to the census of 1961 the village has a population of 3,199 and its total area of 1,641 acres includes 1,066 acres of cultivated land. In 1368 *Fasli* (1960-61) it was assessed to a land revenue of about Rs 6,514. The principal crops of the place are wheat, barley, paddy and sugarcane, the source of irrigation being tube-wells.

Mondh has a branch post-office, a junior Basic school, a junior high school and a government Ayurvedic dispensary. The Dhanush Yajna fair is held here in the month of Agrahayana which is attended by about 20,000 persons. Markets are held on Mondays and Fridays. The place is included in the Suriawan development block and in the Siyarha *nyaya* panchayat.

Mughalsarai (pargana Mawai, tahsil Chandauli)

Mughalsarai lies in Lat. 25° 17′ N. and Long. 83° 8′ E., six miles south-east of the Malaviya Bridge on the river Ganga (in Varanasi). The Grand Trunk Road runs through the heart of the town. It is one of the most important railway junctions in Uttar Pradesh, as it is here that the main line of the Northern Railway joins the lines of the Eastern Railway. The Grand Trunk Road runs parallel to the Northern Railway line and passes the railway station on the east, a mile before reaching Moghal Chak. Buses of the Government Roadways run from Mughalsarai to Varanasi every fifteen minutes. The name of the place is derived from the serai built in Moghal Chak either by Akbar or by the two Mughal traders who settled down there about 1745 and it was a halting place for travellers and for the Mughal land forces who traversed the road which ran from Calcutta to Peshawar. As the population in the vicinity of the serai increased rapidly, it spread itself out and about the middle of the nineteenth century the people settled down in parts of the surrounding villages of Kudh Kalan, Kudh Khurd, Hanumanpur and Chaturbhujpur, the area thus occupied coming to be konwn as Mughalsarai.

It is an important market of the district. There is a vegetable market in *muhalla* Nai Basti and fine chewing tobacco is produced in the town

It was formerly administered as a notified area and remained as such till 1957 when it was converted into a municipality on March 27. In 1961 Mughalsarai had a population of 21,086. The town is electrified and since 1956 electricity is supplied by the Electric Light and Power Company Limited, Varanasi. There is a waterworks in the north-eastern corner of the town which belongs to the municipal board which also maintains, in the town, an allopathic, an Ayurvedic and a homoeopathic dispensary. There is also a railway traffic dispensary to the south of the Grand Trunk Road.

The town has two intermediate colleges, a junior high school, two junior Basic schools, a post-office, a telephone service (the exchange office being situated in the middle of the town) and two telegraph offices. A dharmsala, built nearly sixty years ago by Onkar Nath Jatia (a business man of Calcutta) is located near the railway station and can accommodate 200 persons. There is only one factory here (known as the Plant Depot) which manufactures iron parts for the repair of small railway engines.

**Nai Bazar (pargana and tahsil Bhadohi)**

This village, lying in Lat. 24° 50' N. and Long. 83° 16' E., is twenty-eight miles west of Varanasi, ten miles north-east of Gyanpur and two miles north-east of Bhadohi. The Mirzapur-Jaunpur road (a State highway) runs only a mile west of the village with which it is connected by a metalled road. The nearest railway station is Bhadohi which is on the Northern Railway. The river Varuna flows about two furlongs east of the village.

The village is said to have been founded in 1761 by Sujan Singh (a brother of Raja Chait Singh). It is said that it got its name on account of a big market that used to be held here.

The population of the village according to the census of 1961 is 2,660 and the total area 45 acres, which includes five acres of cultivated land. The land revenue in 1368 *Fasli* (1960-61) was about Rs 151. The principal crops are wheat, barley and *juar*, the only source of irrigation being wells.

Nai Bazar has a branch post-office and a junior Basic school. The village is electrified, the source of supply being the hydel power house, Bhadohi. A few years back sugar refining was also carried on here in a small way. Now only woollen carpets are produced here and the industry engages about 500 workers per day (including women and children).

The amount invested in the industry is about fifty lakhs of rupees. the annual production being fifty thousand square yards. The workers are paid at piece-rates. The village is included in the Bhadohi development block and is in the Domanpur *nyaya* panchayat..

**Naubatpur (pargana Narwan, tahsil Chandauli)**

The village of Naubatpur stands in Lat. 25° 14′ N. and Long. 83° 24′ E., on the left bank of the Karamnasa river, eight miles from Chandauli (the tahsil headquarters) and about twenty-nine miles from Varanasi, on the eastern border of the district which is contiguous with that of the district of Shahabad (in the State of Bihar). Tradition has it that the name is derived from the *naubat* (drum) of a local governor, Nabi Khan (who is said to have founded the place), and was originally called Nabinagar. Bisram Singh, an official of Raja Balwant Singh, is said to have changed the name to Naubatpur. Its population, according to the census of 1961, numbers 1,381 and its area is 246 acres. The cultivated area of the village was 169 acres in 1368 *Fasli* (1960-61), the land revenue then being Rs 941. The chief source of irrigation is the Dumari minor canal.

The village falls in the Barahani development block and is the headquarters of a *nyaya* panchayat. It has a branch post-office, a market (which is held daily), a dak bungalow, a junior Basic school and a junior high school.

**Naugarh (pargana Kara Mangraur, tahsil Chakia)**

This village, lying in Lat. 24° 50′ N. and Long. 83° 16′ E., is twenty-four miles south of Chakia and fifty-four miles from Varanasi. The road connecting it with Chakia is metalled and private buses ply on it. The river Karamnasa flows at a distance of a mile from the village. The place was founded by Virendra Singh about 300 years ago.

According to the census of 1961, the population of the place numbers 517 and the village lands cover an area of 247 acres of which 140 acres are cultivated. The principal crops are paddy and mustard and a canal is the only source of irrigation. The village was assessed to a land revenue of about Rs 557 in 1368 *Fasli* (1960-61).

Naugarh has a government allopathic dispensary, a child welfare centre, a junior Basic school, a junior high school and a branch post-office. Tigers and bears are sometimes seen in the vicinity of the village.

It is the headquarters of a development block of the same name, which is at present in the shadow stage. The population of the block is 22,528 and it includes seven *nyaya* panchayats.

**Niar Dih (pargana Kotehar, tahsil Varanasi)**

The ancient village of Niar Dih lies in Lat. 25° 33′ N. and Long. 83° 3′ E., on the northern border of the district and stands on the right bank of the Gomati, at a distance of sixteen miles from Varanasi. The place is situated on the unmetalled road which runs from here to Paharia near which the road, going southwards, joins the Varanasi-Ghazipur metalled road. There is a story that the name of the place is derived from the answer 'Niare' (meaning near) given to Arjuna when he made enquiries regarding the whereabouts of a cow. There is an unexcavated mound near the river which probably contains the remains of a fort of the Raghuvanshis.

The population of the village, according to the census of 1961, numbers 1,474 and its area in 1368 *Fasli* (1960-61) was 595 acres, the area under cultivation being 451 acres. The revenue then amounted to Rs 2,900. Wheat, barley, gram, maize and peas are the main crops and sugar-cane the cash crop. It is in the Cholapur development block. There is an Ayurvedic dispensary in the village which is managed by the Antarim Zila Parishad as well as a junior Basic school, a junior high school, a post-office and a market. A small fair is held in the village on the tenth day of the bright half of the month of Asvina.

**Phulpur (pargana Kolasla, tahsil Varanasi)**

The village of Phulpur lies in Lat. 25° 31′ N. and Long. 82° 49′ E., seventeen miles north-west of Varanasi. Government buses ply on the metalled road running from Varanasi to Jaunpur, which passes through the village. It has a post-office and a seed store, the railway station of Khalispur being a mile away. In former days Phulpur was a place of some importance as it lay almost half-way on the main road running from Varanasi to Jaunpur but with the coming of the railway line its importance has declined. It is said that the original name of the village was Maddu, that the bazar was founded by Rani Gulab Kunwar (Raja Balwant Singh's wife) and that the village was formed by adding portions of land from adjoining estates, a process which the rani thought was similar to that of plucking flowers from different plants, in token of which she called the place Phulpur.

The population of the village (according to the census of. 1961) numbers 1,805 and in 1368 *Fasli* (1960-61) its area extended over 767

acres, the cultivated area being 564 acres and the land revenue Rs 6,073. The Pindra development block extends its jurisdiction over the village which is the headquarters of a *nyaya* panchayat.

**Pindra (pargana Kolasla, tahsil Varanasi)**

Pindra is a large village laing in Lat. 25° 28′ N. and Long. 82° 50′ E., fifteen miles from Varanasi. It is situated on the metalled road running from Varanasi to Jaunpur and is four miles distant from the Babatpur railway station. The village was formerly held by the Bhuinhars and at the beginning of the eighteenth century Bariar Singh of this place owned a large part of pargana Kolasla and lived in the fort the remains of which are still to be seen in the shape of a mound. According to the census of 1961 the population numbers 5,372. The area in 1368 *Fasli* (1960-61) was 2,243 acres, 1,747 acres being cultivated and the land revenue was Rs 1,850. The main food crops are wheat, gram, rice and peas and the chief sources of irrigation are wells, tube wells and tanks. A small fair is held here on the occasion of Dasahara with an approximate attendance of 300.

Pindra possesses an inspection house, an allopathic dispensary, a junior high school and an intermediate college. The headquarters of the *nyaya* panchayat lies in the village which also has a sub post-office and a market which is held on Tuesdays and Saturdays.

**Pitpur (pargana Kara Mangraur, tahsil Chakia)**

This village lies in Lat. 25° 1′ N. and Long. 83° 14′ E. It is three miles distant from Chakia by the metalled canal road and thirty-three miles from the district headquarters. The river Karamnasa flows very close to the village which is also known as Latif Shah after a fakir who lived here about 150 years ago. Maharaja Prabhu Narain Singh of Banaras built a tomb on his grave about hundred years ago at the site of which a fair is held annually on the fifth day of the bright half of Bhadra, which is attended by about 5,000 persons.

The lands of the village cover an area of 1,338 acres of which 585 acres are cultivated, the principal crops being wheat and barley. A canal is the only source of irrigation. The land revenue of the village was about Rs 72 in 1368 *Fasli* (1960-61). According to the census of 1961 the population of the village is 140.

The place has an inspection bungalow belonging to the irrigation department and a rest-house of the forest department. There is also a

temple here which is about a hundred years old and is said to have been constructed by a sadhu named Banwari Das. Tigers, bears and chitals are sometimes seen in the vicinity of the village.

Pitpur is in the Chakia development block and is included in the Garla *nyaya* panchayat.

**Pura Qanungoyan (pargana and tahsil Bhadohi)**

This village, lying in Lat. 25° 17′ N. and Long. 20° 23′ E., is about forty miles west of Varanasi on the Grand Trunk Road and about seven miles south-west of Gyanpur, buses being available from here for these places. Though the railway line of the North Eastern Railway passes through the village, there is no railway station here.

A *qanungo* family is said to have settled down in this place during the time of Sher Shah Suri. Some of the members of this family were considered to be experts on the subject of land records and it is possible that the village came to be named after the designation of these revenue officials.

The population of the place is 391 according to the census of 1961. The lands of the village cover an area of 161 acres of which 125 acres are cultivated. The village was assessed to a land revenue of about Rs 1,324 in 1368 *Fasli* (1960-61). The main crops grown here are wheat, barley and millets, tube-wells being the only source of irrigation.

The place has a branch post-office, a Sanskrit *pathshala* and a higher secondary school. The nearest government dispensary is at Gopiganj at a distance of three miles. A Ramlila fair is held here in the month of Asvina which is attended by about 500 persons. The *samadhi* of a member of the Radha Soami sect, Shiv Barat Lal, who founded a centre of the sect in this place (where a function is held every December) still exists here.

The village is included in the shadow block of Digh, and is in the Chhatmi *nyaya* panchayat.

**Raja Talab (pargana Kaswar, tahsil Varanasi)**

Raja Talab is a hamlet of the small revenue village of Rani Bazar and stands in Lat. 25° 16′ N. and Long. 82° 51′ E., on the Grand Trunk Road at a distance of thirteen miles from Varanasi. According to the census of 1961 the place (including the village) has an area of 40 acres and the population is 353. The place has a big tank (called Ram Sagar)

and two temples nearby which were built, as an act of charity, by the wife of Raja Mahip Narain Singh. A big fair takes place here on the occasion of the Rathyatra (car festival), the approximate attendance being 5,000. Raja Talab has a railway station of the same name and possesses a dak bungalow, a junior Basic school, a junior high school, a post-office and a veterinary hospital. It lies in the development block of Arazi Lines.

**Ramgarh (pargana Barah, tahsil Chandauli)**

This village stands in Lat. 25°27′ N. and Long. 83°15′ E., on the right bank of the Banganga, a drainage channel which gets filled up with water during the rainy season. It is eighteen miles from Varanasi and sixteen miles from Chandauli, the tahsil headquarters. The place is connected with Balua by an unmetalled road which is crossed by another unmettalled road (leading to Chandauli) about a mile north of Chahania. It appears to be a place of considerable antiquity as several local legends are connected with it and some of the neighbouring villages. In the adjoining village of Bairant there are the remains of an old mud fort (standing on the Banganga) which covers about 29 acres and is 30 feet in height. It is associated though wrongly, with the exile of the Pandavas but archaeological excavations have revealed some antiquities which indicate that the place might be more than two thousand years old. About a quarter of a mile south of the main site there is a famous temple called Ramshala. About a hundred and fifty years ago there flourished in Varanasi a celebrated fakir, named Kina Ram, in whose memory a shrine was built in this village, which is venerated in the neighbouring villages as well. The population of this village, according to the census of 1961, numbers 3,177 and in 1368 *Fasli* (1960-61) its area was 1,080 acres, the area under cultivation was 910 acres and the revenue was Rs 4,870. The principal food crops of the locality are wheat, barley and gram. wells and the Kolapur minor distributary serving as the main sources of irrigation.

The village falls in the Chahania development block and is the headquarters of a *nyaya* punchayat. It has a junior Basic school and a branch post-office.

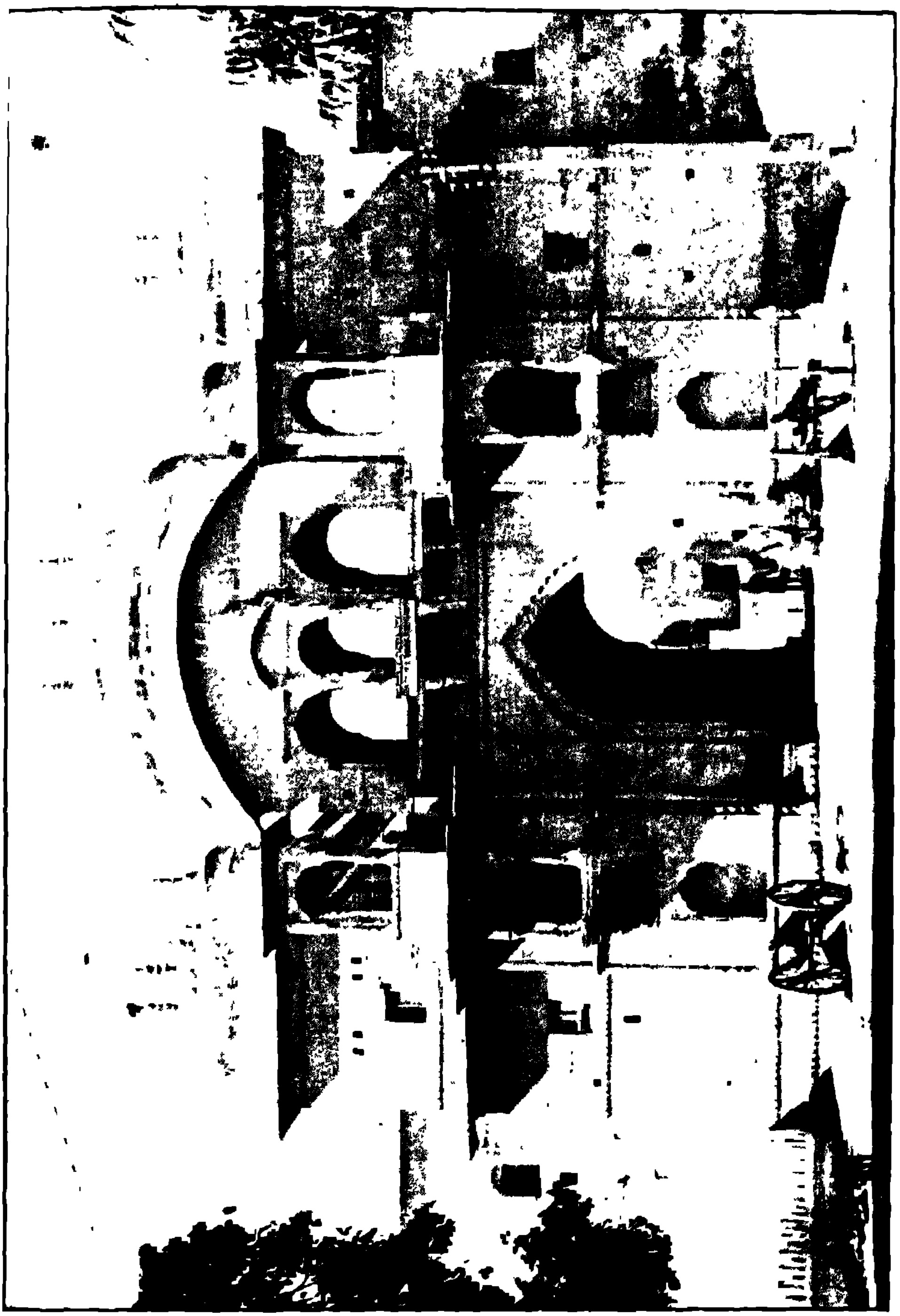
**Ramnagar (pargana Ramnagar, tahsil Varanasi)**

Standing on the right bank of the river Ganga, Ramnagar is situated in Lat. 25°16′ N. and Long. 83°2′ E., about four miles south of the Malaviya Bridge and thirteen miles west of Chandauli. It is connected with the Grand Trunk Road on the north by a metalled road. Unmetalled

roads also run from Ramnagar to Gangapur and to Singhital. It is within sight of the southern portion of the city of Varanasi and is approached by ferry from Nagwa as well as by a metalled road connecting it with the Grand Trunk Road at Jalilpur.

It is said that the rishi Veda Vyasa (who is reputed to be the author of the *Mahabharata* and the *Puranas*) resided in this place for some time. A small temple dedicated to him stands inside the fort, probably to perpetuate this tradition. There is another and older temple of Veda Vyasa which is not as frequented as that in the fort. The place came into importance in 1750 when Raja Balwant Singh shifted his capital from Gangapur to it and built a fort on the bank of the river which has been the chief residence of the rajas of Banaras. He also laid out the town and built two broad central roads, the one running east from the fort being crossed at right angles by that coming from Varanasi. His son, Chait Singh, built the Rambagh tank and a temple, known as Sumer Mandir, in the Rambhag gardens (in village Kutlupur), to the north-east of the town and three miles from the older temple of Veda Vyasa. Sumer Mandir is a hundred feet high and is carved to a height of about forty feet from the ground. The tank also has a temple at each corner and flights of steps lead down to the water on all four sides.

Ramnagar has a municipal board. The town is electrified and has a piped water supply. According to the census of 1961 it has a population of 16,088 and the area is approximately 1·4 square miles. It has been divided into four wards. The number of schools run by the municipal board is seven, of which a junior high school and a junior Basic school are for girls and a junior high school and four junior Basic schools are for boys. There are a higher secondary school, an intermediate college and a Sanskrit *pathshala*, an allopathic dispensary, an Ayurvedic dispensary, a veterinary hospital, a post-office, a telegraph office, two dharmsalas and a police station in this place. The main agricultural products are wheat and *bajra*. The most important buildings are the Ramnagar fort and the temple of Durga. A fair in honour of Veda Vyasa is held here (during the month of Magha) which reaches its peak during the last five days of the month. Other important fairs are the Ramlila and Krishnalila which are celebrated in Bhadra and Sravana respectively. The temples of Mahadeva and Kaliji are inside the fort. Inside the fort there is a clock which was made in 1872 by an horologist of the Banaras state. It gives a variety of horological and astrological information for the determining of which ordinarily a number of scientific instruments would be necessary. It shows the exact time of the day, the position of the sun and



the phases of the moon as well as the signs of the zodiac, the current year, the names of the months, the days of the week and the date. It is an eight-day clock which ticks out the seconds, strikes the hours, half-hours and quarter-hours and is regulated according to the latitude and longitude of the city and its height above sea-level.

**Rampur Ghat (pargana and tahsil Bhadohi)**

Rampur Ghat is a village of some religious importance lying as it does (in Lat. 25°15' N. and Long. 82°26' E.) on the left bank of the Ganga, about two and a half miles south of Gopiganj. It is six and a half miles from Gyanpur and about forty miles from Varanasi. The place is connected with Gopiganj and the Gyanpur Road railway station on the Varanasi-Allahabad line of the North Eastern Railway by a metalled road.

According to the census of 1961 the population of the place numbers 994 and its total areas is 458 acres, including 206 acres of cultivated land. The land revenue of the village was assessed at about Rs 1,285 in 1368 *Fasli* (1960-61). The main source of irrigation is tube-wells and the principal crops are wheat, barley and *bajra*. Fairs are held here on the day of the full moon in the month of Kartika and on Makar Sankranti (either the 13th or the 14th of January) which have an estimated gathering of 50,000 and 10,000 respectively. The village has a junior Basic school and a dharmsala which stands on the bank of the river.

Rampur Ghat is included in the Digh development block (which is at present in the shadow stage) and in the Tilanga *nyaya* panchayat.

**Sahabganj (pargana Kara Mangraur, tahsil Chakia)**

This village is situated in Lat. 25° 6′ N. and Long. 83′ 16′ E. It is six miles from Chakia and thirty-six miles from the district headquarters and is connected with Chakia by a metalled road belonging to the irrigation department. Before the merger of the Banares State with Uttar Pradesh in 1949, this place was part of the Banaras State.

The village is inhabited by 1,749 persons according to the census of 1961 and the total area is 498 acres of which 402 acres are cultivated. The village was assessed to a land revenue of about Rs 2,017 in 1368 *Fasli* (1960-61). The main crops of the place are rice, wheat and barley.

Sahabganj has a dak bungalow belonging to the irrigation department, a branch post-office, an Ayurvedic dispensary, an intermediate college, a junior Basic school and a junior high school. There are also five temples

and a mosque here, the latter having been built about fifty years ago. A Ramlila fair is held here once in the month of Asvina and once in Kartika, the estimated attendance being 2,000.

The place is the headquarters of a development block of the same name and is in stage I. The block has a population of 52,461 and includes eleven *nyaya* panchayats. A school has also been built here through *shramdan* (voluntary labour).

**Said Raja (Pargana Narwan, tahisl Chandauli)**

This village, which is about two miles east of the western border of the pargana, lies in Lat. 25°15′ N. and Long. 83°21′ E., on the north of the Grand Trunk Road, twenty-six miles from Varanasi and five miles from Chandauli (the tahsil headquarters). Parallel to the road runs the track of the Eastern Railway, which goes to Mughalsarai. There is a railway station here, also known as Said Raja, but it is situated in Sewapur (also known as Baijnathganj and Harnathpur), a village which was founded in 1745 by Baijnath Singh (a dependant of Raja Balwant Singh) and which adjoins Said Raja on the east and forms with it a single site. Baijnath Singh built a fort and a bazar (called Baijnathganj) and his successors, Harnath Singh and Sheo Singh, also tried to perpetuate their names by giving this place in turn the names of Harnathpur and Sheopur. An unmetalled road from here leads north-east to Ghazipur. The name of the place is said to be derived from Raje Ahmad, a Gardezi Saiyid of Manikpur (in Avadh) who is said to have built a serai a little distance west of Said Raja, but according to local tradition the village is named after Saidbaba, a saint. The tomb of Raje Ahmad still exists in the village and is visited by the Muslims of the place. The massive ruins near by indicate that the place must have been a considerable town in the past. The village was once famous for the manufacture of sugar, metal vessels and cotten carpets but owing to the diversion of traffic from the highway to the railway, the trade in the first two commodities declined, although the majority of the population still engages in the last named industry, there being 262 looms in use which keep 900 persons employed, the total annual production being approximately worth seven lakhs of rupees. In spite of the competition with the durrie industry of Agra, Bareilly and Sitapur there has been a steady rise in the production in this place due to certain facilities such as the giving of loans and grants, the providing of improved appliances and the introduction of modern techniques. A market is held here daily, where many kinds of commodities are sold. The village possesses three junior Basic schools, a junior high school, a Sanskrit *pathshala*, an allopathic dispensary, a child welfare and

maternity centre, a veterinary hospital, a panchayat *ghar* and a seed store and also has three mosques. The village falls in the Barahani development block and covers an area of 171 acres (including that of Sewapur) of which 104 acres were cultivated in 1368 *Fasli* (1960-61), the land revenue then being Rs 727. The Chandauli main canal, the Parewa minor canal, the Sidhna distributary and a tube-well constitute the chief means of irrigation. The main agricultural products are wheat and barley. Its population (including that of Sewapur) is 2,514 according to the census of 1961. Ramlila fairs are held here in the first half of the month of Kartika, the average attendance being about 2,500.

**Sakaldiha (pargana Barhwal, tahsil Chandauli)**

This village stands in Lat. 25°21′ N. and Long. 83°16′ E., six miles away from Chandauli (the tahsil headquarters) and about twenty-seven miles from Varanasi, the railway station of Sakaldiha lying about two miles distant from the village. Unmetalled roads from this place lead to Palua in the north-west, Mughalsarai in the south-west, Chandauli in the south and Dhanapur in the north-east. It was founded about two hundred and thirty years ago on the lands of Shukalpura which is still the name of a village which lies to the south of Sakaldiha. The founder was Achal Singh of the Barhaulia branch of the Bhriguvanshi Rajputs and as it became the headquarters of the Barhaulias it gained in importance but their decline also led to its losing its significance. The population of the village, according to the census of 1961, numbers 3,484 and its area is 402 acres. The cultivated area was 304 acres in 1368 *Fasli* (1960-61) when the revenue was Rs 2,112. The principal crops of the village are wheat, barley and gram, wells and the Sakaldiha distributary forming the main sources of irrigation. It is the headquarters of a development block and a *nyaya* panchayat and has a market, a post-office, a panchayat *ghar* and a seed store of the co-operative department. It also possesses a homoeopathic dispensary and a veterinary hospital. The Sakaldiha development block has an area of 53,775 acres, a population of 92,561 and includes 144 villages, 101 *gaon sabhas* and 13 *nyaya* panchayats. Cattle fairs are held here from the thirteenth of the bright half of the month of Vaisakha to the thirteenth of the bright half of the month of Jyaistha, the approximate attendance being 1,000.

**Sarnath (pargana Sheopor, tahsil Varanasi)**

Sarnath is one of the places in India which is most frequently visited by Buddhists. It is about 6 miles distant from Varanasi *via* the new

Varanasi-Sarnath road and lies in Lat. 25° 23′ N. and Long. 83° 2′ E. It lies north-east of the city proper with which it forms a part of the area under the jurisdiction of the municipal corporation and is a mile and a quarter distant from the high-road to Ghazipur. The Sarnath railway station, on the North Eastern Railway, is about two furlongs from the ancient ruins.

The name 'Sarnath' is said to have been derived from 'Sarangnath' which, according to some people, refers to an image of Siva installed in a temple in this place and according to others to the Buddha who, in a previous birth, lived in the forest here as 'king of the deer' (Sarangnath). Another ancient name of the place was Isipatana or Risipattana (meaning the abode of the sages) probably because religious recluses resided in the forest here in olden times. A Buddhist legend has it that the bodies of some rishis fell here when they attained nirvana. In Buddhist literature the place is also called Mrigadava (deer forest) because it was said that herds of deer roamed here freely having been granted a sanctuary in this forest by a king of Varanasi, who had been moved to compassion by the spirit of self-sacrifice of the Bodhisattva, Nyagrodhamriga, who was the king of the deer of this forest. The Jains call this place Simhapuri and believe it to be the birth place of the eleventh *tirthankara*, Shreyansa. It is one of the four places sacred to the Buddhists, as it was here that Buddha preached his first sermon and founded his *sangha* (order of monks), this two-fold act being known as *dharma-chakra-pravartana* (setting the wheel of law in motion). An inscription of the late Kushana period found at Sarnath is said to incorporate fragments of the sermon which dwelt upon the Four Truths and the Eight-fold Path. In the third century B. C. the Maurya emperor Asoka, is said to have become a Buddhist and to have erected several monuments here—the Dharmarajjika and Dhamekh stupas, the elegant monolithic pillar which was once surmounted by a magnificant lion capital (which is now preserved in the local museum and is India's national emblem) and bears three inscriptions (the earliest being that of Asoka himself warning the monks and nuns against creating schisms in the order) and probably some *chaityas* (shrines) and some *vihars* (monasteries). Excavations near the Dharmarajjika stupa have revealed more than a dozen railing pillars of about the first century B. C.

During the Kushana period Sarnath seems to have become a centre of the Hinayana sect of Buddhism and in 81 A. D. Bala, a monk from Mathura, established at Sarnath, with the co-operation of Kanishka's officers, a colossal Bodhisattva image of red sandstone, crowned by a large *chhatra* (parasol). The monks of the Sarvastivadin order had set up a couple of monasteries here about this time. Fa-hien, the Chinese pilgrim,

visited Sarnath at the beginning of the fifth century A. D. and saw four stupas and two monasteries there. In the Gupta period the Sarnath school of sculpture reached great heights and produced some of the best images of Buddha and Bodhisattvas. Another Chinese traveller, Hiuen Tsang, visited Sarnath about two centuries later and he has left a detailed description of the Buddhist monuments and institutions that he found there; there were 1,500 monks and nuns of the Sammitiya sect who resided in the monasteries; among the buildings that he saw there was a magnificant temple with a life-size metallic image of the Buddha represented in the act of turning the wheel of law, the Asokan stupa and the stone pillar (which shone brightly). According to him the pillar was seventy feet high. He also mentions having seen three lakes and a number of other stupas and monuments which were in this place.

Sarnath seems to have continued to prosper till the end of the twelfth century, having received the patronage of a number of Pala kings (between c. 750 and 1050) and of the Gahadavala queen, Kumaradevi (first half of the twelfth century), who were Buddhists. Towards the end of that century Sarnath was devastated by the iconoclastic Muslims under Qutb-ud-din Aibak to whom the downfall of this great Buddhist centre is attributed. As a result the place became completely deserted and the monuments, except one stupa, were buried under their debris.

The ruins of Sarnath cover an extensive area, a good portion of which has been excavated by the archaeological department and a number of interesting monuments and sculptures of exquisite beauty and workmenship have come to light. The dismantling and depredation in 1794 of the Dharmarajjika stupa by Jagat Singh (once Raja Chait Singh's dewan) for using the material in his own buildings accidentally brought to light this deserted and long forgotten site. Moreover, when a casket of green marble (which was inside a stone box) containing a few charred bones, some precious stones and gold leaves was recovered from here and came into the hands of Jonathan Duncan (the Resident of Varanasi) and he published an account of the discovery, the ruins attracted the attention of the government and the public. Since then excavations and explorations have been carried out by European and Indian archaeologists which have revealed the ruins of a number of Buddhist monuments and numerous important and interesting objects, such as pieces of sculpture, stone inscriptions, etc. Some of these have been placed in the museum in Sarnath and in the Indian Museum in Calcutta.

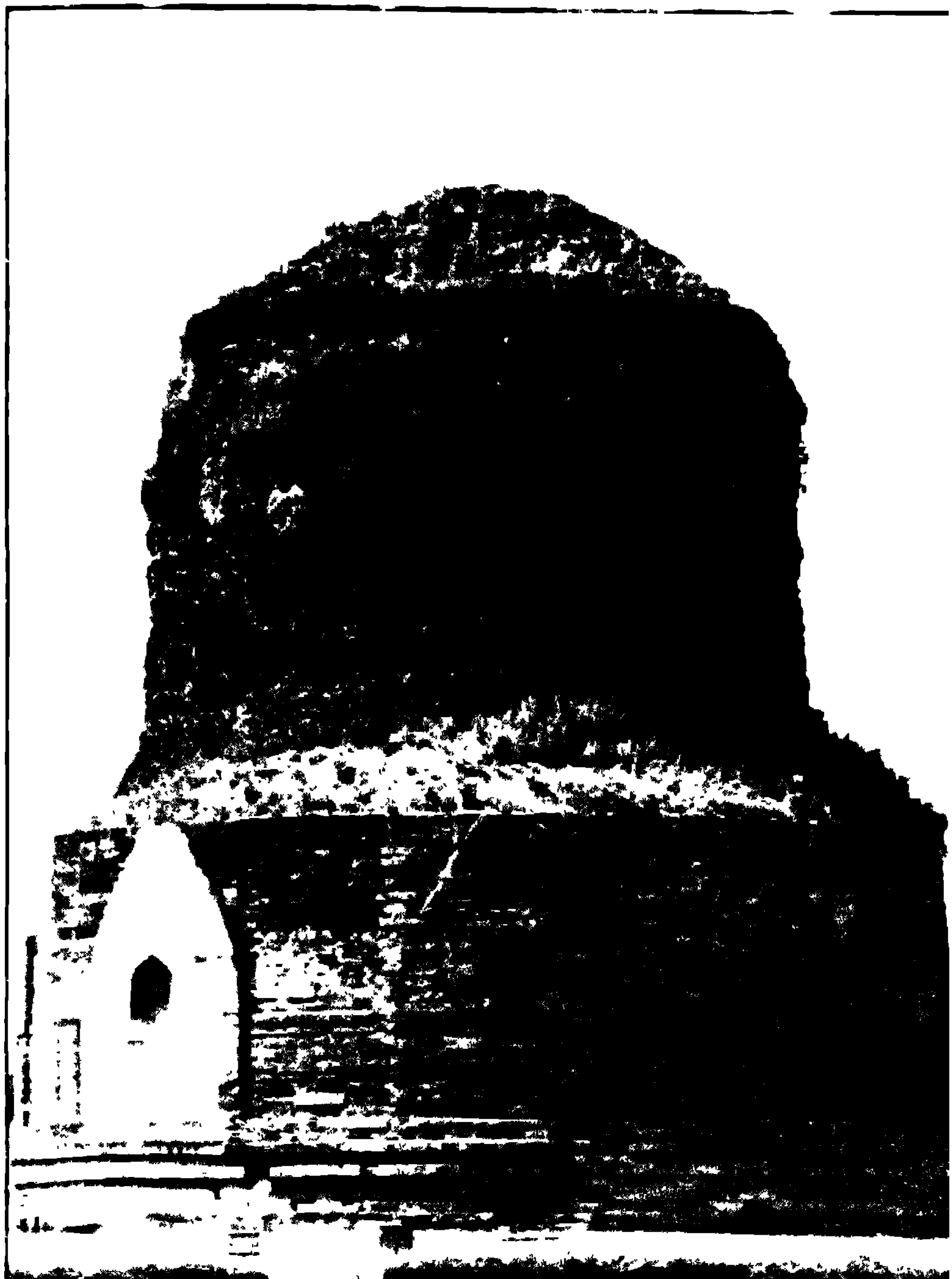
Coming from Varanasi, the first landmark on the left is a lofty brick mound locally known as the Chaukhandi stupa which seems to have been

built prior to the time of the Gupta kings, the pieces of sculpture in the Gupta style, which have been discovered here, being apparently later additions. The octagonal tower which surmounts the stupa is a Mughal structure which, as indicated in the inscription on a stone slab above the doorway, was erected in 1588-89 by Gobardhan (Todar Mal's son) at the instance of Akbar to commemorate the visit of Humayun to this place.[1]

All the other monuments here may be divided into four groups, lying from south to north. In the first there are the ruins of two monasteries, one being a mediaeval structure built on the ruins of an older one and the other belonging to the Gupta period where a Buddhist seal of terracotta, bearing some writing in the characters of the ninth century, was found in one of the cells. A Jain temple, which is comparatively modern (erected in 1824 and dedicated to the *tirthankara* Shreyansanath) is also included in this group. In the second group there are the Dharmarajjika and the Dhamekh stupas with the ruins of a monastery in between. The Dharmarajjika stupa was originally built by Asoka and the excavations have revealed that it was enlarged six times in succession, the first addition having been made in the Kushana period, the second in the fifth or sixth century A. D., the third in the seventh, the next two some time during the ninth and eleventh centuries (the fifth restoration probably being that made at the instance of Mahipala of Bengal in 1026 A. D.) and, for the last and sixth time, the stupa being encased by a wall by Kumaradevi in the twelfth century. A colossal Bodhisattva image (installed in the third year of Kanishka's reign) and a seated Buddha image in the attitude of preaching were also found here. The Dhamekh stupa (also probably built in Maurya times) seems to have been restored in the Gupta period. It was probably known as the Dharmachakra stupa and might have been built on the spot where Buddha turned 'the wheel of law'. A clay seal which was found here bears, in the script of about the twelfth century, an inscription which reads *Dhamaka jayatu* (victory of Dhamaka). The stupa is a solid structure, 128 feet high, and is built of massive blocks of stone at the lower stage and of brick, probably faced with stone, at the upper. It is cylindrical in shape and is relived in the lower section by eight projecting bays, each with a large niche originally containing an image. The lower section has a broad belt of carved ornamentation of an intricate geometric pattern with floral arabesques above and below it. A slab bearing a Buddhist religious inscription in the characters of the sixth or seventh century A. D. was found in the stupa. It is estimated that the monastery which was between the two stupas was built in the

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[1] Agrawal, V. S.: *Sarnath*, p. 19; Nevill, H. R: *Benares: A Gazetteer*, pp. 287-88.



*Dhamek Stupa, Sarnath*

eighth or ninth century A. D. upon the remains of an earlier structure of the Gupta period.

The third group consists of a *chaitya* hall, the Asokan pillar and the main shrine with its subsidiary buildings. The *chaitya*, which was an apsidal chapel, is in ruins and from its site antiquities ranging in date from the Maurya to the Gupta period have been discovered. This building is believed to have been destroyed by fire sometime during the post-Gupta period and a monastery seems to have been built on the ruins at some later date. The Asokan pillar which was once about fifty feet high, but only a shaft of which six feet eight inches in height now stands *in situ*, was surmounted by the famous lion capital crowned with a *dharmachakra* (wheel of law). The upper part of the capital is an inverted lotus on which rests a round abacus ornamented with a lion, an elephant, a bull and a horse, each separated from the other by a wheel. Four lions are seated, back to back, on the abacus, the whole piece being wonderfully vigorous in execution and treated with that simplicity and reserve which is the characteristic of all masterpieces of plastic art. There are three inscriptions on the pillar, the first being an edict of Asoka, in the Brahmi script, the second referring to the fortieth year of Ashvaghosha (a king of Kaushambi) and the third, in early Gupta characters, mentioning the monks of the Sammitiya sect and of the Vatsiputraka school. The main shrine, representing the *mulagandhakuti* where the Buddha used to sit in meditation, is about twenty yards north of the Dharmarajjika stupa. When Hiuen Tsang saw the shrine it was about two hundred feet high. The ruins show that it was built of brick and plaster and carved stones taken from older structures. The style of decoration points to its having been built in the Gupta period. Beneath the concrete pavement, it was found that several layers had been superimposed, one above the other, at different periods and under the lowermost, some votive slabs of about the first century B. C. were also found. A fragment of a railing pillar with two inscriptions has been discovered here—one of them being of the second century B. C. and the other of the fifth century A. D., which indicates that the pillar was converted at that time into a lamp-post for the main shrine. When dug through the southern chapel disclosed a monolithic plain square rail of the Asokan period, chiselled and polished with consummate skill. Originally it might have been placed on the summit of the Dharmarajjika stupa around the parasol and probably was transferred later to its present place. It bears two inscriptions of the post-Kushana period. A standing Buddha image in the Gupta style was found in the chapel on the southern side. The main shrine, with its numerous subsidiary buildings, is the most complicated structure in Sar-

nath, its courtyard being full of cells and miniature stupas extending to the Dhamekh stupa. The fourth group of monuments consists of the ruins of four monasteries the first of which belongs to the late Kushana or to the early Gupta period. The second monastery was the Dharma-chakra-jina-vihara, an imposing monument; that it was erected by Kumaradevi, the Buddhist queen of the Gahadavala king Govindachandra (1114—1154 A. D.), is evident from an undated stone inscription found in this place. This monastery had two gateways towards the east, 290 feet apart from each other. From the extreme western corner of this monastery a subterranean passage, a hundred and eighty feet in length, leads to a small mediaeval shrine which suffered heavily at the hands of despoilers. The third monastery of the group seems to have belonged to the late Kushana period and the fourth is assigned to the Gupta period. On the top of the walls of the eastern cells was found a colossal image (probably of the twelfth century A. D.) of Siva piercing a demon with his trident. The space intervening between this monastery and the Dhamekh stupa is littered with the remains of stupas, chapels, etc., probably dating from the Gupta age to mediaeval times.

The antiquities so far discovered from the ruins are numerous and consist of sculptures, terracotta figurines, bas-reliefs, fragments of railings, seals, inscriptions, pottery, etc., and with very few exceptions they pertain to the Buddhist religion. They have been housed in the museum which is situated near the ruins. Among the modern buildings and institutions in this place of Mulagandhakuti Vihara, a temple enshrining certain Buddist relics (discovered at Taxila), has been erected by the Mahabodhi Society. On the walls inside are painting depicting scenes from the life of the Buddha. The festival celebrating the anniversary of the temple takes place on the full moon day in November and is attended by an assembly of monks and lay devotees. An important feature of the celebrations is the procession in which the Buddhist relics are taken out. Near-by there is a pipal tree which is an offspring of the Bodhi tree in Ceylon from where it was brought and planted here in 1936. The Mahabodhi Society has also established a library in Sarnath.

Accommodation for tourists is available in the Birla dharmsala, the Burmese dharmsala and the Jain dharmsala. There is an officers' rest house which belongs to the department of archaeology, the rest house of the forest department and the U. P. Government guest house. Here the Mahabodhi Society has a junior Basic and a higher secondary school, the Mulagandhakuti Vihara library, a teachers' training school and also a dispensary. There is also a government allopathic dispensary, a homoeopathic dispensary and a maternity centre in the place. Sarnath also has a



*Mulagandhakuti Vihar, Sarnath*

post-office, a telegraph office and a telephone service. A fair is held here in Sravana every year at the Siva temple.

**Semradh (pargana and tahsil Bhadohi)**

This is a small village on the banks of the Ganga and lies in Lat. 25° 14′ N. and Long. 82° 20′ E., about forty-eight miles from the district headquarters. It is about six miles east of Sitamarhi and about seven miles south of Jangiganj, its distance from Gyanpur, being about fifteen miles. The approach to this village is possible only by a road from Jangiganj, which is metalled between Jangiganj and Sonaicha and unmetalled between Sonaicha and Semradh.

The place has some religious importance. It is said that long ago a trader dreamt that Siva asked him to remove the lingam which was buried in the near-by forest. In the process of doing so he had another dream in which he was told not to disturb the lingam. He left it where it was and erected a temple on the site.

According to the census of 1961, the place is inhabited by 606 persons and its total area is 1,018 acres of which only 355 acres are cultivated. The village was assessed to a land revenue of about Rs 2,439 in 1368 *Fasli* (1960-61).

Semradh has a junior Basic school and two dharmsalas. The fair of Teras is held here twice a year, in Sravana and in the bright half of Phalguna. Another fair is held every third year during Malmas (the additional month which occurs every third year according to the lunar calendar) which is attended by approximately 10,000 persons.

The village is included in the Digh shadow block and the Ibrahimpur *nyaya* panchayat.

**Shahan Shahpur (pargana Kaswar, tahsil Varanasi)**

This village lies eighteen miles south-west of Varanasi in Lat. 25°11′ N. and Long. 82°52′ E., in the extreme south of the pargana which adjoins the district of Mirzapur. It is on the metalled road which leads north to Raja Tulab and is about two miles to the west of the road coming from Gangapur and going to Chunar. It is said that the village was built on the lands of five separate villages by Fateh Shah (probably the same Fateh Singh of Jakhini who lived in the days of Farrukh Siyar) who may have named it in honour of the emperor. According to the census of 1961 the population of the village numbers 2,880 and its area is 1,278 acres, the area under cultivation in 1368 *Fasli* (1960-61) was 1,105 acres,

the land revenue then being Rs 5,960. The main crops are wheat and gram. Shahan Shahpur has a junior Basic school, a junior high school, a girls' school and a post-office. It is included in the development block of Arazi Lines and the *nyaya* panchayat of Bhawanipur.

**Shikarganj (pargana Kara Mangraur, tahsil Chakia)**

This village, in Lat. 25°1′ N. and Long. 83°7′ E., is thirty-eight miles south of Varanasi and eight miles west of Chakia. It is connected with Chakia by a metalled road on which private buses ply.

The place was founded about a hundred years ago by Raja Ishwari Narain Singh of Banaras and till its merger with Uttar Pradesh in 1949 it formed part of the state of Banaras. As this place was the spring-board for the hunting expeditions of the rajas of Banaras, it grew into a habitation and became known as Shikarganj.

The population of the place is 898 according to the census of 1961, and the total area 261 acres of which 205 acres are cultivated. The village was assessed to a land revenue of about Rs1,213 in 1368 *Fasli* (1960-61). The principal crops are rice, wheat, barley, gram and mustard and the major source of irrigation is a canal.

The village a branch post-office, a junior Basic school, an Ayurvedic dispensary and a temple which was built about fifty years ago. There is also a big tank here which was built by Raja Ishwari Narain Singh about a hundred years ago.

The village is included in the Chakia development block and is the headquarters of a *nyaya* panchayat.

**Sikanderpur (pargana Kara Mangraur, tahsil Chakia)**

This village, close to which the river Chandraprabha flows, is situated in Lat. 25°5′ N. and Long. 83°13′ E. and is three miles distant from Chakia and twenty-seven miles from Varanasi. It is on the metalled road connecting Varanasi with Chakia, a bus service operating on this route.

The place is said to have been founded about four hundred years ago. It was selected as the headquarters of the pargana by Raja Balwant Singh of Banaras and his revenue offices remained here till they were shifted to Chakia by Raja Prabhu Narain Singh.

The population of the village, according to the census of 1961, is 3,277. The lands of the village cover an area of 377 acres of which 290 acres are cultivated, the land revenue being about Rs 2,076 in 1368 *Fasli* (1960-61).

The only source of irrigation is a canal and the principal crops are rice, wheat, barley, gram and potatoes.

Sikandarpur has a branch post-office, a junior Basic school, a junior high school and an Ayurvedic dispensary. There is also a fort here which is said to be a thousand years old. A Ramlila fair is held here once in Asvina and once in Kartika every year, the attendance at each being approximately 2,000.

The place is included in the Chakia development block and is the headquarters of a *nyaya* panchayat of the same name.

**Sindhora (pargana Kolasla, tahsil Varanasi)**

This village lies on the northern border of the district in Lat. 25°32′ N. and Long. 83°56′ E. and stands on the unmetalled road leading from Varanasi to Kirakat (in Jaunpur) about sixteen miles north-west of Varanasi. The name of the village is said to be derived from *sindur* (vermilion) the red powder used in Hindu ceremonials, which used to be prepared here and from where it was also exported. The place was held by the Kolasla Bhuinhars till 1799 and then came under Raja Udit Narain Singh. The population of the village (according to the census of 1961) numbers 2,483 and its area extends over 536 acres. In 1368 *Fasli* (1960-61) the area under cultivation was 421 acres and the revenue Rs3,905, the main crops being rice, wheat, gram and barley. The place once had a flourishing trade in grain, cloth and sugar but the sugar factories stopped functioning sometime before the beginning of the present century. The manufacture of cloth is, however, still carried on by the local Julahas.

The village falls in the development block of Pindra and is the headquarters of a *nyaya* panchayat. It has a co-operative seed store, a post-office, a junior Basic school, a junior high school, a girls' school, a higher secondary school and a library. Local markets are held here on Wednesdays and Sundays. A small fair is held here on the tenth day of the bright half of the month of Asvina, the approximate attendance being 300.

**Sitamarhi (pargana and tahsil Bhadohi)**

Sitamarhi, a religious place in Lat. 25° 16′ N. and Long. 82° 16′ E., is situated about four furlongs south of the Jangiganj-Dhantulsi metalled road on the left bank of the Ganga. It is sixteen miles from Gyanpur and forty-nine miles from Varanasi and is approachable by a four fur-

long unmetalled road which joins the metalled Jangiganj-Dhantulsi road at Bania-ka-tara where buses are available.

It is associated with Valmiki, the author of the *Ramayana*. It is said that he had his *ashram* here where, according to the story, Sita passed the last days of her exile and also gave birth to Lava and Kusha. According to another local tradition the place marks the site where the earth opened to take Sita back to itself. A kind of evergreen grass that grows here (for which cattle have an aversion) is considered to be sacred as it is supposed to be Sita's hair.

According to the census of 1961, the village is inhabited by 1,277 persons, the total area covered by it being 1,144 acres which includes 713 acres of cultivated land. The land revenue in 1368 *Fasli* (1960-61) was about Rs 2,873.

There is a junior Basic school in the village and temple of Sita and Valmiki. A fair the Naumi-ka-mela, is held here in Asadha, which attracts a gathering of about 8,000 persons.

Sitamarhi is included in the Digh development block (which is at present in the shadow stage) and is in the Baraipur *nyaya* panchayat.

**Suriawan (pargana and tahsil Bhadohi)**

Situated in Lat. 25°27′ N. and Long. 82°25′ E., Suriawan is twenty-six miles north-west of Mirzapur, thirty-eight miles west of Varanasi and ten miles north-west of Gyanpur. It is connected with Gyanpur, Bhadohi, and Durgaganj by unmetalled roads on which private buses ply. In this village there is a railway station which is in the Mughalsarai-Pratapgarh section of the Northern Railway.

The place is made up of two villages, Patti Achal Singh and Patti Zorawar Singh, names which seem to have been derived from the names of two Monas rulers. Shah Jahan is said to have given the pargana of Bhadohi to Jodh Rai who was killed by a governor of Allahabad. The zamindari passed on to his brothers' three sons, two of whom were Zorawar Singh and Achal Singh, in whose times the Monas were at the peak of their prosperity. These three brothers were dead by 1723 A. D. having left numerous descendants among whom the pargana of Bhadohi was divided.

The population of the place, according to the census of 1961 is 3,642. The lands of the village cover an area of 750 acres of which 463 acres are

cultivated, the land revenue being about Rs 4,956 in 1368 *Fasli* (1960-61). The main crops of the place are paddy, barley and wheat.

The village has a sub-post-office with telephonic and telegraphic facilities, a junior Basic school, a junior high school, a school for girls, a higher secondary school and an allopathic hospital. Markets are held here on Wednesdays and Sundays. Two important fairs are held here, one on the tenth day of the second half on Asvina, which is attended by about 5,000 persons and the other, known as Bifaiya-ka-mela in the month of Bhadra, which has an estimated gathering of 2,000.

The place is the headquarters of a shadow block of the same name, its total area being 49,649 acres. The block has a population of 83,443 and includes twenty-one *nyaya* panchayats, suriawan being the headquarters of one of them.

**Tanda Kalan (pargana Barah, tahsil Chandauli)**

A large village, lying in Lat. 25°29′ N. and Long. 83°11′ E., stands on he high right bank of the Ganga, seventeen miles north-east of Varanasi (the district headquarters) and eighteen miles north of Chandauli (the tahsil headquarters). An unmetalled road leads westwards from the village to a ferry (which crosses the Ganga) and leads on to Kaithi (which lies on the metalled road going from Varanasi to Ghazipur), another unmetalled road about six miles in length linking Tanda Kalan with Balua. The population of the village, according to the census of 1961, is 2,636 and its area is 540 acres of which 381 acres were under cultivation in 1368 *Fasli* (1960-61), the land revenue then being Rs 1,665. The important crops are barley, peas, gram, *juar* and *bajra*.

In early days the place gave its name to a pargana which was the jagir of the Suris (to which family Sher Shah belonged). Subsequently it passed into the hands of the Rajputs who sold it to Maulvi Amir Ali of Zamania (in district Ghazipur). It was sold back to the zamindars of Kaithi and remained in their possession till the abolition of zamindari in 1952.

The village is the headquarters of a *nyaya* panchayat and is included in the Chahania development block. The place possesses an intermediate college, two junior high schools (one each for boys and girls) and three junior Basic schools (including one for children of the Scheduled Castes) and a panchayat *ghar* which was constructed in 1956.

**Utraut (pargana Kara Mangraur, tahsil Chakia)**

This village is situated in Lat. 25°7′ N. and Long. 83°14′ E. It is six miles from Chakia and twenty-seven miles from Varanasi and is approach-

able from the latter *via* Lewa on the Varanasi-Chakia metalled road. The road beyond Lewa is unmetalled. The village was formerly a part of the state of Banaras and with its merger with Uttar Pradesh in 1949 it became part of the district of Varanasi.

According to the census of 1961 it is inhabited by 949 persons. The village lands cover an area of 160 acres of which 124 acres are cultivated. The principal crops are rice, wheat, barley, gram and potatoes. The main source of irrigation is canals. The village was assessed to a land revenue of about Rs 829 in 1368 *Fasli* (1960-61).

It has a branch post-office, a primary school, a junior high school and a junior Basic school for girls. There is also an Ayurvedic dispensary here, a child welfare centre, a library (called the Gandhi Pustakalaya) and a temple (said to be about a hundred years old). A Ramlila fair is held once in Asvina and once in Kartika every year, the attendance being a thousand.

The village is the headquarters of a *nyaya* panchayat of the same name and is included in the Chakia development block.

**Varanasi (pargana Dehat Amanat, tahsil Varanasi)**

Picturesquely situated on the crescent-shaped left bank of the Ganga, Varanasi gives its name to the district and to the Division and lies in Lat. 25° 18′ N. and Long. 83° 1′ E., 435 miles distant from Calcutta, 941 miles from Bombay, 89 miles from Allahabad and 187 miles from Lucknow It communicates with the surrounding country not only by the Ganga, which is navigable by vessels of considerable size, but also by several railway routes, several roadways and the Grand Trunk Road. The main line of the Northern Railway runs across the Malaviya Bridge and traverses the city, the Kashi railway station being situated just near the bridge. The Cantonment railway station (which is about two miles from the Godaulia crossing *via* Lahurabir) is an important point as it is here that the main line is joined by another line of the Northern Railway which runs to Jaunpur, Faizabad and Lucknow and also by a meter gauge line of the North Eastern Railway which runs east from the Cantonment railway station to the Varanasi City station. After making a wide loop the meter gauge line first crosses the line of the Northern Railway and then turning northwards crosses the Varuna and continues in the same direction towards Ghazipur. Of the road approaches, the most important is the Grand Trunk Road which crosses the Vidyapith road and, continuing in a north-easterly direction, crosses the Raja Bazar road. It

then runs parallel to the Varuna for about half a mile, runs along side the track of the Northern Railway for about a mile and, going on in an easterly direction, crosses the Malaviya Bridge and goes on to Mughalsarai. From the north of the cantonment, metalled roads lead to Jaunpur, Azamgarh and Ghazipur. About a mile east of the bridge, a metalled road leads south to Ramnagar. Another metalled road, which is about a mile in length, takes off from the Lanka-Assi road and goes south-east towards the Ganga to Samne Ghat from where a ferry takes off to the town of Ramnagar across the river. Roads also lead from the city to Sindhora, Niar Dih, Balua, Lohta, Bhadohi, Chunar and elsewhere.

Though Kashi was one of the earliest centres of Aryan civilisation, it was also a seat of heterodoxy and nonconformist sects and ideas. There occur casually in some *Puranas,* certain other epithets of the city, such as Avimuktakshetra, Mahasmasana and Anandavana.[1] According to some *Puranas*, the kingdom and city were named Kashi after Kashya or Kasha, an ancient king of this region whereas according to another legend the name is derived from the shining lingam created by Vishnu in this place. The more popular name, Varanasi, is said to be a compound of the names of two streams, the Varuna and the Assi, which still flow in the north and south of the city respectively and which seems to have been corrupted, in mediaeval times, to Banaras. Aurangzeb is said to have given the city the name of Muhammadabad which apparently did not come into use. The name Banaras was in use till May 24, 1956, when it was changed by an order of government to Varanasi.

It is probably one of the most ancient living cities in India if not in the world. For centuries it was the political capital of the Kashi kingdom; even in the *Ramayana* and the *Mahabharata* Varanasi is mentioned as being the capital of the Kashis; and from time immemorial it has been a great religious centre of the Hindus and one of their most sacred places of pilgrimage, being visited by millions of people every year. It is also a holy place of the Jains, the Buddhists and the Kabirpanthis.

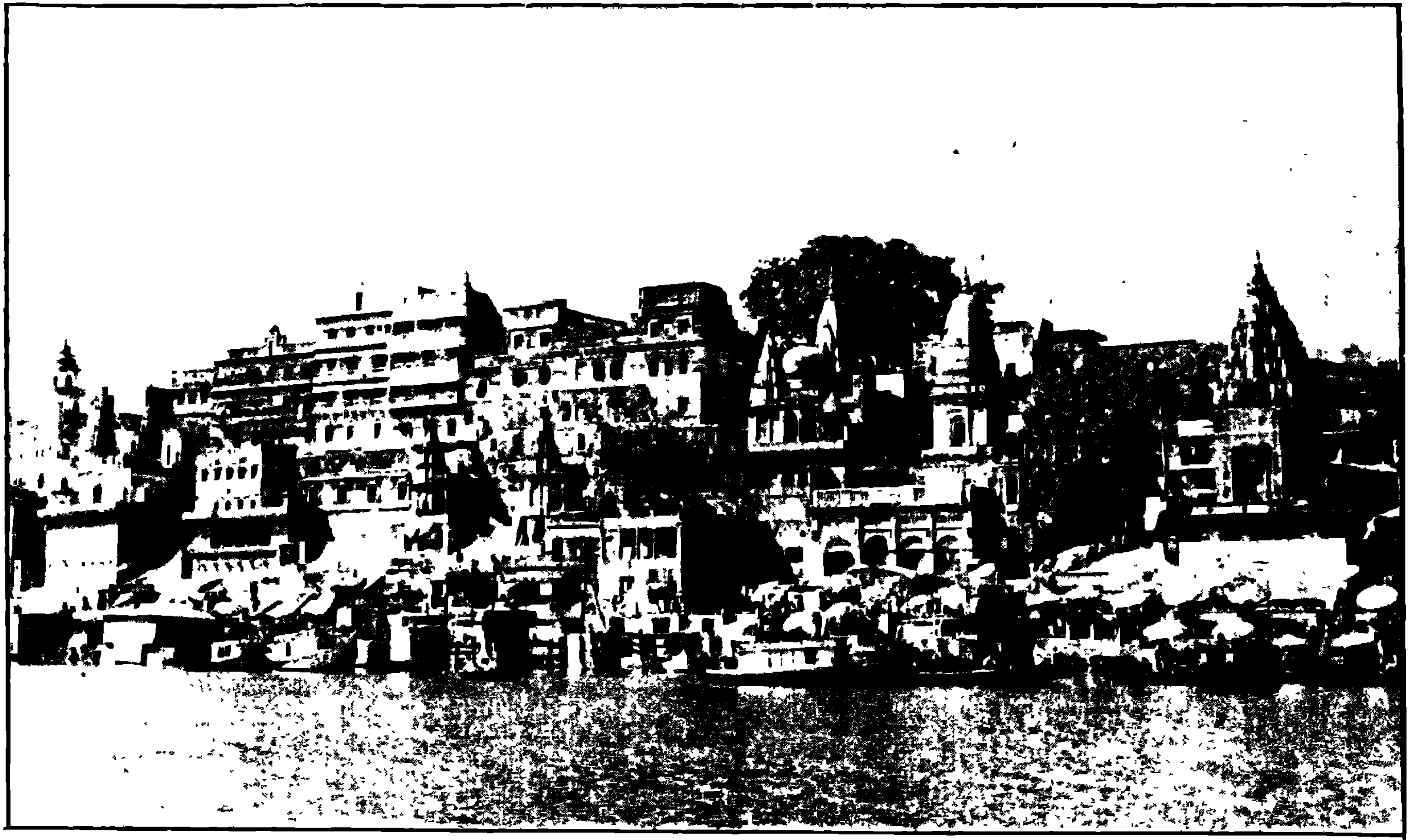
The Chinese travellers, Fa-hien and Hiuen Tsang, visited the city in the fifth and seventh centuries A. D. respectively. Till the end of the twelfth century the city remained under Hindu rule after which it came into the possession of the Muslims. In the eighteenth century the nawab vizir of Avadh assigned it to Mansa Ram whose successors, Bal-

[1] Altekar, A. S.: *Benares Past and Present* (1943), p. 28

want Singh and Chait Singh, ruled the territory almost as independent-princes. Writing in 1841 about this place as it was in the times of these princes, Macaulay says it was "a city which in wealth, population, dignity and sanctity was among the foremost of Asia. It was commonly believed that half a million of human beings was crowded into that labyrinth of lofty alleys, rich with shrines, and minarets, and balconies, carved oriels, to which the sacred apes clung by hundreds. The traveller could scarcely make his way through the press of holy mendicants and not less holy bulls. The broad and stately flights of steps which descended from these swarming haunts to the bathing places along the Ganges were worn every day by the footsteps of an innumerable multitude of worshippers. The schools and temples drew crowds of pious Hindus from every province where the Brahminical faith was known. Hundred of devotees came hither every month to die—for it was believed that a peculiarly happy fate awaited the man who should pass from the sacred city into the sacred river."

The city's river front covers a distance of over three miles from Assi Ghat to Rajghat, a mile further downstream from which the Varuna meets the Ganga. The limits of the municipal corporation extend beyond Sarnath in the north-east and beyond the Sheopur ward in the north-west. In the south they stretch as far as the southern boundary of the Nagwa ward, which is common with the northern boundary of the university area, although the urban limits of Varanasi include the area occupied by the university. The area under the jurisdiction of the corporation is approximately 28·53, square miles and its population according to the census of 1961, excluding that of the cantonment, railway colony and the university areas, is 4,71,258. The left bank of the river, along which the population is thickest, is a sort of ridge of *kankar* and varies in height from 275 feet at Rajghat to 240 feet above sea level at Assi Ghat, the variation creating problems in laying water mains and drains. At places this bank has become subject to scouring due to the action of the water, a phenomenon that has endangered the ghats and the buildings standing on them and has engaged the attention of the authorities for some time. The view of the ghats from the Malaviya Bridge, especially in the early hours of the morning, is unusually interesting.

Another special feature of the city is the numerous narrow and often tortuous stone-paved lanes which lead to the river where the sun's rays hardly ever penetrate. These lanes constitute the older part of the city and are still densely populated. Inland from the high ridge there begins



*Some Ghats on the Ganga*

a drop in level which continues as far as the Varuna. Formerly this lowlying area was studded with depressions which became ponds and nullahs during the rainy season but most of which have been reclaimed and have become the sites of residential localities, though the problems of drainage have still to be solved.

For administrative purposes the Nagar Mahapalika, Varanasi is divided into twenty-seven wards, a brief description of each being given below.

Nagwa, the southernmost ward, lies to the north of the Banaras Hindu University and is bounded on the east by the Ganga, on the north-east by the Kamachha ward and on the north by the Shivapurwa road. The Assi nullah, which flowed beyond the southern boundary of the erstwhile municipal limits, joins the Ganga near Assi Ghat, all this area now being included in the municipal corporation's jurisdiction. Sarai Nandan, Tulsipur, Ranipur, Bajardiha and Sundarpur are its chief *muhallas*, the Sankatmochan temple lying south of the Assi.

The Shivala ward, which lies along the Ganga, has the Kamachha ward to its west and the Madanpura ward to its north. In the south-eastern part of the ward lies Assi Ghat (one of the five most sacred bathing places of the city) from where starts a long succession of ghats and temples. The legend goes that it was here that the goddess Durga annihilated the demons Shumbha and Nishumbha and that in falling on the earth her avenging sword (*asi*) caused a fissure to be formed which became the channel of the Assi, the stream being invested by the goddess with the power of washing away the sins of those who crossed it into the city. To the north-west of Assi Ghat stands the palace of the maharaja of Banaras. A little downstream is Tulsi Ghat, called after the celebrated poet, Tulsidas, who lived in Varanasi for many years and died there in 1623. Further downstream are Janki Ghat and Bachhraj Ghat and then come Shivala Ghat and Hanuman Ghat. The former, built by Baijnath Misr, was the residence of Raja Chait Singh till 1781 when the British took possession of it after an encounter with the raja's forces in which a large number of his soldiers were killed. At Hanuman Ghat is the Juna *akhara* of the Nagas; leading to the ghat is a flight of steps, said to have been built by Ram Das, a gambler, who made a vow to devote to Hanuman the winnings of a night's play. In a house above this ghat resided Vallabhacharya, the great Vaishnava teacher. Next to Hanuman Ghat is Lali Ghat and then comes Kedar Ghat, which takes its name from Kedar, the ghat itself being on a lower level than the Kedareshwar temple, one of the principal Siva shrines,

much visited by Bengalis. Assi road (one of the most important roads of the city) starts near the confluence of the Assi and the Ganga, close to which is the pumping-station of the Varanasi waterworks. The road runs from north to south and traverses the Assi, Bhadaini and Shivala *muhallas* in which stretch of its course it is lined with residential houses. The site of the large Hingwa lake, which has now been reclaimed but formerly received the overflow of the Ganga, is also in this part of the city.

Northwards, the Madanpura ward is crossed by the Sonapura and Madanpura roads, the former passing through the compound of the Bengali Tola school and the latter through a thickly populated area. The two ghats that are situated within this ward are Shyameshwar Ghat and Narad Ghat, the latter being named after the rishi Narad.

To the north of Madanpura lies the Jangam Bari ward which is bounded on the east by Bengali Tola, on the north by Govindpura Kalan and on the west by Ramapura Kalan. After crossing the boundary of the Madanpura ward, Madanpura road passes through the middle of the ward. The church of St Thomas is located in this ward. The principal road of the ward is that leading from Dashashvamedh Ghat to Godaulia Square where it meets the Madanpura and Chowk roads and from where it continues westwards till it is joined by the Bhelupur road at which point it bifurcates, one branch running west to Laksa and Maruadih and eventually joining the Grand Trunk Road, the other leading north-west to Chetganj.

The Bengali Tola ward lies alongside the river. There is a large bazar close to Dashashvamedh Ghat where mostly fish and vegetables are sold—a place much frequented every morning by the Bengalis of the locality. In this ward there is a long succession of ghats (crowned with buildings) among which is the celebrated Chhatar Ghat of Amrit Rao of the Peshwa family, who lived at Karwi, the name of the Ghat being derived from the *chhatar* (umbrella) which surmounts it. Adjoining it are Muneshwar Ghat, Ganga Mahal Ghat, Khori Ghat and Chausathi Ghat (named after the large temple of Chausathi Devi). Then come Pande Ghat, Rana Ghat and Munshi Ghat, the last being the ghat of Munshi Sri Dhar, the architect of Ahalya Bai (the Holkar queen) and then the ghat which was put up by the queen herself who also beautified the city to a great extent. The next is the famous Dashashvamedh Ghat which adjoins the raised platform of Sitla Ghat. The only other ghat of importance in this section is Man Mandir Ghat, so called from the celebrated obser-

vatory called Man Mandir which was built here by Raja Sawai Jai Singh of Jaipur. It is said that the observatory was originally built by Raja Man Singh, Jai Singh's ancestor and a celebrated general of Akbar's time. A short distance beyond Man Mandir is the Nepalese temple and next to it there is a narrow flight of steps known as Mir Ghat, named after Mir Rustam Ali who was governor of the province before Balwant Singh held that office. The principal road of the ward is that leading from Dashashvamedh Ghat to Godaulia Square. The north-eastern part of the ward, however, is almost wholly taken up by temples, the most sacred being that of Vishvanath. Its dome was gold plated by Maharaja Ranjit Singh in 1839 and so it is also known as the golden temple. The original temple is supposed to have been built about 490 A. D. and was destroyed by the Muslims as were those which were raised on the site at different times. Raja Todar Mal, one of the ministers of Akbar, got constructed a new temple on the site in 1585 which was destroyed in 1669 by Aurangzeb, the mosque constructed on the spot by him being still in existence. Maharani Ahalya Bai constructed the present temple in 1777, near which is the far-famed Gyan Wapi (well of knowledge) which is surrounded by a colonnade, built in 1828 by Baija Bai of Gwalior, the designer of Sindhia Ghat. The whole neighbourhood is a veritable maze of temples, the most important being that of the goddess Annapurna, which was built by one of the Peshwas.

To the north-east of this ward lies the Garwasi Tola ward which has in its southernmost corner, Jalsain, a cremation ghat. Next is Manikarnika Ghat, an important place of pilgrimage which derives its name from the well into which the goddess Parvati's earring is said to have fallen. Other stories are also told in connection with the origin of the ghat, but at all events the waters of the well are considered by the Hindus to be the most efficacious in India for bestowing salvation on the devout. Four flights of steps lead down to the water and between the well and the Ganga is the Tarkeswar temple which has suffered considerably from the action of the river. On the pavement above the temple there is a large round slab of stone inlaid with a marble block said to bear the imprint of Vishnu's feet which gives it its name of *charana paduka* (sandals). Above the ghat stands the venerated temple of Siddha Vinayak or Ganesh. The temple of Parasnath in the Patnitola *muhalla* near Bhonsla Ghat is also locatted in this ward.

To the north-east of Garwasi Tola lies the Doodh Vinayak ward. Ram Ghat is constantly frequented by bathers and ascetics and is the scene of the Ram Navami festival. Then come several small ghats such

as Mangla Gauri and Dalpat and after the latter the great Panchgangá Ghat, one of the five sacred places of pilgrimage in Varanasi. It derives its name and its sanctity from the supposed merging with the Ganga of four rivers, presumably underground, the Dhutapapa, Kirnanadi, Jarnanada and Sarasvati. The striking feature of the ghat is the mosque built by Aurangzeb, which rears its lofty minarets above the north-eastern portion of the stairway. This edifice dominates the whole city and was built on the site of a temple of Vishnu. Except for its minarets it is of little architectural interest. Next come Durga Ghat, Sitla Ghat and Lal Ghat. The Doodh Vinayak Aushadhalaya lies in this ward.

The remaining ghats along the river front are in the Ghasiari Tola ward. The first met with going north-east are Gai Ghat and Matha Ghat and then, at some distance downstream, is Trilochan Ghat which is named after the temple of Trilochan, the three-eyed Siva. The temple was built by Nathu Bala of Poona, but the quadrangle in which it stands is of great antiquity. The ghat is also known as Pilpilla Tirath. This is practically the last of the masonry ghats and the rest, Gola Ghat, Naya Ghat and Prahladh Ghat, are but little frequented. Through the middle of the ward runs the Kashi railway station road, rising rapidly from the Machodhari tank to the railway station. Near the tank stands the temple of Kameshvar (around which there is an agglomeration of shrines) which is of considerable antiquity and was once an important place of pilgrimage. The post and telegraph office of this ward is situated in its eastern part.

To the west of Ghasiari Tola lies the Katwapura ward which is bounded on the north by the Konia ward, on the west by the Hartirath and on the south by the Bengali Tola wards. In the southern part of the ward lies the Machodhari tank which marks the boundary of Ghasiari Tola.

Turning westwards one enters the Hartirath ward which extends as far as Garwasi Tola in the south and the Kamalpura ward in the north. It is bounded on the west by the Katehar, Nawapura, Peari Kalan and Govindpura Kalan wards and on the east by the Katwapura and Doodh Vinayak wards. In the south-western corner of the ward are a clock tower and a post-office. The important section of the ward, however, is the Kal Bhairon *muhalla* in which is located the temple of Bhairon Nath which was erected by Baji Rao, one of the Peshwas of Poona. Bisheshwarganj, the big market for grain, sugar and vegetables, lies almost in the centre of the ward, to the north of which is the old and ruined tank known as Hartirath close to which is the celebrated, but

now dilapidated, temple of Bridhkal, one of the oldest Hindu edifices in Varanasi. In the street leading to this place from Bisheshwarganj is the small Ratneshwar temple, and a few paces off stands the Alamgiri mosque said to have been built in 1659 by Aurangzeb. Tradition relates that it was constructed from the material of the ancient temple of Kirtti Bisheshwar which was levelled to the ground by the iconoclast.

To the west of this ward lies that of Nawapura which is bounded on the north by the Katehar, on the west by the Sainpura and on the south by the Peari Kalan wards. In the south-east of the ward are the town hall, the Kotwali, the post and telegraph office, the Maidagin public gardens and a tank. To the north-west of the town hall is the Harish Chandra Degree College. This institution started as a primary school in 1846, was later housed by Bharatendu Harishchandra in his own residence in Chaukhamba and was named after him in 1875. Ausanganj, the densely populated business centre of the ward, was built by Ausan Singh (a relation and confidential agent of Raja Balwant Singh). Near by is the celebrated temple of Bara Ganesh, which attracts crowds of pilgrims; and to the east is Daranagar (named after the ill-fated Mughal prince, Dara Shukoh, who for several years resided in Varanasi). In the north of the ward is the Ishwargangi tank. At Ishwargangi is an old well called the Kashi Khoh, to the south of which is the Daya Nand Anglo Vedic Degree College. To the south of the college is the Shiva Prasad Gupta Hospital.

To the south of the Nawapura ward is the Peari Kalan ward which has, to its west, the Sarai Gobardhan ward, to the south the Govindpura Kalan ward and to the east the Hartirath ward. The Peari Kalan ward is entirely pakka and here are to be found the great textile fabric and Brasswork establishments for which Varanasi is famous, as well as large shops and many banking establishments. In the south of the ward lies Victoria Park to the north of which is located the Radha Krishna temple. The Gola Dina Nath market, famous for spices and tobacco, also lies in this ward.

Coming southward from the Peari Kalan ward is the Govindpura Kalan ward. Sarai Harha, a very old inn (which was used as a hostelry by travellers till the beginning of this century), has now disappeared but the name still survives in that of the locality. Though the ward is small, it is a thickly populated business sector.

To the south-west of the Govindpura Kalan ward is the Ramapura Kalan ward. In the south-west of this ward there is the Ram Krishna

Mission Hospital (which was established in 1900) and in the north a tank known as Suraj Kund. To the east of the hospital is the Jai Narain Intermediate College. The Laksa road runs through the middle of the ward.

Southwards is the Kamachha ward which is bounded on the south and west by the Nagwa ward, on the east by the Shiwala and the Madanpura wards and on the north by the Shivapurwa ward. The area is fairly open and the only congestion being in the *muhallas* of Khujwan and Nawabganj. The main road, running north and south, is the Durga Kunda road (also called the Bhelupur road) which starts at the ferry opposite Ramnagar and has on either side a number of well-built houses. To the south is the celebrated Durga Kund temple, which is dedicated to the goddess Durga. It is built of red stone and is beautifully carved. It was erected by Rani Bhawani on the site of an older and insignificant shrine. A tank, the Durga Kund, adjoins the quadrangle on the north and to the east at some distance, is a second stone tank, the Kurukshetra Talab, which was also built by the same person and is in the Shiwala ward. West of Durga Kund are the bazars of Nawabganj and Khujwan. North of the temple of Durga is the *samadhi* of Bhaskaranand, a Hindu saint, north of which, at some distance, there is a cross-road beyond which stands the palace of the Maharajkumar of Vizianagram. The westerly continuation of one arm of the cross-road leads to the waterworks and the Jain temple which marks the birth place of Parshvanath, the twenty-third *tirthankara*. The road goes on in the direction of Sigra and passes the Central Hindu College and the headquarters of the Indian section of the Theosophical Society. The Reori Talab, a tank, is situated to the south-east of the college.

To the north of the Nagwa and Kamachha wards lies the Shivapurwa ward which is bounded on the west by the track of the North Eastern Railway, on the north by the Lallapura Kalan ward and on the east by the Ramapura Kalan ward. The western part of the area is occupied by houses and gardens. Between the Chowk road and the Laksa road, is the Pan Dariba, the chief bazar for betel leaves. Almost in the centre of the ward lies the Sigra Mission Church, to the south-east of which is situated the Kashi Club.

The next ward is Sarai Gobardhan which lies to the east of the Lallapura Kalan ward, to the south of the Sainpura ward and to the west of the Peari Kalan ward and the southern boundary of which is formed by the Aurangabad road. From the south of the ward to its north runs the Chetganj road and to west of the ward is the Pitarkund tank.

To the west of Sarai Gobardhan lies the Lallapura Kalan ward. Through the middle of the ward, from north to south, runs the Vidyapith road to the east of which lie the Kashi Vidyapith and the Bharat Mata temple. The former was established on February 10, 1921, by Mahatma Gandhi for the imparting of education which was free of British control and departmental rules. The latter was built by Shiva Prasad Gupta who was a philanthropist and nationalist of Varanasi, the opening ceremony having been performed by Gandhiji in 1935. Contiguous to it is a valuable library gifted by the same philanthropist to the Kashi Vidyapith. The western part of the ward (through which runs the Grand Trunk Road) extends even beyond the track of the North Eastern Railway.

To the north is the Sainpura ward to the east of which are the offices of the municipal corporation. The important place of pilgrimage in the ward is Pishachmochan, a large tank (lying beyond Khajua tank) which derives its name from a legendary demon (*pishach*) from whom the city was said to have been delivered by Bhairon Nath. Hindu pilgrims are supposed to visit this place before proceeding to the more holy shrines in the city. There are many temples on the sides of the tank and several fairs are held here. Stairs built at different times by different persons lead to the water on all sides. The western wall was erected by Mirza Khurram Shah, a prince of Delhi, who resided in the now ruined Badshah Bagh to the west of the tank. The Ishwari Memorial Hospital for women is situated in Kabir Chaura in this ward. The Jagatganj market was built of material taken from Sarnath by Jagat Singh (Raja Chait Singh's dewan) after whom the bazar is named. In the north of the ward is situated the Varanaseya Sanskrit Vishvavidyalaya, the only university for Sanskrit learning in the State.

The next ward is Katehar which lies east of the Sainpura, south of the Kazi Sadullahpura, west of the Kamalpura and north of the Nawapura wards. In the Jaitpura *muhalla* is the temple of Bageswari and several other less important shrines. To the west is Nati Imli where the great procession for the Ramlila starts and in the east is the Jaitpura police-station.

East of this ward is the Kamalpura ward which is bounded by the Kazi Sadullahpura ward in the north, by the Konia ward on the east and by the Hartirath ward on the south. The road from Daranagar to Hanumanphatak leads past the Arhai Kangura mosque, a handsome building with a dome, the lower portion being constructed largely of materials from Hindu shrines. In the roof of the second storey a slab

was discovered, bearing a Sanskrit inscription dated Samvat 1248 (1190 A. D.) recording the erection of certain temples, tanks, *mathas* and other buildings. In the western part of the ward is the Nag Kuan.

The Konia ward occupies the eastern portion of the city and is bounded by the river Varuna on the north and the east where it makes a deep convex bend before it joins the Ganga in the extreme east of the ward. The Ganga itself forms part of the southern boundary of the ward, the Ghasiari Tola and the Katwapura wards forming the rest of the southern limits. The Hartirath ward lies to the south-west and the Kamalpura and Kazi Sadullahpura wards to the west. The lines of the Northern and North Eastern railways cross each other almost in the centre of the ward, the Kashi railway station being situated a short distance to the north of the Malaviya Bridge. This area forms the extreme eastern section of the city, the remaining portion of the river-front being in this ward. Rajghat (close to the Malaviya Bridge) though so called is not a bathing ghat but was probably a landing place for boats. Below the bridge there once stood the old Rajghat fort (said to have been built by the legendary Raja Banar) which was reconstructed over a hundred years ago. Beyond this point the bank sinks slowly towards the confluence of the Ganga and the Varuna, where are to be seen several ruins and the remains of ancient structures, the site of the confluence itself being a place of great sanctity the north-western portion is low and open ground and is full of tanks, the chief of which is the Laddu. Through this section runs the Grand Trunk Road. Beyond the railway line there is a Muslim burial ground. On the summit of a mound here there is a building with a sculptured ceiling resting on four pillars which the Muslims say is a tomb. Inside the Rajghat fort (now dismantled) is the tomb of Lal Khan, built in 1773 A. D. It occupies the centre of a large rectangular court with a tower at each corner and is a massive domed structure ornamented with coloured tiling. Not far from this tomb there is another interesting site where once stood a Hindu temple, said to have been destroyed by Aurangzeb, a mosque being built in its place. In the courtyard of the temple once stood a stone pillar (about forty feet in height) on a platform, which was thrown down by the Muslims in the disturbances of 1809, the Hindus domolishing the mosque in retaliation. Only a portion of the column (covered with copper) has survived and is still known as Lat Bhairon.

To the west of Konia ward lies the Kazi Sadullahpura ward, the northern boundary of which is formed by the Varuna. The lines of

the Northern and North Eastern railways and the Grand Trunk Road pass through this area, the Varanasi city station being situated in the south-east of the ward. The northern portion in full of depressions tanks and old mounds but some parts have been brought under cultivation. In the Alaipura *muhalla* there is a tank known as Bakaria Kund and the remains of some ancient structures, said by some to be of Buddhist origin. To the north of the tank there is a high mound strewn with broken stones apparently the remains of old buildings. On the west there is a parapet made of large stones and on the east of the tank there is another mound of large and old bricks. On the southern side of the tank there is a ruined ghat of stone. To the south-west there is a big stone platform on which stands the *dargah* of Fakhr-ud-din Alavi. To to east of this shrine there is a small mosque (apparently built of materials taken from Hindu buildings) with three rows of five pillars each. It bears an inscription in Persian which purports that the mosque, the steps of the tank and the wall of the *dargah* were built by one Ziya Ahmad (in 1375 A. D.). 600 yards east of the tank there is another tomb, the Battis Khamba (thirty-two pillars), the material of which is believed to have been obtained from ancient Hindu or Buddhist buildings.

The next ward, Nandeshwar, lies on both sides of the Varuna and the lines of the Northern and North Eastern railways and the Grand Trunk Road pass through its southern portion. The Cantonment railway station lies in this ward. Chetganj road, which runs through the ward, continues towards the north-west and crosses the Grand Trunk Road at right angles, the junction being at the Nandeshwar tank, beyond which is Raja Bazar. In front of this market are the grounds of Nandeshwar House, so called from the temple of Nandeshwari Devi which is within its grounds. Hukulganj, a bazar, is named after Ogle, the first English commandant of the old cantonment. There are old and new cemeteries on both sides of the Jaunpur road which runs through the ward. A short distance to the north is the district jail, occupying the site of the old prison built in the earliest days of British rule. To the north-west of Nandeshwar House stands the office of the superintendent of post-offices and the offices of the public works department and in the western corner of the ward is located Clark's Hotel. The Panchkosi road forms the northern boundary of the ward.

In the north-west of the Nandeshwar ward lies the Sikraur ward which extends as far as the northern boundary of the city. On the west it is bounded by the Sheopur ward, on the east by the Pandepur ward and on the south by the Nandeshwar ward and the cantonment. From

Nandeshwar House a road leads north-west to the civil courts to the north of which is the circuit house. The police lines, the police hospital and *muhalla* Khajuri are in the south-east section of the ward. The mental hospital was established by the government in 1809 and was located in the Hukulganj bazar. Its present site was donated to the government by a Dube family of Khajuri, the British troops having abandoned the place after the upheaval of 1857. The barracks were converted into a mental hospital in 1858. It is located near the police lines. The principal buildings in this ward lie to the south of the Jaunpur road. The district courts, the Udai Pratap College, many offices and the residences of officials, the commissioner's office, the State Bank of India, private bungalows and the Rotary Club are all located in this ward.

To the west of Sikraur lies the Sheopur ward which occupies the north-western portion of the city. The Jaunpur road runs through the middle of the ward. The south-western boundary is formed by the line of the Northern Railway. In the south of the ward is the central jail which stands within a quadrangular area enclosed by a wall and in the east is situated the Hewett Chhatri College. The railway station of Sheopur is about a mile and a half to the west of Sheopur. Near the market there is a tank known as Draupadikund, which, as a Sanskrit inscription testifies, was built by Govind Das under the orders of Raja Todar Mal, Akbar's finance minister. Sheopur lies on the Panchkosi road and is consequently a place of pilgrimage. It was formerly administered as a town area but now forms part of the area under the municipal corporation of Varanasi.

The last and twenty-seventh ward is that of Pandepur. It extends beyond Sarnath in the north-east, as far as Sikraur in the west, as far as the river Varuna in the south and meets the Nandeshwar ward in the south-west. The eastern boundary of the ward is formed by the line of the North Eastern Railway. The Panchkosi road runs through the southern part of this area, to the south of which is the Sona Talab. There are a great many ponds in this part, the chief of which is Sarang Talab.

The southern part of the city is largely occupied by the buildings of the Banaras Hindu University which are spread out in a semi-circular area.

The cantonment area is more or less bounded in the north by a loop made by the Varuna and by the Grand Trunk Road in the south. This part, which was originally dotted with ponds and grazing lands, has

been laid out in a network of metalled roads and in this area are the military barracks and offices, the armoury, bungalows, the Sadar Bazar, the military hospital, a cinema, etc. For the last fifteen years or so some of the bigger bungalows have been occupied by certain government offices. This is the healthiest portion of Varanasi mainly on account of its having a less dense population and more open and verdant spaces. In the north-east of the cantonment area are the Hotel de Paris, the post and telegraph office, the government tourist information office, St Mary's Church and the dak bungalow.

# APPENDICES

## APPENDIX

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# TABLE I—AREA AND POPULATION

| District and tahsil | Area in square miles 1961 | Area in square miles 1951 | Population 1961 Persons | 1961 Males | 1961 Females | 1951 Persons | 1951 Males | 1951 Females | 1941 Persons |
|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| District total . | 1,965 | 1,998 | 23,62,179 | 12,11,588 | 11,50,591 | 19,78,634 | 10,12,165 | 9,66,469 | 16,70,057 |
| Rural total .. | .. | 1,977 | 18,09,033 | 9,05,879 | 9,03,154 | 15,63,087 | 7,83,425 | 7,79,662 | 13,72,820 |
| Urban total .. | . | 21 | 5,53,146 | 3,05,709 | 2,47,437 | 4,15,547 | 2,28,740 | 1,86,807 | 2,97,237 |
| Bhadohi total .. | .. | 418 | 4,64,317 | 2,27,391 | 2,36,926 | 3,88,471 | 1,92,120 | 1,96,351 | 3,42,843 |
| Rural .. | .. | 414 | 4,38,209 | 2,13,513 | 2,24,696 | 3,64,168 | 1,79,474 | 1,84,694 | 3,35,520 |
| Urban .. | .. | 4 | 26,108 | 13,878 | 12,230 | 24,303 | 12,646 | 11,657 | 7,323 |
| Chakia total .. | . | 474 | 1,42,936 | 73,293 | 69,643 | 1,14,467 | 58,030 | 56,437 | 93,523 |
| Rural .. | .. | 473 | 1,42,936 | 73,293 | 69,643 | 1,10,669 | [illegible] | 54,593 | 90,457 |
| Urban .. | .. | 1 | | .. | .. | 3,798 | 1,954 | 1,844 | 3,066 |
| Chandauli total | .. | 510 | 5,20,036 | 2,65,917 | 2,54,119 | 4,32,230 | 2,19,262 | 2,12,968 | 3,75,095 |
| Rural . | .. | 508 | 4,98,950 | 2,53,423 | 2,45,527 | 4,16,763 | 2,10,172 | 2,06,591 | 3,69,528 |
| Urban .. | | 2 | 21,086 | 12,494 | 8,592 | 15,467 | 9,090 | 6,377 | 5,567 |
| Varanasi total .. | .. | 596 | 12,34,890 | 6,44,987 | 5,89,903 | 10,43,466 | 5,42,753 | 5,00,713 | 8,58,596 |
| Rural .. | .. | 582 | 7,28,938 | 3,65,650 | 3,63,288 | 6,71,487 | 3,37,703 | 3,33,784 | 5,77,315 |
| Urban .. | .. | 14 | 5,05,952 | 2,79,337 | 2,26,615 | 3,71,979 | 2,05,050 | 1,66,929 | 2,81,281 |

## TABLE II—LANGUAGES, 1951

| Languages (mother-tongue) | Persons |
|---|---|
| 1 | 2 |
| Hindi | 17,32,337 |
| Urdu | 1,09,320 |
| Hindustani | 1,03,409 |
| Bengali | 19,477 |
| Punjabi | 4,054 |
| Gujarati | 2,304 |
| Sindhi | 1,952 |
| Nepali | 1,663 |
| Marwari | 1,373 |
| Marathi | 1,150 |
| Tamil | 539 |
| Pushto | 209 |
| Telugu | 229 |
| Kannada | 153 |
| English | 107 |
| Oriya | 86 |
| Multani | 77 |
| Malayalam | 54 |
| Santhali | 26 |
| Burmese | 18 |
| Bhojpuri | 14 |
| Garhwali | 12 |
| Arabic | 5 |
| Assamese | 3 |
| Chinese | 2 |
| Greek | 1 |
| Total population | 19,78,634 |

## TABLE III—POPULATION ACCORDING TO RELIGION AND OF SCHEDULED CASTES, 1961

| Religion/Scheduled Castes | District total | Rural total | Urban total |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| Hindu .. | 21,13,854 | 17,03,331 | 4,10,523 |
| Muslim .. | 2,43,253 | 1,05,333 | 1,37,020 |
| Sikh .. | 2,516 | 126 | 2,390 |
| Christian .. | 1,565 | 166 | 1,399 |
| Jain .. | 738 | 71 | 667 |
| Buddhist .. | 253 | 6 | 247 |
| Scheduled Castes (included above under different religions) | 4,10,761 | 3,58,201 | 52,560 |
| Total population .. | 23,62,179 | 18,09,033 | 5,53,146 |

## TABLE IV (i)—NORMALS

| Station | | No. of years of data | | January | February | March | April | May | June |
|---|---|---|---|---|---|---|---|---|---|
| 1 | | 2 | | 3 | 4 | 5 | 6 | 7 | 8 |
| Chandauli | .. | 50 | a | 19·3 | 21·6 | 9·1 | 7·4 | 10·9 | 97·8 |
| | | | b | 1·6 | 1·7 | 0·9 | 0·6 | 1·0 | 5·6 |
| Gangapur | .. | 49 | a | 17·8 | 18·3 | 9·9 | 4·8 | 8·4 | 70·9 |
| | | | b | 1·5 | 1·6 | 6·8 | 0·4 | 1·0 | 4·6 |
| Varanasi | .. | 50 | a | 21·6 | 23·4 | 11·2 | 5·8 | 13·7 | 88·7 |
| | | | b | 1·8 | 2·0 | 0·9 | 0·5 | 1·1 | 5·5 |
| Varanasi district | | | a | 19·6 | 21·1 | 10·1 | 6·0 | 11·0 | 85·8 |
| | | | b | 1·6 | 1·8 | 0·9 | 0·5 | 1·0 | 5·2 |

(a) Normal rainfall in mm.

(b) Average number of rainy days (days with rain of 2·5 mm. or more)

* Based on available data up to 1957

** Years given in brackets

## AND EXTREMES OF RAINFALL

| July | August | September | October | November | December | Annual | Highest annual rainfall (as percentage of normal) and year** | Lowest annual rainfall (as percentage of normal) and year** | Heaviest rainfall in 24 hours* Amount (mm) | Heaviest rainfall in 24 hours* Date |
|---|---|---|---|---|---|---|---|---|---|---|
| 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 |
| 292·3 | 352·3 | 206·3 | 38·1 | 7·4 | 7·1 | 1069·6 | 148 (1930) | 66 (1934) | 231·4 | 1930, October 9 |
| 13·8 | 14·5 | 8·9 | 2·0 | 0·6 | 0·4 | 51·6 | | | | |
| 313·9 | 308·6 | 194·8 | 43·4 | 8·6 | 4·8 | 1004·2 | 161 (1948) | 39 (1941) | 533·4 | 1865, July 12 |
| 13·5 | 13·7 | 8·4 | 2·0 | 0·5 | 0·4 | 48·4 | | | | |
| 310·4 | 325·9 | 208·0 | 51·3 | 10·2 | 5·8 | 1076·0 | 196 (1948) | 67 (1902) | 349·5 | 1943, September 26 |
| 14·2 | 15·3 | 9·1 | 2·3 | 0·6 | 0·5 | 53·8 | | | | |
| 305·5 | 328·9 | 203·0 | 44·3 | 8·7 | 5·9 | 1049·9 | 162 (1948) | 64 (1941) | .. | .. |
| 13·8 | 14·5 | 8·8 | 2·1 | 0·6 | 0·4 | 51·2 | | | | |

## TABLE IV (ii)—NORMALS OF TEMPERATURE AND RELATIVE HUMIDITY

| Month | Mean daily maximum temperature | Mean daily minimum temperature | Highest maximum ever recorded | | Lowest minimum ever recorded | | Relative humidity 08·30* | Relative humidity 17·30* |
|---|---|---|---|---|---|---|---|---|
| | °C | °C | °C | Date | °C | Date | Per cent | Per cent |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| January | 23·4 | 9·1 | 31·1 | 1882, January 31 | 2·8 | 1955, January 2 | 80 | 50 |
| February | 26·3 | 11·2 | 36·1 | 1884, February 28 | 1·7 | 1905, February 2 | 70 | 38 |
| March | 33·2 | 16·4 | 41·1 | 1955, March 25 | 6·7 | 1906, March 2* | 49 | 24 |
| April | 38·7 | 22·1 | 44·4 | 1954, April 23 | 11·1 | 1905, April 3 | 40 | 22 |
| May | 40·9 | 26·3 | 47·2 | 1884, May 18 | 18·9 | 1926, May 1 | 46 | 27 |
| June | 38·4 | 27·9 | 47·2 | 1901, June 12 | 20·6 | 1914, June 6 | 61 | 47 |
| July | 33·4 | 26·5 | 45·0 | 1901, July 1 | 30·0 | 1919, July 5 | 80 | 75 |
| August | 32·0 | 25·8 | 40·0 | 1903, August 1 | 22·2 | 1955, August 22 | 84 | 79 |
| September | 32·8 | 25·2 | 38·3 | 1938, September 25 | 17·8 | 1912, September 22 | 80 | 73 |
| October | 32·4 | 20·1 | 39·4 | 1896, October 5 | 11·7 | 1910, October 31 | 71 | 54 |
| November | 28·4 | 13·2 | 35·6 | 1941, November 3 | 6·7 | 1926, November 30 | 60 | 45 |
| December | 24·1 | 9·1 | 32·8 | 1956, December 2 | 2·2 | 1913, December 30 | 78 | 49 |
| Annual | 32·0 | 19·5 | .. | | .. | .. | 67 | 49 |

*Hours—Indian Standard Time

# TABLE V (i)—CULTIVATED AREA IN ACRES (1959-60)

| Tahsil and district | Total area | Cultivated area under different harvests | | | | | |
|---|---|---|---|---|---|---|---|
| | | Rabi | | | Kharif | | |
| | | Food | Non-food | Total | Food | Non-food | Total |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| Bhadohi .. | 2,67,324 | 89,709 | 133 | 89,842 | 1,03,381 | 7,016 | 1,10,397 |
| Chakia .. | 1,44,266 | 69,816 | 1,792 | 71,608 | 72,291 | 714 | 73,005 |
| Chandauli . | 3,26,280 | 1,78,451 | 4,361 | 1,82,812 | 1,89,211 | 12,293 | 2,01,504 |
| Varanasi . | 3,76,785 | 1,60,464 | 611 | 1,61,075 | 1,84,527 | 31,966 | 2,16,493 |
| District total | 11,14,595 | 4,98,440 | 6,9 7 | 5,05,357 | 5,49,410 | 51,980 | 6,01,390 |

| Zaid | | | Gross cultivated area | | | Net cultivated area | Double cropped area |
|---|---|---|---|---|---|---|---|
| Food | Non-food | Total | Area under food crops | Area under non-food crops | Total | | |
| 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| 176 | 9 | 185 | 1,93,266 | 7,158 | 2,00,424 | 1,76,544 | 23,880 |
| 47 | .. | 47 | 1,42,154 | 2,506 | 1,44,660 | 89,447 | 55,213 |
| 518 | 41 | 559 | 3,68,180 | 16,695 | 3,84,875 | 2,69,156 | 1,15,719 |
| 1,064 | 84 | 1,148 | 3,46,055 | 32,681 | 3,78,736 | 29,054 | 88,192 |
| 1,805 | 134 | 1,939 | 10,49,655 | 59,040 | 11,08,695 | 5,64,201 | 2,83,004 |

## TABLE V (ii)—CULTURABLE AREA IN ACRES (1959-60)

| Tahsil and district | Orchards and groves | Forests: Land under forest Act | Forests: Land under forest department | Forests: Timber forests | Forests: Bushes and miscellaneous trees | Pastures and grazing grounds | Land under thatching grasses and bamboos | Other culturable waste | Current fallow: Area prepared for sugar-cane | Current fallow: Nursery beds lying fallow | Other fallow: Old fallow | Other fallow: New fallow | Total cultureable area |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| Bhadohi .. | 9,318 | .. | .. | 17 | 108 | .. | .. | 1,215 | 132 | .. | 9,659 | 15,359 | 35,818 |
| Chakia .. | 191 | .. | .. | .. | 21,975 | 397 | .. | 12,421 | 73 | 18 | 162 | 4,425 | 39,662 |
| Chandauli .. | 4,299 | .. | .. | .. | 32 | .. | 62 | 8,911 | 427 | .. | 826 | 7,275 | 21,832 |
| Varanasi .. | 13,151 | .. | .. | 124 | 125 | 8 | 38 | 16,341 | 339 | 26 | 1,517 | 15,186 | 47,155 |
| District total .. | 26,959 | .. | 1,89,111 | 141 | 22,240 | 405 | 100 | 38,888 | 971 | 44 | 12,174 | 42,245 | 1,44,467 |

## TABLE V (iii)—UNCULTURABLE AREA IN ACRES (1959-60)

| Tahsil and district | Unculturable area | | | | | |
|---|---|---|---|---|---|---|
| | Land put to non-agricultural uses | | | Land under water | *Banjar* and land unfit for cultivation due to other causes | Total |
| | Land occupied by *abadi*, buildings, railways, etc. | Burial ground | Total | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Bhadohi | 8,419 | 33 | 35,749 | 27,297 | 19,207 | 54,956 |
| Chakia | 2,290 | 46 | 9,184 | 6,848 | 5,812 | 14,996 |
| Chandauli | 11,277 | 200 | 28,161 | 16,684 | 7,113 | 35,274 |
| Varanasi | 18,707 | 320 | 31,578 | 12,551 | 7,508 | 38,086 |
| District total | 40,693 | 599 | 1,04,672 | 63,380 | 39,640 | 1,44,212 |

## TABLE V (iv) IRRIGATED AREA IN ACRES (1959-60)

| Tahsil and district | Area irrigated by | | | | | Net irrigated area | Area irrigated more than once | Total irrigated area |
|---|---|---|---|---|---|---|---|---|
| | Canals | Tube-wells | Other wells | Tanks, lakes and ponds | Other sources | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| Bhadohi | .. | 7,785 | 53,956 | 454 | .. | 62,195 | 8,838 | 71,033 |
| Chakia | 62,167 | .. | 335 | 647 | 606 | 63,755 | 1,199 | 64,954 |
| Chandauli | 51,551 | 1,563 | 28,976 | 6,667 | 4,039 | 92,796 | 5,127 | 97,923 |
| Varanasi | .. | 24,088 | 1,22,226 | 786 | 870 | 1,47,970 | 4,803 | 1,52,773 |
| District total | 1,13,718 | 33,436 | 2,05,493 | 8,554 | 5,515 | 3,66,716 | 19,967 | 3,86,683 |

## TABLE VI (i)—AREA IN ACRES UNDER PRINCIPAL CROPS, TAHSIL BHADOHI

| *Fasli* | *Rabi* | | | | | | *Kharif* | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Year | Wheat alone and mixed | Barley alone and mixed | Gram alone and mixed | Peas | Other crops | Total | Rice | *Juar* and *arhar* | *Bajra* and *arhar* | Sugar-cane | Maize | Other crops | Total |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| 1340* | 18,723 | 39,342 | 27,712 | .. | 2,984 | 88,761 | 37,352 | 18,050 | 22,553 | 8,850 | 10,790 | 12,077 | 1,09,672 |
| 1341 | 18,683 | 40,649 | 26,651 | .. | 2,658 | 88,641 | 27,569 | 17,996 | 26,056 | 7,381 | 11,088 | 12,825 | 1,02,915 |
| 1342 | 19,212 | 43,387 | 25,491 | .. | 3,934 | 92,024 | 33,425 | 15,961 | 27,922 | 5,544 | 13,801 | 12,418 | 1,09,071 |
| 1343 | 19,650 | 43,212 | 24,765 | .. | 3,757 | 91,384 | 37,246 | 15,148 | 22,832 | 6,059 | 12,931 | 12,457 | 1,06,673 |
| 1344 | 18,061 | 43,178 | 30,864 | .. | 3,723 | 95,826 | 36,384 | 15,136 | 24,580 | 7,883 | 11,145 | 15,092 | 1,10,220 |
| 1345 | 19,887 | 40,983 | 31,273 | .. | 4,566 | 96,709 | 39,774 | 14,221 | 20,617 | 9,279 | 12,508 | 14,079 | 1,10,478 |
| 1346 | 23,337 | 37,992 | 30,806 | .. | 4,058 | 96,193 | 43,914 | 14,984 | 21,014 | 8,338 | 11,378 | 13,329 | 1,13,007 |
| 1347 | 19,653 | 35,582 | 28,282 | .. | 3,973 | 87,490 | 44,123 | 13,644 | 23,041 | 10,926 | 12,419 | 14,440 | 1,18,593 |
| 1348 | 19,673 | 36,027 | 24,858 | .. | 4,124 | 84,682 | 41,012 | 13,688 | 23,237 | 14,358 | 11,835 | 14,757 | 1,19,487 |
| 1349 | 18,122 | 40,297 | 27,140 | .. | 4,117 | 89,676 | 38,793 | 12,572 | 27,103 | 8,836 | 12,358 | 14,763 | 1,14,425 |
| 1350 | 15,893 | 41,359 | 31,318 | .. | 4,128 | 92,698 | 42,352 | 10,566 | 24,670 | 9,003 | 16,496 | 16,496 | 1,14,583 |
| 1351 | 15,916 | 44,379 | 32,382 | .. | 4,585 | 97,262 | 43,307 | 12,913 | 17,971 | 8,678 | 20,236 | 18,639 | 1,21,744 |
| 1352 | 9,971 | 43,234 | 31,253 | .. | 4,247 | 88,705 | 43,794 | 13,628 | 19,878 | 9,523 | 18,484 | 14,759 | 1,20,066 |
| 1353 | 9,900 | 47,388 | 30,341 | .. | 4,140 | 91,769 | 45,457 | 13,320 | 24,007 | 8,828 | 15 717 | 14,395 | 1,21,724 |

*1340 *Fasli* = 1932-33 A. D.

| *Fasli* | *Rabi* | | | | | | *Kharif* | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Year | Wheat alone and mixed | Barley alone and mixed | Gram alone and mixed | Peas | Other crops | Total | Rice | *Juar* and *arhar* | *Bajra* and *arhar* | Sugar cane | Maize | Other crops | Total |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| 1354 | 15,175 | 48,045 | 24,262 | . | 8,066 | 95,548 | 46,455 | 8,579 | 23,954 | 9,246 | 10,169 | 13,739 | 1,12,142 |
| 1355 | 15,462 | 44,399 | 24,323 | .. | 3,902 | 88,086 | 47,828 | 11,340 | 22,995 | 10,895 | 12,397 | 14,869 | 1,20,324 |
| 1356 | 20,919 | 53,335 | 30,312 | | 3,568 | 1,08,134 | 45,291 | 8,486 | 19,367 | 9,546 | 8,298 | 12,983 | 1,03,971 |
| 1357 | 18,033 | 44,010 | 34,144 | | 4,260 | 1,00,447 | 52,488 | 10,585 | 18,654 | 10,610 | 11,122 | 14,135 | 1,17,594 |
| 1358 | 16,750 | 42903 | 29,4432 | . | 3,651 | 92,736 | 53,228 | 11,048 | 19,023 | 10,855 | 11,328 | 14,574 | 1,20,236 |
| 1359 | 18,509 | 40,789 | 24,134 | | 2,707 | 86,199 | 55,737 | 11,225 | 22,673 | 16,619 | 7,790 | 11,114 | 1,25,158 |
| 1360 | 13,837 | 28,840 | 19,998 | | 20,457 | 83,132 | 57,856 | 13,052 | 25,070 | 8,979 | 11,893 | 7,559 | 1,24,409 |
| 1361 | 15,271 | 28,454 | 22,891 | | 22,864 | 89,480 | 47,445 | 11 713 | 23,788 | 7,212 | 13,170 | 11,984 | 1,15,312 |
| 1362 | 14,953 | 27,374 | 21,446 | .. | 21,767 | 85,540 | 45 700 | 11,522 | 24,821 | 7,695 | 13,970 | 13,565 | 1,17,273 |
| 1363 | 23,435 | 43,293 | 8,189 | 14 394 | 3,663 | 92,974 | 46,717 | 4 689 | 28,562 | 4,785 | 7 605 | 11,475 | 1,03,833 |
| 1364 | 20,916 | 46,068 | 7,424 | 13,702 | 3,938 | 91,848 | 47,446 | 8 276 | 25,259 | 6,150 | 11,273 | 13,077 | 1,11,491 |
| 1365 | 19,836 | 40,854 | 6,837 | 13,738 | 4,051 | 85,116 | 50,441 | 6,682 | 27,418 | 7,754 | 11,860 | 11,385 | 1,15 540 |
| 1366 | 20,938 | 41,734 | 8,711 | 13,327 | 4,612 | 89,322 | 49,806 | 7,778 | 28,257 | 6,146 | 9,248 | 10,672 | 1,11,907 |
| 1367 | 15,619 | 27,990 | 8,830 | 13,628 | 23,642 | 89,709 | 49,386 | 6,322 | 27,997 | 8,494 | 10,054 | 8,234 | 1,10,397 |
| 1368 | 16,538 | 27,055 | 5,378 | 15,227 | 24,156 | 88,354 | 52,353 | 6,305 | 27,807 | 8,494 | 5,330 | 16,897 | 1,17,2 76 |

## TABLE VI (ii)—AREA IN ACRES UNDER PRINCIPAL CROPS, TAHSIL CHAKIA

| *Fasli* | *Rabi* | | | | | | *Kharif* | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Year | Total | Wheat | Gram | Barley and gram | Wheat and barley | Other crops | Total | Rice | *Juar* and *arhar* | *Bajra* and *arhar* | Sugar-cane | *Urd* and *moong* | Maize | *Kodon* | *Sawan* | Other crops |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| 1349* | 55,682 | 2,230 | 12,020 | 9,154 | 275 | 32,003 | 56,119 | 48,152 | 390 | 1,285 | 2,012 | 141 | 520 | 28 | 550 | 3,041 |
| 1350 | 58,868 | 2,084 | 14,350 | 11,043 | 267 | 31,124 | 55,836 | 49,012 | 284 | 618 | 1,640 | 74 | 523 | 47 | 658 | 2,980 |
| 1351 | 61,977 | 2,541 | 13,312 | 12,917 | 421 | 32,786 | 61,253 | 53,114 | 350 | 940 | 1,568 | 169 | 761 | 78 | 1,010 | 3,203 |
| 1352 | 60,792 | 2,816 | 16,624 | 12,743 | 437 | 28,172 | 61,669 | 52,717 | 440 | 920 | 2,200 | 226 | 804 | 83 | 1,224 | 3,055 |
| 1353 | 62,489 | 3,467 | 8,892 | 13,464 | 337 | 36,329 | 61,958 | 52,959 | 533 | 1,066 | 2,015 | 292 | 578 | 49 | 1,089 | 3,377 |
| 1354 | 62,538 | 6,042 | 6,903 | 10,864 | 472 | 38,257 | 61,122 | 52,936 | 285 | 818 | 1,901 | 234 | 661 | 54 | 1,034 | 3,109 |
| 1355 | 57,034 | 4,098 | 6,675 | 9,401 | 341 | 36,519 | 64,275 | 55,932 | 478 | 854 | 1,834 | 177 | 500 | 50 | 719 | 3,731 |
| 1356 | 65,760 | 5,134 | 6,017 | 11,825 | 365 | 42,419 | 63,301 | 56,804 | 316 | 406 | 1,842 | 101 | 405 | 39 | 470 | 2,918 |
| 1357 | 60,653 | 4,366 | 6,539 | 10,085 | 282 | 39,381 | 65,732 | 58,918 | 369 | 517 | 1,510 | 101 | 370 | 36 | 531 | 3,380 |
| 1358 | 55,680 | 4,893 | 5,184 | 8,764 | 302 | 36,537 | 64,545 | 58,904 | 269 | 286 | 1,579 | 77 | 328 | 26 | 275 | 2,801 |
| 1359 | 54,259 | 5,419 | 5,328 | 8,371 | 261 | 34,880 | 67,774 | 60,361 | 614 | 708 | 1,998 | 156 | 343 | 38 | 306 | 3,250 |
| 1360 | | Not available. | | | | | | | | | | | | | | |
| 1361 | 66,014 | 6,462 | 5,889 | 10,415 | 178 | 43,070 | 65,779 | 59,491 | 831 | 629 | 1,270 | 173 | 503 | 38 | 284 | 2,580 |

*1349 *Fasli* = 1941-42 A. D.

| *Fasli* | *Rabi* | | | | | | *Kharif* | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Year | Total | Wheat | Gram | Barley and gram | Wheat and barley | Other crops | Total | Rice | *Juar* and *arhar* | *Bajra* and *arhar* | Sugar-cane | *Urd* and *moong* | Maize | *Kodon* | *Sawan* | Other crops |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| 1362 | 61,626 | 5,901 | 6,178 | 11,904 | 281 | 37,362 | 59,286 | 51,719 | 744 | 1,410 | 1,162 | 195 | 611 | 28 | [illegible]19 | 2,998 |
| 1363 | 68,132 | 6,640 | 6,027 | 11,860 | 260 | 43,345 | 67,551 | 60,782 | 509 | 1,091 | 1,613 | 273 | 495 | 25 | 303 | 2,460 |
| 1364 | 70,726 | 8,028 | 5,505 | 11,371 | 319 | 45,503 | 68,260 | 61,774 | 577 | 859 | 1,634 | 227 | 449 | 23 | 328 | 2,389 |
| 1365 | 61,344 | 5,548 | 6,962 | 8,371 | 175 | 40,288 | 70,850 | 64,138 | 485 | 510 | 2,235 | 100 | 513 | 25 | 337 | 2,507 |
| 1366 | 70,712 | 6,752 | 6,122 | 10,520 | 185 | 47,133 | 72,650 | 66,450 | 583 | 661 | 1,439 | 132 | 479 | 38 | 346 | 2,522 |
| 1367 | 71,608 | 6,531 | 6,342 | 9,804 | 183 | 48,748 | 73,005 | 66,777 | 342 | 597 | 1,485 | 124 | 482 | 97 | 367 | 2,734 |

## TABLE VI (iii)—AREA IN ACRES UNDER PRINCIPAL CROPS, TAHSIL CHANDAULI

| *Fasli* | *Rabi* | | | | | | *Kharif* | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Year | Total | Wheat | Barley | Gram alone and mixed | Peas | Total | Rice | *Arhar* | *Juar* and *arhar* | *Bajra* and *arhar* | Sugar-cane | Maize |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| 1340* .. | 48,002 | 12,715 | 35,287 | .. | .. | 1,35,513 | 1,01,107 | .. | 9,125 | 18,290 | 6,385 | 606 |
| 1341 .. | 51,277 | 14,566 | 36,711 | .. | .. | 1,29,236 | 95,974 | .. | 9,150 | 18,203 | 5,484 | 425 |
| 1342 .. | 51,145 | 14,174 | 36,971 | .. | .. | 1,32,676 | 97,459 | .. | 9,381 | 20,124 | 5,150 | 562 |
| 1343 .. | 47,575 | 12,598 | 34,977 | .. | .. | 1,31,270 | 94,283 | .. | 10,174 | 18,981 | 7,168 | 664 |
| 1344 .. | 51,112 | 13,189 | 37,923 | .. | .. | 1,20,064 | 82,507 | .. | 10,270 | 18,217 | 8,590 | 480 |
| 1345 .. | 49,200 | 15,387 | 33,813 | .. | .. | 1,37,029 | 99,911 | .. | 8,399 | 18,568 | 9,707 | 444 |
| 1346 .. | 41,631 | 11,681 | 29,950 | .. | . | 1,44,034 | 1,07,844 | .. | 10,209 | 16,816 | 8,704 | 461 |
| 1347 .. | 38,051 | 10,090 | 27,961 | .. | .. | 1,48,277 | 1,07,685 | .. | 8,701 | 18,360 | 12,909 | 622 |
| 1348 .. | 40,835 | 10,530 | 30,305 | .. | .. | 1,44,413 | 1,03,848 | .. | 9,048 | 17,763 | 13,107 | 647 |
| 1349 .. | 32,850 | 6,985 | 25,865 | .. | .. | 1,13,351 | 81,768 | .. | 7,435 | 17,969 | 5,626 | 553 |
| 1350 .. | 32,071 | 7,624 | 24,447 | .. | .. | 1,13,940 | 87,890 | .. | 6,118 | 14,281 | 4,923 | 728 |
| 1351 .. | 38,651 | 9,190 | 29,452 | .. | .. | 1,47,269 | 1,08,767 | .. | 10,336 | 19,558 | 7,658 | 950 |
| 1352 .. | 39,471 | 9,438 | 30,033 | .. | .. | 1,46,983 | 1,11,662 | .. | 9,084 | 16,085 | 8,870 | 1,282 |
| 1353 .. | 1,37,432 | 8,930 | 32,372 | 76,084 | 20,046 | 1,51,302 | 1,14,501 | 1,053 | 9,316 | 17,702 | 7,669 | 1,061 |
| 1354 .. | 1,42,346 | 10,821 | 35,283 | 73,016 | 23,226 | 1,44,637 | 1,13,777 | 484 | 5,992 | 15,726 | 7,748 | 910 |
| 1355 .. | 1,16,201 | 7,721 | 26,941 | 59,438 | 22,101 | 1,61,307 | 1,24,078 | 773 | 10,449 | 16,503 | 8,519 | 985 |

*1340 *Fasli*=1932-33 A.D.

| *Fasli* | *Rabi* | | | | | | *Kharif* | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Year | Total | Wheat | | Gram alone and mixed | Peas | Total | Rice | *Arhar* | *Juar* and *arhar* | *Bajra* and *arhar* | Sugar cane | Maize |
| 1 | 2 | 3 | | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| 1356 .. | 1,50,083 | 9,544 | 29,181 | 87,648 | 23,710 | 1,37,303 | 1,01,805 | 447 | ·8,092 | 17,336 | 8,774 | 849 |
| 1357 .. | 1,31,082 | 8,264 | 25,217 | 72,736 | 24,865 | 1,63,062 | 1,28,661 | 512 | 6,722 | 16,522 | 10,067 | 578 |
| 1358 .. | 1,12,620 | 7,698 | 25,183 | 57,187 | 22,552 | 1,66,848 | 1,34,139 | 288 | 6,826 | 14,113 | 10,991 | 491 |
| 1359 .. | 1,16,606 | 7,713 | 25,151 | 56,933 | 26,809 | 1,74,309 | 1,29,495 | 562 | 9,458 | 23,213 | 11,134 | 447 |
| 1360 .. | .. | .. | .. | .. | .. | 1,71,124 | 1,37,276 | 503 | 9,078 | 14,766 | 9,040 | 461 |
| 1361 .. | 1,34,153 | 10,141 | 32,786 | 67,825 | 23,401 | 1,59,281 | 1,26,283 | 557 | 8,818 | 15,161 | 7,388 | 1,074 |
| 1362 .. | 1,21,257 | 8,341 | 31,624 | 53,583 | 27,709 | 1,42,742 | 1,05,437 | 677 | 9,863 | 16,422 | 8,538 | 1,5555 |
| 1363 .. | 1,34,475 | 11,000 | 36,202 | 64,235 | 23,038 | 1,56,281 | 1,20,827 | 392 | 8,111 | 17,533 | 7,947 | 1,471 |
| 1364 .. | 1,47,536 | 11,033 | 40,254 | 76,193 | 20,056 | 1,66,665 | 1,33,030 | 444 | 8,149 | 16,935 | 6,966 | 1,,141 |
| 1365 .. | 1,13,786 | 8,447 | 28,623 | 59,306 | 17,410 | 1,79,871 | 1,43,350 | 272 | 6,136 | 19,720 | 9,236 | 1,147 |
| 1366 .. | 1,25,597 | 8,021 | 30,154 | 68,497 | 18,925 | 1,71,399 | 1,37,366 | 359 | 6,347 | 18,905 | 7,608 | 814 |
| 1367 .. | 1,21,742 | 8,479 | 26,517 | 67,821 | 18,925 | 1,78,060 | 1,41,922 | 374 | 7,449 | 18,933 | 8,564 | 818 |
| 1368 .. | 1,11,405 | 8,749 | 25,299 | 60,165 | 17,192 | 1,83,997 | 1,50,015 | 277 | 5,346 | 18,488 | 8,647 | 1,224 |

## TABLE VI (iv)—AREA IN ACRES UNDER PRINCIPAL CROPS, TAHSIL VARANASI

| *Fasli* | *Rabi* | | | | | | *Kharif* | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Year | Total | Wheat | Barley | Gram alone and mixed | Peas | Total | Rice | *Arhar* | *Juar* and *arhar* | *Bajra* and *arhar* | Sugar-cane | Maize |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| 1353* .. | 1,43,576 | 19,850 | 57,252 | 41,143 | 25,331 | 1,42,822 | 55,111 | 428 | 20,870 | 21,745 | 233,408 | 21,260 |
| 1354 .. | 1,53,867 | 21,898 | 60,639 | 43,851 | 27,479 | 1,31,326 | 57,341 | 411 | 15,510 | 17,545 | 23,386 | 17,133 |
| 1355 .. | 1,42,159 | 19,919 | 51,302 | 44,299 | 26,639 | 1,45,985 | 64,075 | 488 | 22,741 | 20,321 | 23,876 | 14,484 |
| 1356 .. | 1,60,331 | 21,168 | 53,518 | 58,536 | 27,109 | 1,45,652 | 66,793 | 176 | 19,680 | 20,061 | 23,211 | 15,731 |
| 1357 .. | 1,53,823 | 20,152 | 43,240 | 59,060 | 31,371 | 1,50,185 | 76,838 | 305 | 17,848 | 15,567 | 25,403 | 14,224 |
| 1358 .. | 1,39,760 | 20,948 | 46,899 | 43,145 | 28,768 | 1,62,757 | 85,003 | 263 | 17,559 | 15,443 | 31,206 | 13,283 |
| 1359 .. | 1,36,833 | 22,691 | 50,257 | 36,966 | 26,919 | 1,67,159 | 83,501 | 278 | 21,880 | 18,171 | 30,549 | 13,780 |
| 1360 .. | | Not available. | | | | | | | | | | |
| 1361 .. | 1,51,138 | 24,443 | 58,352 | 41,723 | 26,620 | 1,50,578 | 68,961 | 392 | 20,877 | 18,113 | 20,989 | 21,246 |
| 1362 .. | 1,44,819 | 25,297 | 57,267 | 35,829 | 26,426 | 1,53,363 | 66,816 | 462 | 18,898 | 22,454 | 22,355 | 22,378 |
| 1363 .. | 1,49,746 | 28,746 | 57,375 | 37,922 | 25,703 | 1,35,607 | 62,430 | 170 | 12,050 | 27,500 | 20,105 | 13,352 |
| 1364 .. | 1,59,318 | 31,319 | 63,268 | 39,712 | 25,019 | 1,51,456 | 66,525 | 484 | 15,003 | 28,389 | 22,160 | 18,695 |
| 1365 .. | 1,37,885 | 26,717 | 55,360 | 30,614 | 25,194 | 1,57,452 | 69,944 | 128 | 9,763 | 30,171 | 27,092 | 20,364 |
| 1366 .. | 1,46,259 | 30,495 | 52,996 | 38,045 | 24,723 | 1,58,755 | 72,432 | 168 | 14,265 | 27,194 | 24,862 | 19,834 |
| 1367 .. | 1,42,2 | 30,392 | 51,105 | 35,351 | 25,416 | 1,58,381 | 75,745 | 329 | 12,676 | 23,553 | 27,337 | 18,691 |

*1353 Fasli—1945-46 A. D.

## TABLE VII —LAND REVENUE DEMAND (IN RUPEES) AT SUCCESSIVE SETTLEMENT

| Pargana and tahsil | Years of Settlement | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | 1795 | 1840 | 1882 | 1912 | 1942 | 1943 | *Kharif*—1367 *Fasli* (1959-60 A.D.) | *Rabi*—1367 *Fasli* (1959-60 A.D.) |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| Kera Mangraur .. .. | .. | . | .. | .. | 4,00,812 | .. | 2,27,736·00 | 2,27,617·19 |
| Total, tahsil Chakia .. | .. | .. | .. | . | 4,00,812 | .. | 2,27,736·00 | 2,27,617·19 |
| Barah . .. | 42,435 | 42,530 | 42,505 | .. | .. | .. | 59,683·04 | 59,693·24 |
| Barhwal .. . | 32,561 | 32,912 | 32,968 | . | .. | .. | 82,400·75 | 82,420·75 |
| Dhus .. .. | 26,938 | 28,287 | 27,978 | . | .. | .. | 67,347·81 | 67,347·81 |
| Mahaich .. .. | .. | .. | .. | .. | .. | 62,109 | 1,05,593·04 | 1,05,593·04 |
| Mahuari . .. | 22,654 | 24,093 | 24,114 | .. | . | .. | 43,285·85 | 43,285·85 |
| Majhwar .. .. | 40,193 | 41,162 | 40,939 | . | .. | .. | 84,527·53 | 84,531·75 |
| Mawai .. .. | 20,671 | 20,868 | 20,660 | .. | .. | .. | 25,979·63 | 25,979·62 |
| Narwan .. .. | 73,307 | 57,254 | 57,113 | .. | .. | .. | 90,908·53 | 90,908·54 |
| Ralhupur .. .. | 34,109 | 35,749 | 34,389 | .. | .. | .. | 40,385·68 | 40,385·68 |
| Total, tahsil Chandauli | 2,94,868 | 2,82,855 | 2,80,666 | .. | .. | 62,109 | 6,00,111·86 | 6,00,146·28 |

| Pargana and tahsil | Years of Settlement 1795 | 1840 | 1882 | 1912 | 1942 | 1943 | *Kharif*—1967 *Fasli* (1959-60 A. D.) | *Rabi*—1367 *Fasli* (1959-60 A. D.) |
|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| **Bhadohi** | 1,79,659 | .. | .. | 7,01,002 | .. | .. | 5,70,074·83 | 5,70,072·39 |
| Total, tahsil Bhadohi | 1,79,659 | .. | .. | 7,01,002 | .. | .. | 5,70,074·83 | 5,70,072·39 |
| **Athgawan** | 48,038 | 47,997 | 47,873 | . | .. | . | 57,125·58 | 57,014·33 |
| **Dehat Amanat** | 55,286 | 57,396 | 53,836 | | | | 79,384·47 | 79,379·41 |
| **Jalhupur** | 41,434 | 43,822 | 43,976 | | | | 73,059·25 | 73,056·74 |
| **Kaswar Raja** | 1,25,360 | 1,25,360 | 1,25,360 | | | | 1,96,027·15 | 1,96,031·35 |
| **Kaswar Sarkari** | 51,235 | 52,960 | 50,206 | | . | | 77,679·61 | 77,686·48 |
| **Katehar** | 97,673 | 99,736 | 1,00,694 | | | | 1,58,292·83 | 1,58,188·97 |
| **Kolasla** | 95,640 | 97,815 | 87,331 | | . | | 1,23,028·28 | 1,23,009·03 |
| **Pandrah** | 52,874 | 57,836 | 59,701 | | .. | | 69,267·87 | 69,235·49 |
| **Ramnagar** | .. | .. | .. | | | | 7,033·94 | 7,032·93 |
| **Sheopur** | 35,713 | 41,958 | 36,883 | | . | . | 58,039·59 | 58,032·74 |
| **Sultanipur** | 9,339 | 9,674 | 9,674 | .. | . | .. | 14,458·75 | 14,494·39 |
| Total, tahsil Varanasi | 6,12,592 | 6,34,554 | 6,15,534 | .. | .. | .. | 9,13,397·32 | 9,13,161·86 |
| **Total District** | 10,87,119 | 9,17,409 | 8,96,200 | 7,01,002 | 4,00,812 | 62,109 | 23,11,320·37 | 23,10,997·72 |

## TABLE VIII (i-a)—RECEIPTS (IN RUPEES), ANTARIM ZILA PARISHAD, VARANASI

| Year | Education | Medical | Civil Works | Pounds | Ferries | Miscellaneous | Other sources | Total receipt |
|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 1944-45 | 4,64,028 | 15,394 | .. | 3,957 | 42,044 | 1,577 | 2,52,367 | 7,97,767 |
| 1945-46 | 5,08,040 | 15,853 | . | 6,499 | 65,120 | 5,223 | 2,54,759 | 8,55,494 |
| 1946-47 | 6,54,090 | 13,853 | .. | 6,961 | 64,441 | 6,224 | 2,66,520 | 10,12,098 |
| 1947-48 | 6,99,182 | 14,668 | .. | 6,858 | 69,177 | 3,701 | 2,76,343 | 10,60,929 |
| 1948-49 | 6,32,688 | 18,803 | .. | 7,306 | 77,342 | 10,588 | 5,04,240 | 12,50,967 |
| 1949-50 | 9,36,794 | 13,450 | | 7,291 | 41,502 | 10,883 | 5,70,331 | 15,80,251 |
| 1950-51 | 9,70,221 | 14,590 | .. | 13,686 | 41,484 | 1,22,565 | 4,80,238 | 16,42,784 |
| 1951-52 | 13,46,910 | 12,291 | .. | 11,754 | 19,166 | 13,389 | 6,32,515 | 20,36,025 |
| 1952-53 | 12,80,598 | 32,724 | .. | 11,261 | 72,598 | 58,994 | 5,56,427 | 20,12,602 |
| 1953-54 | 15,10,516 | 21,191 | .. | 18,273 | 31,585 | 15,619 | 5,38,486 | 21,35,672 |
| 1954-55 | 14,71,788 | 11,794 | .. | 22,818 | 1,24,550 | 57,031 | 4,20,684 | 21,08,665 |
| 1955-56 | 12,89,113 | 8,594 | 63,000 | 17,299 | 26,900 | 8,15,202 | 2,14,081 | 24,34,189 |
| 1956-57 | 19,06,771 | 19,747 | 18,800 | 19,260 | 54,161 | 5,04,899 | 5,62,040 | 30,85,678 |
| 1957-58 | 20,24,904 | 22,952 | 74,300 | 17,977 | 1,36,363 | 39,627 | 6,54,888 | 29,71,011 |
| 1958-59 | 22,84,682 | 21,979 | 49,506 | 18,186 | 70,772 | 23,600 | 6,82,345 | 31,51,071 |
| 1959-60 | 23,66,864 | 22,730 | 35,800 | 17,100 | 66,444 | 3,44,547 | 7,28,639 | 35,82,033 |
| 1960-61 | 20,85,249 | 26,251 | 41,300 | 16,724 | 69,886 | 44,249 | 10,77,123 | 33,60,784 |

## TABLE VIII (i-b)—EXPENDITURE (IN RUPEES), ANTARIM ZILA PARIŚHAD, VARANASI

| Year | General administrations | Education | Medical | Civil works | Pounds | Miscellaneous | Other sources | Debts | Total expenditure |
|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| 1944-45 .. | 31,427 | 4,56,070 | 36,653 | .. | 2,480 | 68,064 | 1,02,695 | 58,416 | 7,55,805 |
| 1945-46 .. | 35,302 | 5,06,881 | 40,115 | .. | 2,998 | 65.190 | 1,19,257 | 8,337 | 7,78,080 |
| 1946-47 .. | 55,108 | 6,28,240 | 49,662 | .. | 2,796 | 76,521 | 1,05,323 | 14,779 | 9,32,420 |
| 1947-48 .. | 59,935 | 6,78,952 | 54,863 | .. | 2,873 | 84,274 | 97,750 | 10,681 | 9,89,328 |
| 1948-49 .. | 88,696 | 7,48,361 | 61,592 | .. | 2,612 | 81.353 | 1,10,860 | 4,417 | 10,97,891 |
| 1949-50 .. | 68,606 | 9,13,044 | 72,486 | .. | 2,580 | 1,09,510 | 1,68,767 | 8,603 | 13,43,596 |
| 1950-51 .. | 69,343 | 9,83,713 | 70,181 | .. | 2.813 | 1,38,547 | 1,68,107 | 5,060 | 14,37,764 |
| 1951-52 .. | 69,432 | 13,24,550 | 69,636 | .. | 6,716 | 2,17,999 | 1,52,690 | 23,413 | 18,64,436 |
| 1952-53 .. | 78,385 | 13,67,929 | 67,948 | .. | 7,872 | 1,07,491 | 1,71,831 | 31,876 | 18,23,332 |
| 1953-54 .. | 83,682 | 15,51,183 | 1,12,170 | .. | 9,264 | 1,54,640 | 1,65,128 | 30,660 | 21,06,727 |
| 1954-55 .. | 88,324 | 14,13,579 | 1,09,853 | .. | 9,974 | 1,24,871 | 2,29,195 | 64,369 | 20,40,165 |
| 1955-56 .. | 83,457 | 14,53,010 | 86,551 | 1,37,637 | 9,130 | 30,036 | 1,41,519 | .. | 19,41,340 |
| 1956-57 .. | 87,203 | 22,26,427 | 80,689 | 2,35,743 | 9,913 | 28,429 | 58,321 | .. | 27,26,725 |
| 1957-58 .. | 94,159 | 15,35,446 | 1.34,508 | 1,71.095 | 10,531 | 28,776 | 6,26,267 | 25,923 | 26,26,705 |
| 1958-59 .. | 87,846 | 20,22,897 | 1.32,316 | 1.14,057 | 8,539 | 1,949 | 26,656 | 12,240 | 24,06,500 |
| 1959-60 .. | 85,646 | 24,60,400 | 1.34,903 | 1,01,000 | 9,062 | 5,323 | 8,518 | 49,331 | 28,54,183 |
| 1960-61 .. | 88,475 | 26,00,377 | 1,38,512 | 58,413 | 12,092 | 33,210 | 96,311 | .. | 30,27,390 |

## TABLE VIII (ii)—RECEIPTS AND EXPENDITURE (IN RUPEES), ANTARIM ZILA PARISHAD (BHADOHI OFFICE)

| | Receipts | | | | | | | Expenditure | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Year | Government grants | Local rates | Pounds | Ferries | Education | Other sources | Total | General administration and collection charges | Medical and public health | Pounds | Public works | Education | Other sources | Total |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 |
| 1931-32 | 3,500 | 66,775 | 990 | 565 | 832 | 475 | 73,137 | 2,625 | 7,749 | 755 | 9,755 | 52,470 | 1,300 | 74,654 |
| 1932-33 | .. | 66,922 | 950 | 1,124 | 1,179 | 1,135 | 71,310 | 2,338 | 6,470 | 824 | 5,902 | 49,998 | 1,665 | 67,197 |
| 1933-34 | . | 66,755 | 865 | 1,405 | 1,067 | 497 | 70,589 | 2,402 | 6,787 | 739 | 10,198 | 50,544 | 2,421 | 73,091 |
| 1934-35 | 2,000 | 66,666 | 711 | 1,278 | 928 | 2,081 | 73,664 | 2,460 | 6,653 | 787 | 7,366 | 51,393 | 2,704 | 71,363 |
| 1935-36 | 2,000 | 66,761 | 1,007 | 1,313 | 851 | 864 | 72,796 | 2,586 | 6,960 | 741 | 7,505 | 53,636 | 2,839 | 74,267 |
| 1936-37 | 2,000 | 66,764 | 633 | 1,184 | 1,297 | 1,876 | 73,754 | 2,709 | 6,902 | 758 | 9,456 | 55,400 | 3,698 | 78,923 |
| 1937-38 | 2,500 | 66,980 | 429 | 1,265 | 730 | 1,167 | 73,071 | 2,581 | 6,723 | 699 | 6,551 | 54,667 | 2,251 | 73,472 |
| 1938-39 | 2,500 | 66,496 | 477 | 1,227 | 683 | 6,873 | 78,256 | 2,537 | 6,847 | 722 | 5,829 | 54,729 | 6,170 | 76,834 |
| 1939-40 | 4,000 | 66,836 | 797 | 1,444 | 1,155 | 8,062 | 82,294 | 2,440 | 6,724 | 574 | 6,844 | 57,234 | 7,086 | 80,902 |
| 1940-41 | 4,000 | 66,988 | 553 | 1,347 | 2,730 | 524 | 76,142 | 2,068 | 6,844 | 496 | 6,065 | 57,772 | 1,398 | 74,643 |

| | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1941-42 | .. | 66,597 | 640 | 1,404 | 2,629 | 965 | 72,235 | 2,180 | 2,336 | 366 | 3,127 | 58,130 | 1,485 | 67,626 |
| 1942-43 | .. | 66,984 | 547 | 1,025 | 2,603 | 1,575 | 72,734 | 2,262 | 2,362 | 364 | 5,931 | 56,541 | 1,838 | 69,498 |
| 1943-44 | .. | 67,145 | 627 | 1,458 | 2,522 | 2,139 | 73,891 | 2,193 | 2,831 | 313 | 6,842 | 53,698 | 1,409 | 67,286 |
| 1944-45 | 6,828 | 70,826 | 406 | 1,554 | 3,914 | 1,059 | 84,587 | 3,146 | 2,440 | 277 | 1,571 | 53,972 | 11,923 | 73,329 |
| 1945-46 | 6,288 | 67,828 | 694 | 2,278 | 5,739 | 4,831 | 87,658 | 5,666 | 3,016 | 195 | 2,942 | 57,005 | 14,494 | 83,316 |
| 1946-47 | 25,000 | 66,402 | 401 | 2,904 | 6,746 | 17,701 | 1,19,154 | 12,479 | 3,107 | 156 | 4,123 | 71,016 | 20,462 | 1,11,343 |
| 1947-48 | 84,080 | 73,102 | 311 | 2,261 | 7,560 | 16,400 | 1,83,723 | 15,154 | 3,640 | 204 | 12,514 | 1,08,004 | 35,661 | 1,75,177 |
| 1948-49 | 95,000 | 67,421 | 854 | 3,503 | 8,881 | 6,589 | 1,82,249 | 14,983 | 4,396 | 190 | 47,246 | 1,10,494 | 35,836 | 2,13,145 |
| 1949-50 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 1950-51 | 2,76,000 | 4,590 | 668 | 2,591 | 9,649 | 4,379 | 2,97,877 | 13,827 | 1,050 | 180 | 15,102 | 1,34,179 | 34,468 | 1,98,806 |
| 1951-52 | 1,61,262 | .. | 543 | 2,162 | 10,882 | 4,223 | 1,79,072 | 24,389 | 180 | 276 | 13,833 | 2,02,187 | 2,145 | 2,43,010 |
| 1952-53 | 1,52,950 | 84,480 | 566 | 4,179 | 11,599 | 6,658 | 2,60,441 | 26,958 | 180 | 276 | 50,637 | 2,13,951 | 2,325 | 2,94,327 |
| 1953-54 | 1,57,690 | 86,966 | 523 | 4,178 | 33,224 | 2,784 | 2,85,365 | 41,970 | 180 | 276 | 12,249 | 2,28,799 | 4,698 | 2,88,172 |
| 1954-55 | 2,11,394 | 95,486 | 950 | 1,909 | 39,490 | 3,998 | 3,53,227 | 31,262 | 180 | 204 | 18,893 | 2,33,020 | 3,920 | 2,87,479 |
| 1955-56 | 3,38,211 | 365 | 608 | 3,340 | 43,470 | 5,852 | 3,91,846 | 33,704 | 4,876 | 192 | 20,423 | 3,61,109 | 3,598 | 4,23,897 |
| 1956-57 | 6,67,406 | 182 | 702 | .. | 74,681 | 5,196 | 7,48,169 | 29,786 | 8,374 | 192 | 14,074 | 4,89,412 | 2,874 | 5,44,712 |
| 1957-58 | 6,21,830 | 27 | 450 | .. | 73,563 | 7,396 | 7,03,266 | 34,358 | 9,125 | 192 | 46,794 | 5,90,363 | 12,802 | 6,93,634 |
| 1958-59 | 6,07,782 | 660 | 576 | .. | 1,01,834 | 9,256 | 7,20,108 | 30,987 | 10,770 | 192 | 19,942 | 6,31,340 | 2,077 | 6,95,808 |
| 1959-60 | 7,05,181 | 60,785 | 430 | 1,824 | 66,935 | 7,605 | 8,42,760 | 36,617 | 12,412 | 192 | 31,005 | 7,14,791 | 773 | 7,95,790 |
| 1960-61 | 6,76,748 | 60,785 | 685 | 1,160 | 56,518 | 9,055 | 8,04,951 | 35,343 | 15,084 | 212 | 34,371 | 7,28,837 | 1,057 | 8,14,904 |

## TABLE VIII (iii-a)—RECEIPTS (IN RUPEES), NAGAR MAHAPALIKA, VARANASI

| Year | Octroi | Tax on house and lands | Other taxes | Rent | Loans | Other sources | Total |
|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| 1932-33 .. | 7,50,014 | 1,33,127 | 3,68,632 | 23,391 | .. | 3,36,902 | 16,12,086 |
| 1933-34 .. | 7,70,782 | 1,66,382 | 4,28,206 | 16,365 | .. | 2,61,764 | 16,43,499 |
| 1934-35 .. | 7,59,053 | 1,47,518 | 3,94,342 | 21,309 | 50,000 | 2,54,706 | 16,27,981 |
| 1935-36 .. | 7,56,539 | 1,59,452 | 4,08,174 | 18,425 | .. | 2,81,889 | 16,24,479 |
| 1936-37 .. | 7,09,383 | 1,40,696 | 3,90,258 | 14,199 | .. | 2,35,466 | 14,94,002 |
| 1937-38 .. | 7,15,133 | 1,35,522 | 3,64,243 | 10,861 | .. | 2,39,130 | 14,64,889 |
| 1938-39 .. | 7,28,617 | 1,36,427 | 3,68,260 | 19,939 | .. | 2,42,781 | 14,96,024 |
| 1939-40 .. | 6,66,049 | 1,60,541 | 4,03,448 | 14,582 | .. | 2,35,208 | 14,79,828 |
| 1940-41 .. | 7,49,256 | 1,69,061 | 3,99,701 | 20,497 | .. | 2,46,068 | 15,84,583 |
| 1941-42 .. | 7,32,590 | 1,71,672 | 4,92,622 | 19,580 | .. | 3,00,354 | 16,53,818 |
| 1942-43 .. | 7,42,112 | 1,88,776 | 4,42,739 | 25,573 | .. | 3,78,175 | 17,77,375 |
| 1943-44 .. | 9,45,082 | 2,01,753 | 4,84,044 | 18,778 | .. | 3,02,542 | 19,52,199 |
| 1944-45 .. | 11,53,682 | 2,00,654 | 5,26,338 | 19,006 | .. | 9,30,263 | 28,29,943 |
| 1945-46 .. | 12,97,097 | 23,496 | 5,90,028 | 24,670 | .. | 6,67,471 | 28,02,762 |
| 1946-47 .. | 15,05,621 | 2,23,628 | 5,79,301 | 26,867 | .. | 6,33,561 | 29,68,973 |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 1947-48 | .. | 17,95,243 | 2,32,116 | 5,62,233 | 24,375 | .. | 9,13,653 | 35,27,620 |
| 1948-49 | . | 21,34,878 | 2,19,324 | 5,47,064 | 29,290 | .. | 7,76,957 | 37,07,513 |
| 1949-50 | .. | 21,04,034 | 2,34,450 | 6,68,028 | 27,620 | .. | 9,49,713 | 39,83,845 |
| 1950-51 | .. | 20,15,835 | 2,38,411 | 6,84,848 | 28,778 | .. | 9,79,502 | 39,47,374 |
| 1951-52 | .. | 20,00,658 | 3,02,592 | 7,47,229 | 42,194 | .. | 14,52,942 | 45,45,615 |
| 1952-53 | .. | 20,01,471 | 3,23,759 | 7,05,763 | 40,104 | .. | 12,45,599 | 43,16,696 |
| 1953-54 | .. | 24,06,397 | 3,47,367 | 8,74,938 | 47,267 | 5,70,000 | 14,25,959 | 56,71,928 |
| 1954-55 | .. | 24,32,383 | 3,46,407 | 8,54,464 | 61,468 | 22,47,000 | 16,35,024 | 75,76,746 |
| 1955-56 | .. | 26,06,904 | 3,68,438 | 8,34,256 | 1,75,871 | 35,30,000 | 27,22,373 | 1,02,37,842 |
| 1953-57 | .. | 25,92,944 | 3,62,734 | 8,55,845 | 1,84,426 | 23,00,000 | 57,61,555 | 1,20,57,534 |
| 1957-58 | .. | 26,83,659 | 3,91,100 | 8,71,110 | 1,77,063 | 52,20,000 | 32,72,028 | 1,26,14,960 |
| 1958-59 | .. | 27,63,951 | 4,07,891 | 10,78,191 | 1,73,155 | 24,25,000 | 51,99,873 | 1,20,48,061 |
| 1959-60 | .. | 32,21,083 | 5,33,055 | 13,32,919 | 2,06,922 | 3,25,750 | 40,30,942 | 96,50,671 |
| 1960-61 | .. | 34,46,597 | 6,21,195 | 14,27,623 | 4,75,473 | 20,45,250 | 71,95,047 | 1,52,11,185 |

## TABLE VIII (iii-b)—EXPENDITURE (IN RUPEES), NAGAR MAHAPALIKA, VARANASI

| Year | Administration and collection of taxes | Public safety | Water supply and drainage | | Conservancy | Hospitals and dispensaries | Public works | Education | Other heads | Total |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | Capital | Maintenance | | | | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| 1932-33 .. | 1,16,974 | 99,945 | 46,109 | 3,15,108 | 2,22,563 | 31,553 | 1,61,500 | 1,45,056 | 3,89,041 | 15,27,849 |
| 1933-34 .. | 1,26,372 | 1,08,194 | 21,415 | 2,93,339 | 2,16,834 | 31,061 | 1,95,571 | 1,37,850 | 2,60,807 | 13,91,448 |
| 1934-35 .. | 1,36,345 | 1,03,507 | 20,983 | 3,05,087 | 2,15,261 | 37,869 | 2,44,986 | 1,51,176 | 2,88,649 | 15,03,865 |
| 1935-36 .. | 1,35,595 | 1,05,396 | 94,783 | 3,20,502 | 2,20,271 | 44,549 | 1,87,808 | 1,43,800 | 3,10,830 | 15,63,534 |
| 1936-37 . | 1,33,435 | 1,26,731 | 56,245 | 3,09,344 | 2,24,141 | 47,442 | 1,58,577 | 1,48,297 | 4,67,917 | 16,72,129 |
| 1937-38 .. | 1,12,793 | 1,15,457 | 47,628 | 3,29,626 | 2,27,300 | 44,910 | 1,43,402 | 1,61,679 | 4,04,344 | 15,87,139 |
| 1938-39 | 1,19,725 | 1,39,053 | 1,72,826 | 3,18,909 | 2,17,134 | 47,349 | 2,14,665 | 1,65,320 | 2,98,974 | 16,93,955 |
| 1939-40 . | 1,34,216 | 1,25,241 | 1,08,776 | 2,95,661 | 2,34,501 | 48,323 | 92,436 | 1,75,689 | 2,76,621 | 14,91,464 |
| 1940-41 .. | 1,32,933 | 1,29,942 | 54,622 | 2,88,663 | 2,26,234 | 53,060 | 1,22,947 | 1,91,367 | 2,76,780 | 14,76,548 |
| 1941-42 .. | 1,31,319 | 1,30,844 | 87,723 | 2,89,541 | 2,32,555 | 51,052 | 1,52,152 | 79,114 | 2,95,905 | 14,50,205 |
| 1942-43 .. | 1,33,936 | 1,30,498 | 61,498 | 2,89,630 | 2,57,620 | 49,386 | 1,12,272 | 1,84,378 | 3,81,091 | 16,00,264 |
| 1943-44 .. | 1,35,714 | 1,21,053 | 10,489 | 3,19,248 | 2,43,457 | 50,083 | 1,47,750 | 1,91,303 | 4,93,750 | 17,12,847 |
| 1944-45 .. | 1,64,676 | 62,697 | 33,849 | 3,64,647 | 2,90,822 | 53,998 | 1,70,838 | 1,96,199 | 5,54,749 | 18,92,475 |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| 1945-46 .. | 1,75,713 | 1,27,376 | 24,175 | 4,47,240 | 2,91,568 | 60,238 | 3,37,077 | 2,11,797 | 8,45,093 | 25,20,277 |
| 1946-47 . | 1,97,510 | 1,24,751 | 32,796 | 4,62,061 | 3,34,298 | 67,283 | 2,29,814 | 3,28,935 | 9,62,896 | 27,40,344 |
| 1947-48 | 3,01,049 | 1,42,111 | 72,976 | 6,20,953 | 7,60,580 | 84,728 | 2,29,530 | 5,48,159 | 4,77,361 | 32,47,447 |
| 1948-49 | 3,17,825 | 1,71,221 | 3,76,344 | 6,54,377 | 7,75,098 | 99,389 | 2,64,733 | 6,43,678 | 5,54,881 | 38,57,548 |
| 1949-50 | 4,00,393 | 1,72,850 | 2,21,085 | 7,53,027 | 9,13,604 | 1,38,647 | 5,15,065 | 9,01,778 | 6,83,762 | 47,00,211 |
| 1950-51 .. | 4,34,512 | 1,97,251 | 1,89,890 | 7,47,500 | 9,24,048 | 1,62,264 | 1,93,091 | 8,66,796 | 6,82,505 | 43,97,857 |
| 1951-52 .. | 4,18,250 | 1,96,041 | 81,485 | 7,95,871 | 10,05,765 | 1,50,690 | 2,03,769 | 8,53,966 | 6,14,546 | 43,20,383 |
| 1952-53 | 4,26,857 | 2,10,107 | 48,711 | 8,36,322 | 10,48,629 | 1,35,400 | 2,93,005 | 8,60,929 | 5,83,881 | 44,42,941 |
| 1953-54 | 4,36,226 | 1,95,308 | 25,429 | 8,14,678 | 10,68,112 | 1,43,120 | 3,65,301 | 8,60,195 | 4,99,817 | 44,98,275 |
| 1954-55 . | 5,33,789 | 2,10,787 | 5,82,926 | 8,06,087 | 10,58,254 | 1,37,137 | 3,78,018 | 9,56,014 | 26,57,141 | 73,20,153 |
| 1955-56 .. | 5,37,087 | 2,04,534 | 13,76,052 | 12,20,350 | 10,68,843 | 1,42,577 | 12,05,887 | 9,20,092 | 45,65,013 | 1,12,42,335 |
| 1956-57 | 5,01,594 | 2,22,342 | 36,20,631 | 11,66,689 | 10,96,194 | 1,69,549 | 18,81,203 | 9,10,715 | 34,89,175 | 1,30,58,092 |
| 1957-58 .. | 5,58,531 | 2,34,054 | 10,15,188 | 11,24,124 | 11,88,628 | 2,23,270 | 15,81,120 | 9,78,468 | 54,54,587 | 1,23,57,970 |
| 1958-59 . | 6,57,698 | 2,37,184 | 15,01,921 | 12,17,886 | 12,70,898 | 2,05,369 | 11,42,676 | 9,75,940 | 49,12,584 | 1,21,22,156 |
| 1959-60 .. | 7,07,862 | 2,43,570 | 12,97,000 | 71,393 | 14,20,683 | 1,90,973 | 6,75,975 | 9,96,897 | 73,70,668 | 1,29,75,021 |
| 1960-61 .. | 7,68,600 | 2,46,078 | 2,03,000 | 22,64,284 | 15,61,503 | 1,93,443 | 10,23,390 | 10,62,983 | 62,17,540 | 1,35,48,826 |

## TABLE VIII (iv-a)—RECEIPTS (IN RUPEES), CANTONMENT BOARD, VARANASI

| Year | Octroi | Tax on houses and lands | Other taxes | Rents | Other sources | Miscellaneous | Total receipts |
|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| 1950-51 | 25,830 | 14,462 | 1,448 | 1,455 | 43,424 | 2,192 | 88,811 |
| 1951-52 | 27,639 | 14,195 | 2,135 | .. | 36,867 | 3,063 | 83,899 |
| 1952-53 | 28,913 | 14,899 | 3,060 | 1,996 | 33,386 | 15 | 82,269 |
| 1953-54 | 28,041 | 17,834 | 3,624 | 1,416 | 35,222 | 3,350 | 89,487 |
| 1954-55 | 34,465 | 16,821 | 3,138 | 1,317 | 30,600 | 4,269 | 90,610 |
| 1955-56 | 33,535 | 16,291 | 2,047 | 1,582 | 73,436 | 7,011 | 1,33,902 |
| 1956-57 | 38,395 | 13,213 | 1,444 | 1,294 | 63,899 | 7,220 | 1,25,465 |
| 1957-58 | 36,803 | 14,950 | 2,382 | 1,197 | 1,50,151 | 9,379 | 2,14,862 |
| 1958-59 | 40,876 | 14,950 | 2,381 | 1,189 | 1,16,611 | 75,362 | 2,51,369 |
| 1959-60 | 43,723 | 19,552 | 2,827 | 1,176 | 76,935 | 41,051 | 1,85,264 |
| 1960-61 | 40,533 | 13,503 | 1,366 | 1,341 | 60,768 | 24,966 | 1,42,477 |

TABLE VIII (iv b)—EXPENDITURE (IN RUPEES), CANTONMENT BOARD, VARANASI

| Year | Administration and collection | Public safety | Water supply and drainage | Conservancy | Hospitals and dispensaries | Public works | Education | Miscellaneous | Total |
|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| 1950-51 .. .. | 8,813 | 6,181 | .. | 36,887 | 11,047 | 5,281 | 4,027 | 12,448 | 84,684 |
| 1951-52 .. .. | 8,144 | 6,187 | .. | 35,940 | 10,545 | 18,851 | 4,548 | 13,717 | 97,832 |
| 1952-53 .. .. | 7,555 | 7,101 | 1,968 | 40,997 | 12,757 | 4,072 | 5,001 | 9,365 | 88,816 |
| 1953 54 .. .. | 8,226 | 6,827 | 2,832 | 39,085 | 12,598 | 5,515 | 5,258 | 13,646 | 93,967 |
| 1954-55 .. .. | 8,293 | 7,328 | 2,662 | 36,786 | 13,546 | 2,779 | 5,098 | 13,113 | 89,605 |
| 1955-56 .. .. | 7,607 | 7,071 | 2,874 | 37,366 | 12,623 | 18,627 | 5,026 | 37,821 | 1,28,889 |
| 1956-57 .. .. | 8,376 | 7,117 | 2,894 | 38,780 | 10,792 | 37,242 | 5,231 | 18,781 | 1,29,213 |
| 1957-58 .. .. | 9,315 | 7,174 | 2,767 | 39,437 | 14,424 | 41,632 | 5,920 | 31,436 | 1,52,105 |
| 1958-59 .. .. | 13,013 | 7,732 | 85,973 | 39,655 | 14,548 | 52,568 | 5,645 | 41,255 | 2,60,389 |
| 1959-60 .. .. | 13,342 | 7,437 | 33,215 | 39,201 | 16,143 | 44,821 | 5,985 | 21,502 | 1,81,646 |
| 1960-61 .. .. | 14,346 | 8,092 | 3,118 | 42,215 | 15,541 | 21,301 | 7,097 | 27,528 | 1,39,238 |

TABLE VII (c)—RECEIPTS AND EXPENDITURE, (IN RUPEES), MUNICIPAL BOARD, BHADOHI

| Year | Receipts | | | | | | Expenditure | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Municipal rates and taxes | Realisation under special Acts | Revenue derived from property etc., apart from taxation | Grants and miscellaneous contribution | Other sources | Total | General administration and collection charges | Public safety | Public health and convenience | Education | Contributions | Miscellaneous | Other sources | Total |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 |
| 1950-51 | 38,601 | 386 | 523 | 1,000 | 1,175 | 41,685 | 10,231 | 2,220 | 10,136 | 2,895 | 58 | 1,564 | 1,305 | 28,409 |
| 1951-52 | 58,327 | 1,772 | 1,971 | .. | 3,750 | 66,320 | 19,055 | 4,849 | 42,158 | 7,241 | . | 1,891 | 3,965 | 79,159 |
| 1952-53 | 59,747 | 1,328 | 2,242 | 30,099 | 2,361 | 95,777 | 21,343 | 5,039 | 20,931 | 6,240 | .. | 1,818 | 2,247 | 57,618 |
| 1953-54 | 67,299 | 1,636 | 1,817 | 3,605 | 45 | 74,402 | 21,633 | 5,839 | 36,237 | 6,851 | 50 | 2,517 | 373 | 73,500 |
| 1954-55 | 64,764 | 1,658 | 3,839 | 37,405 | .. | 1,07,666 | 22,647 | 6,732 | 50,991 | 6,557 | 10,000 | 2,136 | .. | 99,063 |
| 1955-56 | 68,092 | 1,745 | 1,555 | 29,643 | .. | 1,01,035 | 23,690 | 6,303 | 31,471 | 7,491 | 250 | 2,264 | .. | 71,469 |
| 1956-57 | 78,681 | 2,338 | 2,408 | 4,885 | 2,963 | 91,275 | 25,802 | 10,073 | 71,912 | 7,362 | .. | 3,917 | 657 | 1,19,723 |
| 1957-58 | 82,536 | 1,965 | 2,889 | 5,401 | 3,839 | 96,630 | 28,192 | 11,909 | 48,124 | 9,999 | 200 | 4,270 | 1,000 | 1,03,694 |
| 1958-59 | 87,529 | 909 | 1,632 | 13,921 | .. | 1,03,991 | 34,765 | 10,972 | 47,114 | 11,751 | 300 | 2,475 | 2,810 | 1,10,187 |
| 1959-60 | 99,049 | 718 | 2,447 | 9,578 | 1,01,224 | 2,13,016 | 33,969 | 13,247 | 1,55,525 | 13,067 | .. | 4,112 | 2,702 | 22,22,622 |
| 1960-61 | 1,03,921 | 657 | 1,347 | 21,756 | 3,21,000 | 4,48,689 | 36,210 | 15,308 | 3,81,023 | 14,460 | .. | 3,160 | 20,500 | 4,70,661 |

## TABLE VIII (vi-a)—RECEIPTS (IN RUPEES), MUNICIPAL BOARD, MUGHALSARAI

| Year | Tax on circumstance and property | Ekka licence | Bullock cart licence | Cycle rickshaw licence | Rents including *tah-bazari* | Sale proceeds of manure | Fines | Contribution | Miscellaneous | Water-works | Loans | Pound | Total receipts |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| 1945-46 .. | 3,284 | 498 | 55 | .. | 17,520 | .. | 79 | 5,661 | 462 | .. | .. | 578 | 28,137 |
| 1946-47 .. | 3,304 | 407 | 70 | .. | 17,519 | .. |  | 5,711 | 2,204 | .. | .. | 902 | 30,117 |
| 1947-48 .. | 4,056 | 362 | 111 | .. | 22,177 | .. | .. | 5,425 | 2 139 |  | .. | 1.147 | 357,41 |
| 1948-49 .. | 4,701 | 517 | 356 | .. | 31,269 |  | .. | 5,946 | 1,092 |  | .. | 1,367 | 45,248 |
| 1949-50 .. | 5,020 | 441 | 487 | .. | 31,253 | .. | .. | 17,539 | 709 |  | .. | 1.551 | 57,000 |
| 1950-51 .. | 5,896 | 370 | 515 | .. | 37,412 | .. | 222 | 8,678 | 727 | 10,306 | 12,000 | 1,980 | 78,106 |
| 1951-52 .. | 6,055 | 326 | 518 | .. | 39,995 | .. | 292 | 19,535 | 2 124 | 4,755 | .. | 2,043 | 75,643 |
| 1952-53 .. | 6,326 | 247 | 414 | .. | 41,584 | .. | .. | 32,455 | 1,059 | 4,846 | 12.700 | 1,845 | 1,01,476 |
| 1953-54 .. | 6,637 | 155 | 343 | .. | 53,168 | 48 | 740 | 33,768 | 1,106 | 5,580 | .. | 2,491 | 4,04,036 |
| 1954-55 .. | 6,305 | 183 | 280 | 2,588 | 57,406 | 45 | 727 | 52,363 | 7,779 | 5,255 | .. | 1,839 | 1,34 968 |
| 1955-56 .. | 6,985 | 168 | 141 | 4,523 | 54,868 | 234 | 831 | 53,227 | 3,992 | 6,151 | 10.000 | 2,464 | 1,43,584 |
| 1956-57 .. | 6,412 | 207 | 262 | 5,132 | 50,326 | 63 | 275 | 72,339 | 1,266 | 8,289 | .. | 2,217 | 1,46,788 |
| 1957-58 .. | 5,050 | 165 | 235 | 4,222 | 15,176 | .. | 134 | 76,677 | 4,892 | 7,265 | .. | 1,390 | 1,61 206 |
| 1958-59 .. | 4,750 | 183 | 192 | 4,121 | 52,318 | .. | 84 | 97,001 | 2,902 | 7,438 | .. | 1,286 | 1,70,275 |
| 1959-60 .. | 7,565 | 270 | 318 | 4,248 | 60,591 | 11 | .. | 2,19,947 | 2,263 | 8,383 | .. | 957 | 3,04,553 |
| 1960-61 .. | 1,018 | 265 | 378 | 4,361 | 76,862 | .. | .. | 1,17,323 | 3,028 | 16,253 | .. | 1,316 | 2,20,824 |

## TABLE VIII (vi-b)—EXPENDITURE (IN RUPEES), MUNICIPAL BOARD, MUGHALSARAI

| Year | Administration and collection charges | Original works and repairs | Education | Conservancy and lighting | Contributions | Miscellaneous | Pounds | Water-works | Total expenditure |
|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 7 | 7 | 8 | 9 | 10 |
| 1945-46 .. | 5,719 | 2,686 | 197 | 12,968 | 3,136 | 1,910 | 144 | | 26,760 |
| 1946-47 . | 6,166 | 2,347 | 232 | 12,659 | 3,035 | 1,649 | 144 | . | 26,232 |
| 1947-48 | 6,846 | 2,791 | 334 | 15,213 | 3,163 | 6,037 | 155 | .. | 34,539 |
| 1948-49 | 6,852 | 8,611 | 270 | 16,561 | 4,661 | 2,796 | 12 | | 39,763 |
| 1949-50 .. | 5,495 | 8,467 | 301 | 17,461 | 5,180 | 3,228 | .. | 1,686 | 42,818 |
| 1950-51 .. | 11,331 | 9,213 | 7,213 | 20,453 | 8,528 | 4,069 | .. | 14,424 | 75,231 |
| 1951-52 .. | 8,635 | 11,938 | 11,510 | 18,623 | 7,545 | 3,722 | | 20,880 | 82,855 |
| 1952-53 .. | 8,921 | 33,355 | 18,007 | 18,541 | 9,411 | 3,972 | | 13,278 | 1,05,483 |
| 1953-54 | 9,078 | 41,647 | 28,522 | 21,881 | 7,807 | 3,814 | . | 11,712 | 1,24,461 |
| 1954-55 .. | 9,093 | 41,459 | 33,237 | 23,428 | 8,554 | 4,594 | 5 | 12,017 | 1,32,387 |
| 1955-56 .. | 8,887 | 38,090 | 44,251 | 24,062 | 8,742 | 4,463 | .. | 10,150 | 1,38,645 |
| 1956-57 .. | 9,078 | 39,662 | 60,023 | 27,414 | 10,051 | 5,279 | . | 7,125 | 1,58,632 |
| 1957-58 .. | 7,728 | 16,660 | 63,163 | 28,122 | 7,574 | 5,425 | .. | 13,784 | 1,42,456 |
| 1958-59 .. | 9,508 | 15,849 | 68,651 | 30,379 | 7,674 | 3,749 | .. | 9,988 | 1,45,798 |
| 1959-60 .. | 10,269 | 24,148 | 79,576 | 35,437 | 8,825 | 3,989 | .. | 1,40,418 | 3,02,662 |
| 1960-61 .. | 11,806 | 49,741 | 1,01,463 | 47,437 | 12,481 | 4,898 | 9 | 21,857 | 2,49,692 |

## TABLE VIII (vii)—RECEIPTS AND EXPENDITURE (IN RUPEES), MUNICIPAL BOARD, RAMNAGAR

| Year | Receipts | | | | | | | Expenditure | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Taxes on houses and lands | Realisation under special Acts | Rent, etc., apart from taxation | Contributions | Extra-ordinary and debts | Other sources | Total receipts | Administration and collection of taxes | Public safety | Public health | Education | Contributions | Extra-ordinary and debts | Total expenditure |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 |
| 1949-50 .. | 40,742 | 86 | . | 5,000 | .. | 10,506 | 56,334 | 31,629 | | 8,992 | .. | 9,011 | . | 49,632 |
| 1950-51 .. | 42,713 | 336 | . | 2,000 | .. | 304 | 45.353 | 29,751 | . | 8.135 | .. | 8,101 | .. | 45,987 |
| 1951-52 .. | 38,249 | 1,615 | .. | . | . | 7,412 | 47,276 | 8,432 | .. | 14,023 | .. | 16,181 | .. | 38,636 |
| 1952-53 .. | 44,498 | 1,110 | 536 | 36,240 | 663 | 668 | 83,715 | 11,279 | 2,788 | 12,904 | 995 | 17,877 | 2,616 | 48,459 |
| 1953-54 .. | 56,488 | 1,137 | 820 | 5,861 | 1,33,501 | 604 | 1,98,411 | 9,894 | 1,566 | 1,46,716 | 60 | 19,218 | 995 | 1,78,449 |
| 1954-55 .. | 55,612 | 5,130 | 1,485 | 15,527 | 78,964 | 787 | 1,57,505 | 10,476 | 4,323 | 95,123 | 60 | 24,133 | 52,206 | 1,86,351 |
| 1955-56 .. | 56,792 | 5,966 | 3,718 | 53.642 | 1,69,969 | 2,936 | 2,93,023 | 11,661 | 4,028 | 74,379 | 17,460 | 27,843 | 1,65,818 | 3,01,189 |
| 1956-57 .. | 56,965 | 5,906 | 1,800 | 25,828 | 2,13,111 | 2,119 | 3,05,729 | 13,024 | 3,766 | 2,17,480 | 22,933 | 30,915 | 471 | 2,88,589 |
| 1957-58 .. | 80,582 | 5,515 | 2,571 | 27,247 | 2,033 | 1,112 | 1,19,060 | 14,879 | 5,715 | 49,805 | 20,299 | 38,326 | 11,941 | 1,40,963 |
| 1958-59 .. | 85,859 | 6,084 | 2,976 | 29,932 | 90,300 | 713 | 2,15,864 | 12,798 | 5,488 | 1,12,835 | 24,435 | 50,765 | 20,229 | 2,26,550 |
| 1959-60 .. | 68,459 | 7,946 | 1,937 | 72,630 | 30,592 | 698 | 1,82,262 | 12,866 | 15,522 | 75,768 | 22,383 | 36.806 | 244 | 1,63,590 |
| 1960-61 .. | 77,153 | 5,376 | 6,205 | 59,230 | 1,189 | 837 | 1,49,990 | 14,730 | 8,424 | 53.641 | 19,639 | 50,693 | 339 | 1,47,466 |

## TABLE VIII (viii)—RECEIPTS AND EXPENDITURE (IN RUPEES), TOWN AREA, CHAKIA

| Year | Receipts | | | | | | Expenditure | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | Tax on houses and lands | Other taxes | Rents | Government grants | Miscellaneous | Total | Administration and collection of taxes | Public works | Conservancy and lighting | Miscellaneous | Total |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| 1950-51 .. | 1,165 | 775 | 260 | 1,500 | 2,883 | 6,583 | 2,392 | 1,394 | 4,370 | 278 | 8,434 |
| 1951-52 .. | 1,179 | 2,554 | 599 | 500 | 2,097 | 6,929 | 1,960 | 450 | 4,465 | 489 | 7,364 |
| 1952-53 . | 2,054 | 2,944 | 721 | 2,266 | 1,617 | 9,602 | 2,066 | 70 | 5,250 | 1,963 | 9,349 |
| 1953-54 . | 774 | 2,003 | 738 | 983 | 2,343 | 6,841 | 2,019 | | 4,791 | 651 | 7,461 |
| 1954-55 .. | 2,512 | 1,882 | 537 | 872 | 2,087 | 7,890 | 2,144 | 31 | 4,634 | 798 | 7,607 |
| 1955-56 . | | 1,065 | 713 | 468 | 1,078 | 3,924 | 1,022 | 25 | 2,452 | 808 | 4,307 |
| 1956-57 .. | . | 7,170 | 859 | 420 | 1,513 | 9,962 | 2,744 | .. | 5,430 | 994 | 9,168 |
| 1957-58 .. | . | 6,542 | 468 | 1,187 | 1,187 | 9,384 | 2,141 | 65 | 5,454 | 1,040 | 8,700 |
| 1958-59 .. | . | 4,867 | 807 | 4,466 | 1,462 | 11,602 | 2,287 | 1,387 | 6,057 | 1,958 | 11,689 |
| 1959-60 .. | . | 6,709 | 676 | 4,055 | 1,049 | 12,489 | 2,912 | 3,015 | 5,731 | 1,453 | 13,111 |
| 1960-61 .. | .. | 7,232 | 623 | 5,984 | 1,220 | 15,059 | 2,862 | 2,931 | 5,937 | 3,288 | 15,018 |

# TABLE VIII (ix)—RECEIPTS AND EXPENDITURE (IN RUPEES), TOWN AREA, GANGAPUR

| Year | Receipts | | | | Expenditure | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Taxes | Other sources | Miscellaneous | Total | Administration and collection charges | Water supply and drainage | Conservancy | Public works | Miscellaneous | Total |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| 1950-51 .. | 1,881 | 1,534 | 622 | 4,037 | 1,071 | .. | 2,601 | .. | 864 | 4,536 |
| 1951-52 .. | 3,315 | 1,727 | 596 | 5,638 | 1,163 | 400 | 2,410 | 250 | 1,037 | 5,260 |
| 1952-53 .. | 2,987 | 6,093 | 582 | 9,652 | 1,306 | 236 | 2,492 | 2,574 | 1,215 | 7,823 |
| 1953-54 .. | 1,783 | 9,059 | 4,076 | 14,918 | 1.269 | 429 | 2,845 | 2,618 | 1,465 | 8,626 |
| 1954-55 .. | 752 | 2,247 | 526 | 3,525 | 1,475 | .. | 2,009 | 2,494 | 849 | 6,827 |
| 1955-56 .. | 786 | 2,970 | 561 | 4,317 | 1,649 | .. | 2,028 | 3,002 | 730 | 7,409 |
| 1956-57 .. | 2,017 | 2,450 | 254 | 4,721 | 1,672 | .. | 2,096 | 1,877 | 1,006 | 6,651 |
| 1957-58 .. | 3,018 | 3,533 | 2,560 | 9,111 | 1,541 | .. | 2,006 | 1.011 | 1,453 | 6.011 |
| 1958-59 .. | 1,658 | 5,321 | 2,803 | 9,782 | 1,921 | .. | 2,657 | 129 | 1,449 | 6,156 |
| 1959-60 .. | 947 | 3,181 | 4,693 | 8,821 | 1,525 | .. | 2,835 | 4,459 | 970 | 9,789 |
| 1960-61 .. | 1,685 | 4,235 | 4,032 | 9,952 | 1,740 | 6,164 | 2,983 | .. | 590 | 11,497 |

## TABLE VIII (x-a)—RECEIPTS (IN RUPEES), TOWN AREA, GOPIGANJ

| Year | Octroi | Tax on houses and lands | Other taxes | Rents | Grants | Fines | Miscellaneous | Total |
|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 1932-33 .. | .. | 1,560 | .. | 111 | .. | 29 | 23 | 1,722 |
| 1933-34 .. | .. | 1,562 | .. | 119 | .. | 122 | 28 | 1,831 |
| 1934-35 .. | .. | 1,729 | .. | 31 | .. | 100 | 17 | 1,877 |
| 1935-36 .. | .. | 1,714 | .. | 39 | .. | 96 | 21 | 1,870 |
| 1936-37 .. | .. | 1,651 | .. | 103 | .. | 36 | 36 | 1,826 |
| 1937-38 .. | .. | 1,622 | .. | 127 | .. | 21 | 21 | 1,791 |
| 1938-39 .. | .. | 1,585 | .. | 101 | .. | 16 | 25 | 1,727 |
| 1939-40 .. | .. | 1,637 | .. | 99 | .. | 250 | 92 | 2,078 |
| 1940-41 .. | .. | 1,637 | .. | 98 | .. | 155 | 12 | 1,902 |
| 1941-42 .. | .. | 1,641 | .. | 138 | .. | 111 | 25 | 1,915 |
| 1942-43 .. | .. | 1,800 | .. | 127 | .. | 106 | 90 | 2,123 |
| 1943-44 .. | .. | 1,813 | .. | 150 | .. | 29 | 69 | 2,061 |
| 1944-45 .. | .. | .. | 1,933 | 70 | .. | 85 | 318 | 2,406 |
| 1945-46 .. | .. | .. | 4,454 | 283 | 1,000 | 113 | 904 | 6,754 |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 1946-47 .. | 1,820 | .. | 3,253 | 319 | 500 | 182 | 275 | 6,349 |
| 1947-48 .. | 1,700 | .. | 2,144 | 271 | 1,000 | 186 | 421 | 5,722 |
| 1948-49 .. | 2,350 | .. | 6,293 | 375 | 1,200 | 255 | 1,560 | 12,033 |
| 1949-50 .. | 1,507 | .. | 2,661 | 89 | .. | .. | 254 | 4,511 |
| 1950-51 .. | 4,953 | .. | 3,361 | 237 | 1,500 | 8 | 249 | 10,308 |
| 1951-52 .. | 8,415 | .. | 10,786 | 382 | 1,508 | .. | 701 | 21,792 |
| 1952-53 .. | 8,000 | .. | 7,792 | 379 | 1,506 | .. | 695 | 18,372 |
| 1953-54 .. | 4,093 | .. | 4,745 | .. | 962 | 260 | 698 | 10,758 |
| 1954-55 .. | 7,760 | .. | 7,180 | .. | 1,003 | 29 | 1,017 | 16,989 |
| 1955-56 .. | 7,119 | .. | 6,480 | .. | 829 | 225 | 717 | 15,370 |
| 1956-57 .. | 5,504 | .. | 8,476 | .. | 602 | 76 | 907 | 15,565 |
| 1957-58 .. | 7,863 | .. | 8,674 | .. | 1,075 | 92 | 621 | 18,325 |
| 1958-59 .. | 8,415 | .. | 8,205 | .. | 4,848 | 136 | 1,690 | 23,294 |
| 1959-60 .. | 10,208 | .. | 9,640 | .. | 7,437 | 95 | 1,293 | 28,673 |
| 1960-61 .. | 10,290 | .. | 9,675 | .. | 8,415 | .. | 1,494 | 29,874 |

## TABLE VIII (x-b)—EXPENDITURE (IN RUPEES), TOWN AREA, GOPIGANJ

| Year | Administration and collection of taxes | Water supply and drainage | Conservancy | Public works | Education | Miscellaneous | Total |
|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| 1932-33 .. | 225 | 45 | 1,162 | .. | . | 250 | 1,682 |
| 1933-34 .. | 232 | 80 | 1,209 | .. | .. | 228 | 1,749 |
| 1934-35 .. | 247 | 377 | 1,040 | 50 | .. | 209 | 1,923 |
| 1935-36 .. | 381 | 41 | 1,068 | 103 | .. | 175 | 1,768 |
| 1936-37 .. | 282 | 90 | 1,155 | 100 | .. | 162 | 1,789 |
| 1937-38 .. | 280 | 47 | 1,098 | 1,196 | .. | 67 | 2,688 |
| 1938-39 .. | 268 | 101 | 1,086 | 80 | .. | 92 | 1,627 |
| 1939-40 .. | 277 | 57 | 1,129 | 71 | .. | 169 | 1,703 |
| 1940-41 .. | 295 | 79 | 1,216 | 100 | .. | 93 | 1,783 |
| 1941-42 .. | 299 | 75 | 1,184 | .. | .. | 98 | 1,656 |
| 1942-43 .. | 325 | 63 | 1,261 | 52 | .. | 91 | 1,792 |
| 1943-44 .. | 364 | 18 | 1,371 | 73 | .. | 118 | 1,944 |
| 1944-45 .. | 533 | 150 | 1,388 | 99 | .. | 318 | 2,488 |
| 1945-46 .. | 843 | 75 | 2,121 | 1,363 | .. | 570 | 4,972 |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 1946-47 | .. | 1,203 | 183 | 3,202 | 2,188 | 156 | 1,040 | 7,972 |
| 1947-48 | .. | 1,323 | 312 | 4,555 | 465 | 156 | 576 | 7,387 |
| 1948-49 | .. | 1,678 | 1,350 | 5,269 | 428 | 180 | 1,380 | 10,285 |
| 1949-50 | .. | 746 | 33 | 2,774 | 62 | 90 | 259 | 3,964 |
| 1950-51 | .. | 2,112 | 198 | 6,007 | 526 | 90 | 137 | 7,070 |
| 1951-52 | .. | 2,123 | 484 | 8,769 | 10,498 | 180 | 1,340 | 23,394 |
| 1952-53 | .. | 2,139 | 2,567 | 7,261 | 4,858 | 180 | 1,013 | 18,018 |
| 1953-54 | .. | 2,225 | 3,965 | 6,278 | 342 | 216 | 2,499 | 15,525 |
| 1954-55 | .. | 2,278 | 2,471 | 6,578 | 2,333 | 216 | 2,584 | 16,460 |
| 1955-56 | .. | 2,394 | 500 | 6,519 | 3,081 | 240 | 2,929 | 15,663 |
| 1956-57 | .. | 2,483 | 1,074 | 7,894 | 2,174 | 240 | 2,170 | 16,035 |
| 1957-58 | .. | 2,316 | 331 | 8,034 | 2,806 | 240 | -3,591 | 17,318 |
| 1958-59 | .. | 2,556 | 302 | 11,513 | 4,101 | 100 | 3,021 | 21,593 |
| 1959-60 | .. | 2,580 | 676 | 12,379 | 10,486 | 300 | 4,152 | 30,573 |
| 1960-61 | .. | 2,567 | 300 | 15,164 | 7,508 | 300 | 2,592 | 28,431 |

## TABLE VIII (xi)—RECEIPTS AND EXPENDITURE (IN RUPEES), TOWN AREA, GYANPUR

| Year | Receipts | | | | | | Expenditure | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Taxes on houses and lands | Other taxes | Rents | Contributions | Other sources | Total | Administration and collection of taxes | Drainage | Conservancy and lighting | Public works | Other sources | Total |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| 1931-32 | 455 | .. | .. | 1,000 | 10 | 1,465 | 210 | 102 | 951 | .. | 105 | 1,368 |
| 1932-33 | 464 | .. | 7 | 500 | 25 | 996 | 201 | 125 | 753 | .. | 31 | 1,110 |
| 1933-34 | 501 | . | .. | 500 | 10 | 1,011 | 205 | 28 | 674 | 31 | 35 | 973 |
| 1934-35 | 504 | . | . | 500 | 11 | 1,015 | 201 | 53 | 650 | 15 | 68 | 987 |
| 1935-36 | 498 | .. | .. | 500 | 11 | 1,009 | 223 | 10 | 693 | .. | 144 | 1,070 |
| 1936-37 | 526 | .. | .. | 500 | 4 | 1,031 | 221 | 67 | 615 | .. | 66 | 969 |
| 1937-38 | 538 | .. | 1 | 500 | 10 | 1,048 | 234 | 20 | 738 | .. | 49 | 1,041 |
| 1938-39 | 557 | .. | .. | 500 | 10 | 1,067 | 237 | 11 | 728 | .. | 32 | 1,006 |
| 1939-40 | 685 | .. | 1 | 500 | 20 | 1,205 | 275 | 63 | 856 | 23 | 53 | 1,270 |
| 1940-41 | 658 | .. | 1 | 500 | 12 | 1,170 | 270 | 17 | 959 | .. | 100 | 1,346 |
| 1941-42 | 875 | .. | .. | 500 | 14 | 1,389 | 279 | 27 | 923 | .. | 28 | 1,257 |
| 1942-43 | 885 | .. | .. | 500 | 87 | 1,472 | 308 | 5 | 1,059 | .. | 61 | 1,433 |

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1943-44 | 877 | .. | .. | 500 | 91 | 1,468 | 326 | .. | 1,075 | .. | 45 | 1,446 |
| 1944-45 | 1,321 | .. | .. | 1,000 | 300 | 2,621 | 433 | .. | 1,081 | .. | 261 | 1,775 |
| 1945-46 | 1,471 | 87 | 714 | 500 | 190 | 2,962 | 955 | 59 | 1,486 | .. | 515 | 3,015 |
| 1946-47 | 1,749 | 85 | 1,175 | 1,500 | 308 | 4,817 | 1,279 | 4 | 2,234 | 5 | 388 | 3,910 |
| 1947-48 | 1,831 | .. | 1,649 | 1,500 | 387 | 5,367 | 1,512 | 62 | 2,747 | 100 | 443 | 4,864 |
| 1948-49 | 1,636 | .. | 1,508 | 1,500 | 562 | 5,206 | 2,027 | 169 | 2,988 | 247 | 725 | 6,156 |
| 1949-50 | 1,305 | .. | 1,297 | 750 | 6,014 | 9,366 | 1,424 | 5 | 3,012 | 313 | 2,230 | 6,984 |
| 1950-51 | 79 | 170 | 587 | 1,500 | 172 | 2,508 | 845 | 25 | 1,518 | 302 | .. | 2,690 |
| 1951-52 | 316 | .. | 1,357 | 1,410 | 194 | 3,277 | 1,730 | | 3,675 | 10 | 204 | 5,619 |
| 1952-53 | 129 | 444 | 1,702 | 1,302 | 1,002 | 4,579 | 2,060 | 43 | 4,086 | .. | 263 | 6,452 |
| 1953-54 | 402 | 1,631 | 1,658 | 1,053 | 784 | 5,528 | 793 | 9 | 3,616 | 7 | 241 | 4,666 |
| 1954-55 | 209 | 2,968 | 1,398 | 773 | 477 | 5,825 | 1,806 | 35 | 3,846 | 24 | 266 | 5,977 |
| 1955-56 | 137 | 2,438 | 1,512 | 867 | 474 | 5,428 | 1,607 | 24 | 3,509 | 259 | 264 | 5,663 |
| 1956-57 | 231 | 4,240 | 1,594 | 363 | 228 | 6,656 | 1,043 | 106 | 4,181 | 99 | 229 | 5,658 |
| 1957-58 | 169 | 3,741 | 1,889 | 511 | 496 | 6,806 | 1,117 | 171 | 4,246 | 1,624 | 297 | 7,455 |
| 1958-59 | 156 | 4,136 | 2,289 | 3,441 | 1,051 | 11,073 | 1,098 | 182 | 5,029 | 1,950 | 1,219 | 9,478 |
| 1959-60 | 160 | 1,809 | 2,913 | 3,617 | 941 | 9,440 | 1,379 | 342 | 5,676 | 960 | 1,751 | 10,108 |
| 1960-61 | 257 | 2,145 | 3,212 | 3,914 | 939 | 10,467 | 1,730 | 30 | 6,317 | 3,310 | 652 | 12,039 |

# TABLE IX (i)—LITERACY AND EDUCATION

| Year | Junior Basic education | | | | Senior Basic education | | | | Higher secondary education | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Schools | | Students | | Schools | | Students | | Schools | | Students | |
| | For boys | For girls | Boys | Girls | For boys | For girls | Boys | Girls | For boys | For girls | Boys | Girls |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| 1945-46 | 313 | 35 | 11,338 | 1,906 | 36 | 13 | 4,597 | 712 | 16 | 4 | 8,396 | 1,468 |
| 1946-47 | 442 | 37 | 27,354 | 2,783 | 38 | 13 | 4,802 | 931 | 20 | 5 | 9,449 | 2,038 |
| 1947-48 | 472 | 51 | 42 109 | 4,060 | 42 | 13 | 5,312 | 976 | 23 | 5 | 10,481 | 2,203 |
| 1948-49 | 601 | 65 | 62,317 | 4,863 | 55 | 12 | 7,527 | 779 | 29 | 5 | 13.463 | 2,932 |
| 1949-50 | 909 | 88 | 84,932 | 7,076 | 92 | 19 | 13,201 | 553 | 38 | 7 | 17,821 | 3,282 |
| 1950-51 | 942 | 87 | 1,04,244 | 6,530 | 95 | 17 | 12,797 | 1,093 | 45 | 7 | 18,857 | 3,440 |
| 1951-52 | 933 | 88 | 1,01,860 | 6,697 | 96 | 18 | 12,865 | 1,165 | 55 | 7 | 21,465 | 3,588 |
| 1952-53 | 931 | 88 | 1,12,821 | 17,540 | 98 | 18 | 12,977 | 1,173 | 59 | 7 | 24,966 | 3,724 |
| 1953-54 | 932 | 88 | 1,12,972 | 17,593 | 102 | 23 | 13,505 | 1,179 | 62 | 7 | 25,299 | 3,499 |
| 1954-55 | 890 | 74 | 1,13,840 | 17,157 | 105 | 21 | 13,722 | 1,093 | 64 | 8 | 26,911 | 3,444 |
| 1955-56 | 927 | 85 | 1,15,475 | 17,810 | 117 | 22 | 14,318 | 1,202 | 67 | 8 | 17,856 | 3,506 |

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1956-57 | 927 | 85 | 1,13,481 | 18,187 | 118 | 22 | 15,004 | 1,274 | 68 | 8 | 28,253 | 3,561 |
| 1957-58 | 930 | 85 | 1,15,394 | 20,455 | 124 | 25 | 15,195 | 1,386 | 73 | 8 | 31,720 | 3,815 |
| 1958-59 | 1,054 | 95 | 1,34,648 | 39,406 | 125 | 30 | 16,079 | 2,649 | 74 | 10 | 39,066 | 4,599 |
| 1959-60 | 953 | 101 | 1,35,917 | 9,602 | 130 | 36 | 17,407 | 1,862 | 74 | 10 | 39,941 | 5,073 |
| 1960-61* | 979 | 107 | 1,37,473 | 9,909 | 135 | 37 | 17,729 | 1,979 | 74 | 10 | 40,923 | 5,153 |

*Number of literates in 1961—Total 4,12,368 (Men 3,18,661; Women 93,707).

## TABLE IX (ii)—HIGHER EDUCATION (BACHELOR'S DEGREE)

(Figures underlined denote the number of constituent colleges of the Banaras Hindu University, the names of which are given below)

| Year | Number of colleges and students in the faculties of | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Arts | | | Science | | | Commerce | | | Agriculture | | |
| | Colleges | Men | Women | Colleges | Men | Women | Colleges | Men | Women | College | Men | Women |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| 1951-52 | 2+5 | 1,219 | 156 | 2+1 | 879 | 21 | 1+4 | 501 | .. | 1 | 129 | .. |
| 1952-53 | 2+5 | 1,504 | 174 | 2+2 | 960 | 23 | 1+4 | 577 | .. | 1 | 125 | .. |
| 1953-54 | 2+5 | 2,116 | 193 | 2+2 | 863 | 33 | 1+4 | 802 | .. | 1 | 148 | .. |
| 1954-55 | 2+6 | 2,143 | 227 | 2+2 | 1,029 | 28 | 1+4 | 837 | .. | 1 | 172 | .. |
| 1955-56 | 2+6 | 2,183 | 338 | 2+2 | 1,010 | 34 | 1+4 | 906 | .. | 1 | 173 | .. |
| 1956-57 | 2+6 | 2,157 | 331 | 2+2 | 1,011 | 33 | 1+4 | 957 | .. | 1 | 171 | .. |
| 1957-58 | 2+6 | 2,439 | 368 | 2+2 | 855 | 29 | 1+4 | 891 | .. | 1 | 194 | .. |
| 1958-59 | 2+7 | 2,297 | 413 | 2+2 | 904 | 47 | 1+4 | 752 | .. | 1 | 171 | .. |
| 1959-60 | 2+7 | 2,289 | 439 | 2+2 | 999 | 51 | 1+4 | 655 | .. | 1 | 192 | .. |
| 1960-61 | 2+7 | 2,151 | 318 | 2+2 | 1,016 | 54 | 1+4 | 704 | .. | 1 | 189 | .. |

Number of colleges and students in the faculties of

| | Law | | | Education | | | Medicine | | | Engineering | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Colleges | Men | Women | Colleges | Men | Women | Colleges | Men | Women | Colleges | Men | Women |
| 1 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 |
| 1951-52 | 1 | 372 | 3 | 1 | 119 | 27 | 1 | 402 | .. | 1 | 564 | .. |
| 1952-53 | 1 | 479 | .. | 1 | 94 | 20 | 1 | 433 | .. | 1 | 549 | .. |
| 1953-54 | 1 | 432 | .. | 1 | 100 | 24 | 1 | 494 | .. | 1 | 554 | .. |
| 1954-55 | 1 | 369 | .. | 1 | 98 | 23 | 1 | 489 | .. | 1 | 546 | .. |
| 1955-56 | 1 | 386 | .. | 1 | 103 | 18 | 1 | 422 | .. | 1 | 546 | .. |
| 1956-57 | 1 | 417 | .. | 1 | 103 | 20 | 1 | 361 | .. | 1 | 550 | .. |
| 1957-58 | 1 | 439 | .. | 1 | 90 | 28 | 1 | 350 | .. | 1 | 666 | .. |
| 1958-59 | 1+1 | 609 | .. | 1 | 66 | 29 | 1 | 304 | .. | 1 | 727 | .. |
| 1959-60 | 1+1 | 514 | .. | 1 | 92 | 19 | 1 | 279 | .. | 1 | 818 | .. |
| 1960-61 | 1+1 | 507 | .. | 1 | 192 | 22 | 1 | 261 | 4 | 1 | 882 | .. |

Number of colleges and students in the faculties of

| Year | Technology | | | Minning and metallurgy | | | Music and Fine Arts | | | Orginal Studies | | | Total | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Colleges | Men | Women | Colleges | Men | Women | Colleges | Men | Women | Colleges | Men | Women | Colleges | Men | Women |
| 1 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 1951-52 | 1 | 222 | .. | 1 | 84 | .. | .. | .. | .. | 1÷1 | 219 | .. | 11+5 | 4.690 | 157 |
| 1952-53 | 1 | 267 | .. | 1 | 192 | .. | .. | .. | .. | 1+1 | 244 | .. | 11+5 | 5,424 | 217 |
| 1953-54 | 1 | 281 | .. | 1 | 191 | .. | 1 | 8 | 2 | 1÷1 | 235 | .. | 12+5 | 6,224 | 255 |
| 1954-55 | 1 | 262 | 1 | 1 | 185 | .. | 1 | 8 | 3 | 1+1 | 252 | .. | 12+6 | 5.390 | 292 |
| 1955-56 | 1 | 274 | 1 | 1 | 191 | .. | 1 | 6 | 2 | 1+1 | 277 | .. | 12+6 | 6,484 | 393 |
| 1956-57 | 1 | 208 | .. | 1 | 225 | .. | 1 | 12 | 3 | 1+1 | 208 | .. | 12+6 | 7,590 | 437 |
| 1957-58 | 1 | 258 | 1 | 1 | 244 | .. | 1 | 13 | 4 | 1+1 | 232 | 4 | 12+6 | 6,671 | 434 |
| 1958-59 | 1 | 169 | .. | 1 | 289 | .. | 1 | 10 | 9 | 1—1 | 268 | 2 | 12—7 | 6,577 | 500 |
| 1959-60 | 1 | 234 | .. | 1 | 308 | .. | 1 | 8 | 9 | 1—1 | 242 | 1 | 12—7 | 6,630 | 519 |
| 1960-61 | 1 | 241 | .. | 1 | 332 | .. | 1 | 1 | 5 | 1—1 | 249 | 1 | 12—7 | 6,725 | 440 |

| | |
|---|---|
| **Constituent colleges of the Banaras Hindu University:** | |
| Central Hindu College | (B. A.; B. Com) |
| Women's College | (B. A.; B. Sc.) |
| College of Science | (B. Sc.) |
| College of Agriculture | (B. Sc.-Ag.) |
| Law College | (LL. B.) |
| Teachers Training College | (B Ed.) |
| College of Medical Sciences | (A. B. M. S.—Old course; M. B. B. S.—New course) |
| Engineering College | (B. Sc.—Eng.) |
| College of Technology | (B. Sc.—Tech.; B. Pharm.) |
| College of Mining and Metallurgy | (B. Sc.—Metallurgy) |
| College of Music and Fine Arts | (B. Mus.) |
| | (Shastri) |
| **Other colleges:** | |
| Harish Chandra Degree College | (B. A.; B. Com.; LL. B.—started in 1968; B. Sc.—started in 1960) |
| Dayanand Mahavidyalaya | (B. A.; B. Com.) |
| Udai Pratap College | (B. A.; B. Sc; B. Com.) |
| K. N. Government College | (B. A.; B. Com.; B. Sc.—started in 1952) |
| Vasant College for Women | (B. A.) |
| Vasant Kanya Mahavidyalaya Decree College | (B. A.-started in 1954) |
| | (B. A.-started in 1958) |

## TABLE IX (iii)—HIGHER EDUCATION (MASTER'S DEGREE)

(Figures underlined denote institutions other than the constituent colleges of the Banaras Hindu University)

| Year | Number of colleges and students in the faculties of | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Arts | | | Science | | | Commerce | | | Agriculture | | |
| | Colleges | Men | Women | Colleges | Men | Women | Colleges | Men | Women | Colleges | Men | Women |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| 1951-52 | 2 | 513 | 58 | 1 | 321 | 12 | 1 | 133 | .. | 1 | 47 | .. |
| 1952-53 | 2 | 644 | 64 | 1 | 279 | 12 | 1 | 107 | .. | 1 | 59 | .. |
| 1953-54 | 1+1 | 719 | 80 | 1 | 254 | 16 | 1+1 | 121 | .. | 1 | 58 | .. |
| 1954-55 | 1+1 | 704 | 89 | 1 | 252 | 18 | 1+1 | 95 | .. | 1 | 41 | .. |
| 1955-56 | 1+1 | 857 | 97 | 1 | 255 | 20 | 1+1 | 112 | .. | 1 | 38 | .. |
| 1956-57 | 1+1 | 854 | 117 | 1 | 241 | 17 | 1+1 | 118 | .. | 1 | 41 | .. |
| 1957-58 | 1+1 | 888 | 165 | 1+1 | 237 | 26 | 1+1 | 119 | .. | 1 | 47 | .. |
| 1958-59 | 1+1 | 972 | 170 | 1+1 | 272 | 27 | 1+1 | 131 | .. | 1 | 56 | .. |
| 1959-60 | 1+1 | 900 | 126 | 1+1 | 277 | 20 | 1+1 | 120 | .. | 1 | 60 | .. |
| 1960-61 | 1+1 | 871 | 140 | 1+1 | 300 | 23 | 1+1 | 116 | .. | 1 | 69 | .. |

| Year | Number of colleges and students in the faculties of— | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Law | | | Education | | | Medicine | | | Engineering | | |
| | Colleges | Men | Women | Colleges | Men | Women | Colleges | Men | Women | Colleges | Men | Women |
| 1 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 |
| 1951-52 | 1 | 6 | .. | 1 | 16 | 8 | .. | .. | .. | .. | .. | .. |
| 1952-53 | 1 | 6 | .. | 1 | 6 | 5 | .. | .. | .. | .. | .. | .. |
| 1953-54 | 1 | 2 | . | 1 | 6 | 2 | .. | .. | .. | .. | .. | .. |
| 1954-55 | 1 | 1 | .. | 1 | 4 | 7 | .. | .. | .. | .. | .. | .. |
| 1955-56 | 1 | 2 | .. | 1 | 2 | 4 | .. | .. | .. | .. | .. | .. |
| 1956-57 | 1 | 9 | .. | 1 | 4 | 1 | .. | .. | .. | .. | .. | .. |
| 1957-58 | 1 | 3 | .. | 1 | 7 | 5 | .. | .. | .. | 1 | 1 | .. |
| 1958-59 | 1 | 5 | .. | 1 | 4 | 5 | .. | .. | .. | 1 | 3 | .. |
| 1959-60 | 1 | .. | .. | 1 | 6 | 3 | .. | .. | .. | 1 | 4 | .. |
| 1960-61 | 1 | 10 | .. | 1 | 7 | 4 | .. | .. | .. | 1 | 8 | .. |

## TABLE IX (iii)—HIGHER EDUCATION (MASTERS DEGREE)

(Figures underlined denote institutions other than the constituent colleges of the Banaras Hindu University)

| Year | Number of colleges and students in the faculties of— | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Technology | | | Mining and Metallurgy | | | Music and Fine Arts | | | Oriental Studies | | | Total | | |
| | Colleges | Men | Women | College | Men | Women | Colleges | Men | Women | Colleges | Men | Women | Colleges | Men | Women |
| 1 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 1951-52 | 1 | 57 | .. | .. | .. | .. | .. | .. | .. | 1+1 | 126 | .. | 8+1 | 1,219 | 73 |
| 1952-53 | 1 | 33 | .. | .. | .. | .. | .. | .. | .. | 1+1 | 146 | .. | 8+1 | 1,280 | 81 |
| 1953-54 | 1 | 62 | .. | .. | .. | .. | .. | .. | .. | 1+1 | 160 | .. | 8+2 | 1,382 | 98 |
| 1954-55 | 1 | 58 | .. | .. | .. | .. | .. | .. | .. | 1+1 | 155 | .. | 8+2 | 1,310 | 114 |
| 1955-56 | 1 | 62 | .. | .. | .. | .. | 1 | 2 | 1 | 1+1 | 157 | 2 | 9+2 | 1,487 | 124 |
| 1956-57 | 1 | 58 | .. | .. | .. | .. | 1 | .. | .. | 1+1 | 160 | 1 | 9+2 | 1,485 | 136 |
| 1957-58 | 1 | 56 | .. | 1 | 2 | .. | 1 | 3 | 1 | 1+1 | 207 | .. | 11+2 | 1,570 | 197 |
| 1958-59 | 1 | 56 | .. | 1 | 1 | .. | 1 | 6 | 1 | 1+1 | 211 | .. | 11+2 | 1,717 | 203 |
| 1959-60 | 1 | 19 | .. | 1 | .. | .. | 1 | 7 | 1 | 1+1 | 178 | 2 | 11+2 | 1,571 | 152 |
| 1960-61 | 1 | 15 | .. | 1 | 1 | .. | 1 | 2 | 3 | 1+1 | 154 | 1 | 11+2 | 1,553 | 171 |

**Constituent Colleges of the Banaras Hindu University:**

| | |
|---|---|
| Central Hindu College | (M. A., M. Com.) |
| College of Scince | (M. Sc.) |
| College of Indology | (M. A.) |
| College of Agriculture | (M. Sc. Ag.) |
| Law College | (LL. M.) |
| Teachers Training College | (M. Ed.) |
| Engineering College | (M. Sc.—Electricity Machine Design—started in 1957) |
| College of Technology | (M. Sc.—Technology ; M. Pharm) |
| College of Mining and Metallurgy | (M. Sc.—Mining ; M. Sc.—Metallurgy—both started in 1957) |
| College of Music and Fine Arts | (M. Mus.—started in 1955) |
| Sanskrit Mahavidyalaya | (Acharya) |

**Other institutions:**

| | |
|---|---|
| Kashi Naresh Government College | M. A. —started in 1953 ; M. Com.—started in 1953 ; M. Sc.—started in 1957) |
| Varanaseya Sanskrit Vishwavidyalaya | (Acharya) |

## TABLE X (i)—LIVELIHOOD PATTERN, 1951

| District and tahsil | Total population | Agricultural classes | | | | Non-agricultural classes: Persons (including their dependants) who derived their principal means of livelihood from | | | |
|---|---|---|---|---|---|---|---|---|---|
| | | Cultivators of land wholly or mainly owned and their dependants | Cultivators of land wholly or mainly unowned and their dependants | Cultivating labourers and their dependants | Non-cultivating owners of land, agricultural rent receivers and their dependants | Production other than cultivation | Commerce | Transport | Other services and miscellaneous sources |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| District Total .. | 19,78,634 | 8,21,405 | 2,23,130 | 1,15,533 | 21,804 | 2,98,513 | 1,59,629 | 61,124 | 2,77,496 |
| Rural Total .. | 15,63,087 | 8,11,941 | 2,18,985 | 1,15,179 | 16,215 | 1,61,408 | 60,478 | 29,405 | 1,49,476 |
| Urban Total .. | 4,15,547 | 9,464 | 4,145 | 354 | 5,589 | 1,37,105 | 99,151 | 31,719 | 1,28,020 |
| Bhadohi— | | | | | | | | | |
| Total .. | 3,88,471 | 1,73,758 | 1,00,035 | 12,892 | 3,729 | 49,695 | 14,787 | 3,761 | 29,814 |
| Rural .. | 3,64,168 | 1,72,275 | 97,278 | 12,801 | 3,435 | 41,336 | 9,271 | 2,930 | 24,842 |
| Urban .. | 24,303 | 1,483 | 2,757 | 91 | 294 | 8,359 | 5,516 | 831 | 4,972 |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| **Chakia—** | | | | | | | | | |
| Total | 1,14,467 | 61,058 | 10,611 | 28,268 | 374 | 4,588 | 3,159 | 798 | 5,611 |
| Rural | 1,10,669 | 60,324 | 10,449 | 28,251 | 320 | 3,979 | 2,440 | 663 | 4,243 |
| Urban | 3,798 | 734 | 162 | 17 | 54 | 609 | 719 | 135 | 1,368 |
| **Chandauli—** | | | | | | | | | |
| Total | 4,32,230 | 2,23,559 | 33,899 | 50,165 | 2,835 | 32,306 | 19,601 | 23,080 | 46,695 |
| Rulal | 4,16,763 | 2,23,324 | 33,894 | 50,155 | 2,806 | 30,283 | 16,960 | 15,815 | 43,526 |
| Urban | 15,467 | 235 | 5 | 10 | 29 | 2,113 | 2,641 | 7,265 | 3,169 |
| **Varanasi—** | | | | | | | | | |
| Total | 10,43,466 | 3,63,030 | 78,585 | 24,208 | 14,866 | 2,11,834 | 1,22,082 | 33,485 | 1,95,376 |
| Rural | 6,71,487 | 3,56,018 | 77,364 | 23,972 | 9,654 | 85,810 | 31,807 | 9,997 | 76,865 |
| Urban | 3,71,979 | 7,012 | 1,221 | 236 | 5,212 | 1,26,024 | 90,278 | 23,488 | 1,18,511 |

## TABLE X (ii) –LIVELIHOOD PATTERN, 1961

| Workers and non-workers | District total | Rural total | Urban total (including Varanasi town group) | Total of Varanasi town group |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| **Workers:** | | | | |
| As cultivator.. .. .. | 3,64,814 | 3,61,128 | 3,686 | 2,590 |
| As agricultural labourer .. | 1,52,386 | 1,51,819 | 567 | 416 |
| Mining, quarying, forestry, fishing, hunting and in activities connected with livestock, plantations, orchards and allied spheres | 7,194 | 6.012 | 1,182 | 926 |
| At household industry .. .. | 1,17,257 | 70,139 | 47,118 | 45,019 |
| In manufacturing other than household industry | 40,416 | 19,231 | 21,185 | 17,700 |
| In construction .. .. | 8,759 | 4,446 | 4,313 | 3,717 |
| In trade and commerce .. .. | 54,661 | 20,114 | 34,547 | 30,624 |
| In transport, storage and communications | 29,417 | 11,789 | 17,628 | 13,105 |
| In other services .. .. | 99,023 | 52,081 | 46,942 | 42,481 |
| Total workers .. .. | 8,73,927 | 6,96,759 | 1,77,168 | 1,56,578 |
| Non-workers .. .. | 14,88,252 | 11,12,274 | 3,75,978 | 3,28,286 |
| Total population .. | 23,62,179 | 18,09,033 | 5,53,146 | 4,89,864 |

## TABLE XI—FAIRS

| Place | Fair associated with | Period | Approximate attendance |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| | **Tahsil Bhadohi** | | |
| **Pargana** Bhadohi | | | |
| Aurai | Dangal | Bhadra, *sukla* 6 | 4,000 |
| Barwa | Do | Bhadra, *sukla* 3 | 6,000 |
| Bibipur | Do | Bhadra, *sukla* 3 | 6,000 |
| Chakwa Chandel | Mahabirji | Last Tuesday of Sravana | 1,00,000 |
| Gird Baragaon | Dangal | Bhadra, *sukla* 4 | 3,000 |
| Gopiganj | Bharat Milap | Asvina, *sukla* 12 | 50,000 |
| Gyanpur | Vijaya Dasami | Asvina, *sukla* 10 | 5,000 |
| Itwa | Kartiki Purnima | Kartika, *purnima* | 60,000 |
| Itwa | Magha Sankranti | January 14 | 5,000 |
| Katra | Dangal | Asvina, *sukla* 1 | 4,000 |
| Mahrajganj (alias Kansapur) | Do | Bhadra, *sukla* 5 | 5,000 |
| Marjad Patti | Ghazi Mian | First Sunday of Jyaistha | 20,000 |
| Marjad Patti | Bawan Dvadsi | Bhadra, *sukla* 12 | 1,000 |
| Mondh | Dhanush Yagya | Agrahayana, *sukla* 5 | 40,000 |
| Narepur | Navami | Asadha, *krishna* 9 | 25,000 |
| Rampur Ghat | Kartiki Purnima | Kartika, *purnima* | 60,000 |
| Rampur Ghat | Magha Sankranti | January 14 | 10,000 |
| Semradh | Sivaratri | Phalguna, *krishna* 13 | 10,000 |
| Suriawan Patti Jorawar Singh | Kajli and Dangal | Bhadra, *krishna* 3 | 5,000 |
| | **Tahsil Chakia** | | |
| Pargana Kera Mangraur | | | |
| Bhitia | Sivaratri | Phalguna, *krishna* 13 | 2,000 |
| Chakia | Kajli | Bhadra, *sukla* 5 | 8,000 |
| Dubepur Muafi | Sivaratri | Phalguna, *krishna* 13 | 7,000 |

| Place | Fair associated with | Period | Approximate attendance |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| Pargana Kora Mangraur—(concld.) | | | |
| Kalani | Sivaratri | Phalguna, *krishna* 13 | 600 |
| Karnaul | Vasanta Panchami | Magha, *sukla* 5 | 500 |
| Kesar | Sivaratri | Phalguna, *krishna* 13 | 1,000 |
| Kharaunjaha | Do | Phalguna, *krishna* 13 | 2,000 |
| Lataun | Do | Phalguna, *krishna* 13 | 200 |
| Pitpur | Latif Shah | Bhadra, *sukla* 5 | 2,500 |
| Sahabganj | Cattle fair | (i) Vaisakha, *shukla* 1 to 15 | 1,000 total |
| | | (ii) Jyaistha, *shukla* 11 to Asadha, *krishna* 11 | 1,000 total |
| | | (iii) Magha, *sukla* 1 to 15 | 1,000 total |
| | | (iv) Agrahayana, *sukla* 1 to Pausa, *krishna* 1 | 1,000 total |
| | | (v) Chaitra, *krishna* 1 to *sukla* 1 | 1,000 total |
| Uninibi | Rama Navami | Chaitra, *sukla* 9 | 700 |
| **Tahsil Chandauli** | | | |
| Pargana Barhwal | | | |
| Barthi | Sivaratri | Phalguna, *krishna* 13 | 1,000 |
| Itwa | Sripat Brahma | (i) Chaitra, *shukla* 1 to 9. | 1,000 total |
| | | (ii) Asvina, *sukla* 1 to 9 | 1,000 total |
| Paura | Cattle fair | Vaisakha, *sukla* 13 to Jyaistha, *krishna* 13 | 1,000 per day |
| Sakaldiha | Do | Jyaistha, *sukla* 10 to Asadha, *krishna* 10 | 1,000 per day |
| Pargana Dhus | | | |
| Gauri (Betaridih) | Sivaratri | Phalguna, *krishna* 13 | 6,000 |
| Jhansi | Do | Phalguna, *krishna* 13 | 1,000 |
| Mohabatpur | Urs | February 11 | 500 |

| Place | Fair associated with | Period | Approximate attendance |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| **Pargana Mahaich** | | | |
| Iqbalpur | Cattle fair | Chitra, *sukla* 9 to Vaisakha, *krishna* 9 | 1,000 per day |
| **Pargana Majhwar** | | | |
| Bijai Narainpur | Cattle fair | (i) In Phalguna for 15 days<br>(ii) In Vaiskha for 15 days | 1,200 per day<br>1,200 per day |
| Chandauli | Rama Navami | Chaitra, *sukla* 9 | 2,000 |
| Gauri | Cattle fair | In Magha, Vaishkha and Jyasitha for 15 days in each month | 2,000 per day |
| Konian | Sivaratri | Phalguna, *krishna* 13 | 4,000 |
| Paitua | Domohwa | Magha, *sukla* 7 | 4,000 |
| **Pargana Narwan** | | | |
| Bagahi Kumbhapur | Sivarati | Phalguna, *krishna* 13 | 2,000 |
| Said Raja | Ramlila | Kartika, *krishna* 1 to 15 | 2,500 total |
| **Pargana Ralhupur** | | | |
| Mahuari | Pachhim Bahini | Magha, *amavasya* | 10,000 |
| Vyaspur | Vedo Vyas | Magha | 1,000 per day |
| **Tahsil Varanasi** | | | |
| **Pargana Athgawan** | | | |
| Lokapur | Mian Shan | Sravana, every Thursday | 10,000 |
| **Pargana Dehat Amanat** | | | |
| Assighat | Ashnan Jatra | Jyiastha, *purnima* | 2,000 |
| Assighat | Lolavak kund | Bhadra, *amavasya* | 6,000 |
| Aurangabad | Ram lila | Asvina, *sukla* 5 | 4,000 |
| Bag Pandit Beni Ram | Rath Yatra | Asadha, *krishna* 4 to 6 | 1,50,000 total |
| Baijnath | Sivaratri | Phalguna, *krishna* 14 | 2,000 |

| Place | Fair associated with | Period | Approximate attendance |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| Pargana Dehat Amanat (concld.) | | | |
| Bakaria Kund | Ghazi Mian .. | Jyaistha, first Sunday | 10,000 |
| Barahi Ganesh | Narsingh Chaudas | Vaisakha, *krishna* 14 | 500 |
| Barahi Ganesh | Ganesha Chauth .. | Magha, *krishna* 4 .. | 8,000 |
| Barahi Ganesh | Ganesh Chaudas .. | Bhadra, *krishna* 14 | 4,000 |
| Barna Sangam | Barauni .. | Chaitra, *krishna* 12 | 5,000 |
| Benia Park .. | Vijaya Dasami .. | Asvina, *sukla* 10 .. | 20,000 |
| Bhojukir .. | Ramilia .. | Asvina, *krishna* 6 to *sukla* 12 | 4,000 per day |
| Bisheshwar Nath | Singar Puja .. | Phalguna, *sukla* 11 | 15,000 |
| Bisheswar Nath | Sivaratri .. | Phalguna, *krishna* 14 | 25,000 |
| Bridhkal .. | Ashnan .. | (i) Sravana, *sukla* 2 and 9 | 5,000 per day |
| | | (ii) Bhadra, *krishna* 6 and 9 | 5,000 per day |
| Chauka Ghat | Nagar Pradakshina | Pausa, *sukla* 1 .. | 2,000 |
| Chausathi Ghat | Dasahara .. | Jyaistha, *krishna* 10 | 8,000 |
| Chetganj .. | Nak Kattaya | Kartika, *krishna* 4 .. | 2,00,000 |
| Chitrakut .. | Bawa Dvadasi .. | Bhadra, *sukla* 12 .. | 1,000 |
| Chitrakut .. | Sar Deora .. | Asvina, *purnima* | 1,000 |
| Dasaswamedh | Dharaddi .. | Chaitra, *krishna* 1 .. | 15,000 |
| Dina Nath ka Gola | Ramilla .. | Asvina, *sukla* 9 .. | 2,000 |
| Durga Kund .. | Durgaji .. | Sravana, every Tuesday | 7,000 |
| Durga Kund .. | Nauratra .. | (i) Asvina, *sukla* 5 to 8 | 5,000 per day |
| | | (ii) Chaitra, *sukla* 8 to 10 | 5,000 per day |
| Gai Ghat .. | Daso Autar .. | Kartika, *krishna* 9 .. | 1,000 |
| Gai Ghat .. | Ramlila .. | Asvina, *sukla* 9 .. | 1,000 |
| Ganga River | Burhwa Mangal .. | Chaitra, *krishna* 12 to *sukla* 1 | 30,000 total |

| Place | Fair associated with | Period | Approximate attendance |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| **Pargana Dehat Amanat** (*contd.*) | | | |
| Ganga River .. | Grahan .. | Lunar and solar eclipses. | 1,00,000 on each occasion |
| Ganga River .. | Nirjala Ekadasi .. | Jyaestha, *krishna* 11 | 8,000 |
| Gopal Mandir .. | Anna Koot .. | Kartika, *sukla* 3 .. | 5,000 |
| Gorakhnath ka Tila | Dangal .. | Chaitra, *krishna* 3 | 1,000 |
| Ishwarganji .. | Hal Chhatha .. | Bhadra, *krishna* 6 | 1,000 |
| Jam Ghat .. | Yama Dvitiya .. | Kartika, *krishna* 14 | 5,000 |
| Kal Bhairo .. | Bhairoji .. | Agrahayana, *sukla* 8 | 4,000 |
| Kandwa .. | Panchkosi .. | (i) Agrahayana, *krishna* 11<br>(ii) Phalguna, *sukla* 2 | 8,000<br>8,000 |
| Lakshami Kund | Surya .. | Asvina, *krishna* 4 to *sukla* 3 | 30,000 Total |
| Lat Bhairo .. | Ramlila .. | Asvina, *sukla* 7 .. | 5,000 |
| Lohta .. | Shah Madar .. | Magha, *krishna* 2 .. | 4,000 |
| Mandhua Dih .. | Urs Taib Shah .. | Ziqad 16 .. | 1,000 |
| Mani Karnika Ghat | Ramlila .. | Asvina, *sukla* 9 .. | 1,000 |
| Mir Ghat .. | Anant Chaudas .. | Bhadra, *sukla* 14 .. | 2,000 |
| Nag Kuwan | Nag Panchami .. | Bhadra, *krishna* 5 | 4,000 |
| Nati Imli .. | Bharat Milap .. | Asvina, *sukla* 11 | 1,00,000 |
| Pishach Mochan | Sradha Puja .. | Pausa, *krishna* 14 .. | 500 |
| Pishach Mochan | Lota Bhanta .. | Agrahayana, *sukla* 14 | 5,000 |
| Pishach Mochan | Ramlila .. | Asvina, *sukla* 5 .. | 4,000 |
| Prahlad Ghat .. | Narsingh Chaudas | Vaisakha, *krishna* 14 | 1,000 |
| Rajmandir Ghat | Ramlila .. | Asvina, *sukla* 9 .. | 2,000 |
| Rajmandir Ghat .. | Gandive .. | Chaitra, *sukla* 3 .. | 2,000 |
| Ram Chauka Ghat | Vyas Puja .. | Sravana, *sukla* 1 .. | 200 |
| Ram Chauka Ghat | Teej Hartalika .. | Bhadra, *krishna* 3 | 2,000 |
| Ram Chauka Ghat | Ganga Ashtami .. | Vaisakha, *sukla* 8 | 5,000 |
| Ram Chauka Ghat | Ganga Ashnan .. | Vaisakha, *purnima* | 5,000 |

| Place | Fair associated with | Period | Approximate attendance |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| **Pargana Dehat Amanat—(*concld.*)** | | | |
| Ram Ghat .. | Rama Navami .. | Chaitra, *sukla* 9 .. | 5,000 |
| Ramnagar .. | Ramlila .. | Bhadra, *sukla* 14 to Asvina, *sukla* 12 | 20,000 per day |
| Shankudhara .. | Ashnan .. | Sravana, *krishna* 9 | 2,000 |
| Shankudhara .. | Kajli .. .. | Bhadra, *sukla* 4 .. | 4,000 |
| Thatheri Bazar | Dhan Teras .. | Kartika, *krishna* 13 | 6,000 |
| **Pargana Kaswar Raja** | | | |
| Bankat .. | Ramlila .. | Asvina, *sukla* 10 .. | 500 |
| Baraura .. | Do .. | Do . | 500 |
| Bhikhampur . | Do . | Do .. | 500 |
| Chhateri .. | Do .. | Do .. | 500 |
| Gangapur .. | Do .. | Do . | 2,000 |
| Harpur .. | Rath Yatra . | Asadha, *sukla* 2 . | 5,000 |
| Kali-ka-bara . | Ramlila . | Asvina, *sukla* 10 .. | 3,000 |
| Kali-ka-bara . | Rama Navami .. | Chaitra, *sukla* 9 .. | 5,000 |
| Karauna . | Ramlila .. | Asvina, *sukla* 10 . | 500 |
| Khewali .. | Do .. | Do . | 500 |
| Rupapur .. | Do .. | Do .. | 500 |
| Sabalpur .. | Do .. | Do .. | 2,000 |
| Thathara .. | Do .. | Do .. | 500 |
| Zamin Sheosagar | Rath Yatra .. | Asadha, *sukla* 2 .. | 20,000 |
| **Pargana Kaswar Sarkari** | | | |
| Bhimchandi | Devi Panchkosi .. | Agrahayana, *sukla* 5 | 8,000 |
| Koraut .. | Ramlila .. | Kartika, *krishna* 2 to 5 | 1,000 per day |
| Raja Talab .. | Rath Yatra .. | Asadha, *sukla* 2 .. | 5,000 |
| **Pargana Katehar** | | | |
| Chandrawati . | Pachhim Bahini .. | Magha, *amavasya* .. | 10,000 |
| Chaubepur .. | Ramlila .. | Asvina, *sukla* 10 .. | 500 |
| Dhaurahara .. | Do .. | Do .. | 1,500 |

| Place | Fair associated with | Period | Approximate attendance |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| Pargana Katehar—(concld.) | | | |
| Gahura .. | Pachhim Bahini .. | Magha, *krishna* 15 | 8,000 |
| Kaithi .. | Ramlila .. | Asvina, *sukla* 10 .. | 300 |
| Kaithi .. | Sivaratri . | Phalguna, *krishna* 13 | 40,000 |
| Niar .. | Ramlila .. | Asvina, *Sukla* 10 | 500 |
| Palahi Patti .. | Do .. | Do .. | 500 |
| Pauri Kalan .. | Do .. | Do .. | 200 |
| Tekari .. | Rama Navami .. | Chaitra, *sukla* 9 .. | 500 |
| Pargana Kolaslu | | | |
| Baragaon .. | Ramlila .. | Asvina, *sukla*, 10 | 300 |
| Basani .. | Do . | Do .. | 200 |
| Belwa .. | Do .. | Do .. | 200 |
| Charon .. | Kaisar Bhawani .. | Chaitra, *sukla* 9 to 11 | 1,000 per day |
| Kuwar .. | Rama Navami .. | Do 8 to 9 | 500 per day |
| Majhwa .. | Ramlila .. | Asvina, *sukla*, 10 .. | 200 |
| Pindra .. | Do .. | Do .. | 300 |
| Sindhora .. | Do .. | Do .. | 300 |
| Pargana Pandrah | | | |
| Kathiraon .. | Ramlila . | Asvina, *sukla* 10 .. | 500 |
| Kharawan .. | Do .. | Do .. | 200 |
| Tari .. | Do .. | Do .. | 200 |
| Pargana Sheopur | | | |
| Kadipur .. | Piala .. .. | Kartika, *amavasya* | 5,000 |
| Pandepur .. | Ramlila .. | Agrahayana, *sukla* 12 | 1,000 |
| Saruswan .. | Do .. | Do .. | 1,000 |
| Sarnath | Sarnath .. | Sravana, every Monday. | (*i*) 20,000 every Monday<br>(*ii*) About 1,00,000 on last Monday |
| Sheopur .. | Ramlila .. | Asvina, *sukla* 13 .. | 4,000 |

# TABLE XII—LIVE-STOCK POPULATION, 1956

| District and tahsil | Cattle | | Buffaloes | | Sheep | Goats | Horses and ponies | Mules |
|---|---|---|---|---|---|---|---|---|
| | Male | Female | Male | Female | | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| District Total . . . | 3,39,897 | 1,97,111 | 15,095 | 2,13,607 | 1,32,706 | 1,52,883 | 3,572 | 14 |
| Tahsil Bhadohi . . . . | 79,455 | 38,609 | 4,915 | 36,434 | 47,679 | 22,212 | 914 | . . |
| Tahsil Chakia . . . . | 42,208 | 37,262 | 2,758 | 15,639 | 6,222 | 8,867 | 321 | 10 |
| Tahsil Chandauli . . . . | 86,600 | 46,424 | 2,520 | 33,766 | 28,582 | 38,440 | 574 | 3 |
| Tahsil Varanasi . . . . | 1,31,634 | 74,816 | 4,902 | 1,27,768 | 50,223 | 83,394 | 1,763 | 1 |

| District and tahsil | Donkeys | Camels | Pigs | Total live-stock | Poultry | | | |
|---|---|---|---|---|---|---|---|---|
| | | | | | Fowls | Ducks | Others | Total poultry |
| 1 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| District total . . . . | 5,056 | 1,746 | 10,836 | 10,72,523 | 60,123 | 922 | 6,077 | 67,122 |
| Tahsil Bhadohi . . . . | 775 | 494 | 4,226 | 2,35,713 | 10,445 | 141 | 208 | 10 794 |
| Tahsil Chakia . . . . | 406 | 12 | 666 | 1,14,371 | 8,287 | 87 | 227 | 8,610 |
| Tasil Chandauli . . . . | 1,559 | 43 | 2,387 | 2,40,868 | 19,800 | 317 | 5,413 | 25,530 |
| Tahsil Varanasi . . . . | 2,316 | 1,197 | 3,557 | 4,81,571 | 21,591 | 377 | 229 | 22,197 |

## TABLE XIII—INSPECTION HOUSES, REST HOUSES, ETC.

| Location | | | Name (I. H. stands for inspection house) | Management |
|---|---|---|---|---|
| Tahsil | Pargana | Village or town | | |
| 1 | 2 | 3 | 4 | 5 |
| Bhadohi .. | Bhadohi .. | Babu Sarai | Inspection House | Public Works Department |
| Do .. | Do . | Bhadohi .. | Do .. | Irrigation Department |
| Do .. | Do .. | Gyanpur .. | Do .. | Public Works Department |
| Do .. | Do .. | Lalanagar .. | Do .. | Do |
| Chakia .. | Kera Manggraur | Bhaisaura .. | Inspection House .. | Forest Department |
| Do .. | Do .. | Chakia .. | Dilkusha Kothi | Do |
| Do .. | Do | Chandraprabha | Rest House .. | Chandraprabha Division |
| Do .. | Do .. | Chandraprabha | Do .. (for tourists only) | Forest Department |
| Do .. | Do .. | Musakhand | Inspection House | Do |
| Do .. | Do .. | Naugarh .. | Naugarh I. H. .. | Chandraprabha Division |
| Do .. | Do .. | Naugarh .. | Do .. | Forest Department |
| Do .. | Do .. | Pitpur .. | Latifshah I.H. .. | Do |
| Do .. | Do .. | Pitpur | Do .. | Chandraprabha Division |
| Do .. | Do | Sahabganj | Inspection House | Do |
| Do .. | Do .. | Shikarganj | Do .. | Forest Department |
| Chandauli | Dhus .. | Alinagar .. | Inspection House .. | Antarim Zila Praishad |
| Do .. | Mahaich .. | Kamalpur .. | Do .. | Chandraprabha Division |
| Do .. | Mahuari | Mathela .. | Do .. | Do |
| Do .. | Majhwar .. | Chandauli .. | Do .. | Do |
| Do .. | Do .. | Chandauli | Do .. | Public Works Department |
| Chanduli .. | Narwan | Naubatpur | Inspection House .. | Antarim Zila Parishad |

| Location | | | Name (I. H. stands for inspection house) | Management |
|---|---|---|---|---|
| Thasil | Pargana | Village or town | | |
| 1 | 2 | 3 | 4 | 5 |
| Varanasi .. | Dehat Amanat | Varanasi City | Circuit House .. | Public Works Department |
| Do .. | Do .. | Varanasi City | Rest House .. | Do |
| Do .. | Kaswar Raja | Raja Talab | Inspection House | Antarim Zila Parishad |
| Do .. | Katehar .. | Danganj .. | Danganj I. H. .. | Public Works Department |
| Do .. | Do | Kaithi .. | Kaithi I. H. .. | Do. |
| Do .. | Kolasla .. | Piadra .. | Inspection House | Irrigation Department |
| Do .. | Do .. | Sarnath .. | Rest House .. | Forest Department |
| Do .. | Do .. | Sarnath .. | International Guest House | Public Works Department |

## TABLE XIV—POST OFFICES

| Name or place | Class | Facilities |
|---|---|---|
| 1 | 2 | 3 |
| Varanasi .. .. | Head office .. | Telephone, Savings Bank |
| Amadha .. .. | Branch office . | .. |
| Ajgara .. . | Do .. | .. |
| Babatpur aerodrome .. | Do .. | .. |
| Babatpur R. S. .. | Do . | .. |
| Ballua .. .. | Do . | .. |
| Bela . . | Do . | .. |
| Chhitauni .. | Do .. | .. |
| Cholapur | Do . | .. |
| Dheema | Do . | |
| Garkhara . .. | Do .. | .. |
| Hathi Bazar | Do . | .. |
| Hiramanpur | Do .. | . |
| Kamalpur | Do .. | .. |
| Katari . | Do . | .. |
| Konia . . | Do . | .. |
| Lohta . | Do .. | . |
| Maduadih .. .. | Do .. | . |
| Marui .. .. | Do .. | . |
| Mustafabad .. .. | Do . | .. |
| Nadi Nidhaura .. | Do .. | .. |
| Nahiyan .. .. | Do .. | .. |
| Niyar .. .. | Do .. | .. |
| Nowgarh .. .. | Do .. | .. |

| Name or place | Class | Facilities |
|---|---|---|
| 1 | 2 | 3 |
| Puari Kalan .. | Branch office .. | .. |
| Ramgarh .. .. | Do .. | .. |
| Ruhana .. .. | Do .. | .. |
| Shamsherpur .. .. | Do .. | .. |
| Sindhora .. .. | Do .. | .. |
| Tewar .. .. | Do .. | .. |
| Thatra .. .. | Do .. | .. |
| Anai .. .. | Sub-office .. | Savings bank |
| Balua Gajapur .. .. | Branch office .. | .. |
| Bhonda .. | Do .. | .. |
| Danupur .. .. | Do .. | .. |
| Hasanpur .. .. | Do .. | .. |
| Kharawan .. .. | Do .. | .. |
| Tari .. .. | Do .. | .. |
| Aurai .. .. | Sub-office .. | Savings bank |
| Ghosia .. .. | Branch office .. | .. |
| Maharam Ganj .. | Do .. | .. |
| Aurangabad .. | Sub-office .. | Telephone; savings bank telegraph |
| Azmatgarh Palace .. | Do .. | Telephone; savings ban k |
| Banaras Electric Light and Power Company | Do .. | Do |
| Baragaon .. .. | Do .. | Savings bank |
| Basani .. .. | Branch office .. | .. |
| Kuar .. .. | Do .. | .. |
| Kundi .. .. | Do .. | .. |
| Rasulpur .. .. | Do .. | .. |
| Bengali Tola .. .. | Sub-office .. | Telephone; savings bank; telegraph |

| Name or place | Class | Facilities |
|---|---|---|
| 1 | 2 | 3 |
| Besant College .. | Sub-office .. | Telephone ; savings bank |
| Bhadohi .. .. | Do .. | Telephone; savings bank; telegraph |
| Asnao Bazar .. .. | Branch office .. | .. |
| Barwa Bazar .. .. | Do .. | .. |
| Domanpur .. .. | Do .. | |
| Karigaon .. .. | Do .. | .. |
| Mondh .. .. | Do .. | .. |
| New Bazar .. | Do .. | .. |
| Parsipur .. .. | Do .. | .. |
| Bhelupura .. .. | Sub-office .. | Telephone; savings bank; telegraph |
| Bhaojubir .. .. | Do .. | Telephone, savings bank |
| Chakia .. .. | Do .. | Savings bank, telegraph |
| Illiya .. .. | Branch office .. | .. |
| Khakhara .. .. | Do .. | .. |
| Kharaunjha .. .. | Do .. | .. |
| Muskhand .. .. | Do .. | .. |
| Shahabganj .. .. | Do .. | .. |
| Shikarganj .. .. | Do .. | .. |
| Utraut .. .. | Do .. | .. |
| Chandauli .. .. | Sub-office .. | Telephone; savings bank; telegraph. |
| Kanta .. .. | Branch office .. | .. |
| Khurrihuja .. .. | Do .. | .. |
| Launda .. .. | Do .. | .. |
| Chaubepur .. .. | Sub-office .. | Savings bank |
| Chaukhambha .. .. | Do .. | Telephone; savings bank |
| Chetganj .. .. | Do .. | Telephone; savings bank; telegraph |

| Name of place | Class | Fa i |
|---|---|---|
| 1 | 2 | 3 |
| Dasasumedh | Sub-office | Telephone; savings bank; telegraph |
| Dhanapur | Do | Savings bank; telegraph |
| Durgakund | Do | Savings bank |
| Englishia Line | Do | Telephone ; savings bank |
| Gaighat | Do | Savings bank |
| Gangapur | Do | Do |
| Birbhanpur | Branch office | .. |
| Babhaniaon | Do | .. |
| Harsos | Do | .. |
| Mehdiganj | Do | .. |
| Sajoi | Do | .. |
| Shahanshahpur | Do | .. |
| Gita Dharam Karyalaya | Sub-office | Telephone; savings bank |
| Gopiganj | Do | Telephone ; savings bank; telegraph |
| Bari Bisa | Branch office | .. |
| Baragaon | Do | .. |
| Bhawanipur | Do | .. |
| Dhantulsi | Do | .. |
| Dhirpur | Do | .. |
| Digh | Do | .. |
| Jangiganj | Do | .. |
| Koirana | Do | .. |
| Radhaswami Dham | Do | .. |
| Rampur | Do | .. |
| Rohi | Do | .. |
| Samardih | Do | .. |
| Gyanpur | Sub-office | Telephone ; savings bank; telegraph |

| Name or place | Class | Facilities |
|---|---|---|
| 1 | 2 | 3 |
| Dashrathpur | Branch office | .. |
| Pali | Do | .. |
| Pure Gaderih | Do | .. |
| Hanuman Phatak | Sub-office | Telephone ; savings bank |
| Banaras Hindu University | Do | Telephone ; savings bank; telegraph |
| Bachhaon | Branch office | .. |
| Bazardiha | Do | .. |
| Bhagwanpur | Do | .. |
| Naipura Khurd | Do | .. |
| Ramna | Do | .. |
| Sirgobardhan | Do | .. |
| Sundarpur | Do | .. |
| Jaitpura | Sub-office | Telephone; savings bank |
| Jakhani | Do | Savings bank : telegraph |
| Kabir Chaura | Do | Telephone : savings bank |
| Kashi Railway Station | Do | Telephone ; savings bank; telegraph |
| Kedarghat | Do | Savings bank |
| Khamaria | Do | Telephone ; savings bank; telegraph |
| Khatawa Bazar | Do | Telephone ; savings bank |
| Lahartara | Do | Do |
| Lanka | Do | Telephone ; savings bank; telegraph |
| Laxa | Do | Telephone ; savings bank |
| Locomotive Component Works | Do | Do |
| Madanpura | Do | Do |
| Matakund | Do | Do |
| Mirzamurad | Do | Do |

| Name or place | Class | Facilities |
|---|---|---|
| 1 | 2 | 3 |
| Mughalsarai .. | Sub-office .. | Telephone, Savings bank ; telegraph |
| Alinagar .. | Branch office .. | Savings bank |
| Baburi .. | Do .. | |
| Dulahipur .. | Do .. | .. |
| Hanumanpur .. | Do .. | .. |
| Keshoopur .. | Do .. | .. |
| Niamtabad .. | Do .. | .. |
| Rampur Kalan .. | Do .. | .. |
| Sadalpura .. | Do .. | .. |
| Shivpur .. | Do .. | .. |
| Shihandarpur .. | Do . | .. |
| Sisaura Kalan .. | Do .. | .. |
| Naya Chowk .. | Sub-office .. | Telephone; savings bank |
| Nadesar .. | Do .. | Do |
| Ozh .. | Do .. | Savings Bank |
| Piudra .. | Do .. | Do |
| Kathiraon .. | Branch office .. | .. |
| Pura Raghunathpur .. | Do .. | .. |
| Pishnaharia .. | Sub-office .. | Telephone: savings bank |
| Ramapura .. | Do .. | Do |
| Ramnagar .. | Do .. | Telephone ; savings bank; telegraph |
| Rani Bhawani Katra .. | Do .. | Telephone; savings bank |
| Sakaldiha .. | Do .. | Savings bank; telegraph |
| Awazapur .. | Branch office .. | .. |
| Dabaria .. | Do .. | .. |
| Dharaon .. | Do .. | .. |
| Hingutar Jagadishpur .. | Do .. | .. |

| Name of place | Class | Facilities |
|---|---|---|
| 1 | 2 | 3 |
| Mahesua | .. Branch office | .. .. |
| Torwa | .. Do | .. .. |
| Sakaldiha Bazar | .. Sub-office | .. Savings bank |
| Aonti | .. Branch office | .. .. |
| Chahania | .. Do | .. .. |
| Jura Hardhan | .. Do | .. .. |
| Papaura | .. Branch office | .. .. |
| Parbhupur | .. Do | .. .. |
| Pipari | .. Do | .. .. |
| Qadirabad | .. Do | .. .. |
| Sarnath—ISI Pathana | .. Sub-office | .. Telephone ; savings bank; telegraph |
| Barthara Kalan | .. Branch office | .. .. |
| Chiraigaon | .. Do | .. .. |
| Narayanpur | .. Do | .. .. |
| Umraha | .. Do | .. .. |
| Sahupuri | .. Sub-office | .. Savings bank |
| Sayadraja | .. Do | .. Savings bank ; telegraph |
| Amra | .. Branch office | .. .. |
| Barhani | .. Do | .. .. |
| Naubatpur | .. Do | .. .. |
| Sewapuri | .. Sub-office | .. Telephone ; savings bank; telegraph |
| Benipur Kodaria | . Branch office | . .. |
| Kalikabara | .. Do | .. .. |
| Kardhana | .. Do | .. .. |
| Raghupur | .. Do | .. .. |
| Sakalpur | .. Do | .. .. |
| Shikari Barki | .. Do | .. .. |
| Sigra | .. Sub-office | .. Savings bank |

| Name or place | Class | Facilities |
|---|---|---|
| 1 | 2 | 3 |
| Shivala | Sub-office | Telephone; savings bank; telegraph |
| Suriyawan | Do | Savings bank ; telegraph |
| Abhiyan | Branch office | .. |
| Abholi | Do | .. |
| Durgaganj | Do | .. |
| Ekauni | Do | .. |
| Malethu | Do | .. |
| Sanda | Do | .. |
| Varanasi Cantt. | Sub-office | Telephone ; savings bank |
| Bhopapur | Branch office | .. |
| Christnagar | Do | .. |
| Danganj Bazar | Do | .. |
| Dhauraharа | Do | .. |
| Gosainpur Mohan | Do | .. |
| Jalhupur | Do | .. |
| Kaithi | Do | Savings bank |
| Marufpur | Do | . |
| Phulwaria | Do | Savings bank |
| Rajwari | Do | .. |
| Rameshwar | Do | . |
| Ajagara | Do | .. |
| Tanda Kalan | Do | Savings bank |
| Varanasi City | Sub-office | Telephone ; savings bank; telegraph |
| Varanasi Kutchehery | Do | Do |
| Varanasi Shivapur | Do | Do |
| Ghamanapur | Branch office | .. |
| Harahua | Do | . |
| Khochwan | Do | .. |
| Kotwa Koraut | Do | .. |

## CONVERSION FACTORS

**Money—**

1 pie = 0.52 paise.

1 pice = 1.56 paise.

**Linear Measure—**

1 inch = 2.54 centimetres.

1 foot = 30.48 centimetres.

1 yard = 91.44 centimetres.

1 mile = 1.61 kilometres.

**Square Measure—**

1 square foot = 0.093 square metre.
1 square yard = 0.836 square metre.

1 square mile = 2.59 square kilometres.

1 acre = 0.405 hectare.

**Cubic Measures—**

1 cubic foot = 0.028 cubic metre.

**Measure of Capacity.**

1 gallon (Imperial) = 4.55 litres.

1 seer* (80 tolas) = 0.937 litre.

**Measure of Weight—**

1 tola = 11.66 grams.

1 chhatak = 58.32 grams.

1 seer* = 933.10 grams.

1 maund = 37.32 kilograms.

1 ounce (avoirdupois) = 28.35 grams.

1 pound (avoirdupois) = 453.59 grams.

1 hundred weight = 50.80 kilograms.

1 ton = 1016.05 kilograms = 1.1016 metric tonne

**Thermometer Scales—**

1 Fahrenheit = 9/5° Centigrade × 32.

* As defined in Indian Standards Weight Act, 1939.

# GLOSSARY OF INDIAN WORDS

*Abadi*—Habitation

*Abkari*—Excise

*Achkan*—Type of long coat

*Amani*—Trust

*Amil*—Same as amildar, a collector of revenue

*Amin*—Petty official attached to court of justice and entrusted with work of realising government dues

*Angochha*—Rectangular scarf used for many purposes

*Ashram*—Hermitage

*Ban*—Twine made of *moonj* (kind of long reed)

*Bhaat*, *Kalewa* or *barhar*—Feasting the bridegroom and his party by bride's people on day following wedding

*Bhajanmandli*—Group singing devotional songs

*Bhatiara*—Innkeeper

*Bin*—Stringed musical instrument (Indian)

*Biri*—Indigenous cigarette made of leaves of *tendu* tree and tobacco

*Biswa*—One-twentieth part of a bigha

*Chulha*—Indigenous earthen fire-place for cooking purposes

*Churidar* (Pyjamas)—Tight fitting

*Dai*—Midwife (not diplomaed)

*Dargah*—Shrine of Muslim saint

*Darogha*—Superintendent

*Deshaja*—Of local origin

*Dharmashastra*—The law (Brahmanical)

*Dhunia*—Carder

*Dupatta*—Scarf

*Fasli*—Agricultural year, beginning from July 1

*Faujdar*—Subordinate military officer under Mughals

*Ghani*—Indigenous oil-pressing machine

*Gur*—Jaggery

*Imambara*—Building for performance of religious ceremonies, etc., in memory of Imam Hasan and Husain and their followers

*Jala* (work)—Type of embroidery

*Jhil*—Small lake

*Kahar*—Domestic servant for cleaning utensils, drawing water, carrying palanquins, etc.

*Kankar*—Irregular concretions of impure calcareous matter used for making lime

*Khadar*—Lowlying land along river

*Kharif*—Early winter crop or harvest

*Kirana*—Spices and condiments

*Kirtan*—Recitation of names and attributes of deities

*Krori*—Revenue officer under Mughals

*Kurta*—Long, loose shirt without cuffs and collar

*Lambardar*—Person appointed to represent co-sharers in their dealings with government and tenants in respect of collection of revenue

*Lava*—Kind of pigeon

*Mahajan*—Money-lender

*Mahal*—Unit of land (comprising several villages) under separate engagement for payment of revenue

*Maida*—Fine wheat flour

*Maktab*—Islamic school

*Malguzar*—Payer of land revenue

*Malikana*—Dues paid by sub-proprietor to superior proprietor

*Manzuri*—Name given to villages where rights of certain types of landholders (such as *manzuridar*, *muqarraridar* or *muafidar*) exist

*Masnawi*—Type of Persian poem

*Math*—Religious establishment; monastery

*Morha*—Reed chair with or without bark or arms

*Muafi*—Rent or revenue free holding

*Muhalla*—Residential locality

*Naib*—Deputy: assistant

*Na-manzuri*—Other than *manzuri*

*Nazim*—Governor; head of district with revenue, executive and judicial powers in pre-British days

*Nazrana*—Premium

*Pakhavaj*—Small Indian drum

*Pathshala*—School

*Patti*—Tract of proprietary land

*Pattidar*—Shareholder in proprietary right, holding and managing his land in severalty and paying a fixed share of revenue but jointly responsible with co-sharers in case any of them fails to fulfil his engagements

*Patwa*—Entwiner of strands of cotton, silver or gold

*Phaags*—Folk songs usually sung in spring

*Qanungo*—Revenue officer in charge of a pargana

*Qazi*—Functionary who solemnises Muslim marriages; a judge under Muslim rulers

*Rabi*—Winter crop or spring harvest

*Ravali*—Stringed musical Instrument (Indian)

*Samadhi*—Shrine built on place where person is cremated or his ashes are buried

*Shahnai*—An Indian clarinet

*Sherwani*—See *achkan*

*Singhara*—*Water-chestnut* (*Trapa natans*)

*Sooji*—Granulated wheat flour

*Sursingar*—Stringed musical instrument (Indian)

*Tabla*—Small Indian tambourine

*Tadbhava*—(Words) of Sanskrit origin adopted in local dialects with some modification

*Tahbazari*—Levy charged by local bodies for temporary use of their land by seller of goods

*Takht*—Armless wooden couch

*Taluqa*—Tract of proprietary land

*Taqavi*—Loan (with or without interest) given by government to cultivator for agricultural purposes

*Tatsama*—(Words) adopted in local dialects from Sanskrit without any change

*Thekedar*—Contractor

*Tirthamkara*—In Jainism, defied hero and saint and expounder of religion

*Urs*—Commemoration of death anniversary of Muslim saint at his tomb

*Vaid*—Practitioner of Ayurvedic system of medicine

*Vairagi*—Class of Vaishnava ascetics

*Waqf*—Endowment

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